

Marygrove

EX LIBRIS



THE
HOMILETIC MONTHLY
AND
CATECHIST

VOL. II.

FROM OCTOBER, 1901, TO SEPTEMBER, 1902

NEW YORK
JOSEPH F. WAGNER

CUM PERMISSU SUPERIORUM

COPYRIGHT, 1901-1902, BY JOSEPH F. WAGNER.

THE HOMILETIC MONTHLY

AND

CATECHIST

INDEX TO VOL. II.

OCTOBER, 1901, TO SEPTEMBER, 1902.

(a) SERMONS FOR THE SUNDAYS.

	PAGE.		PAGE.
Twenty-Third Sunday after Pentecost.		First Sunday of Advent.	
Short Sermon: <i>Faith</i>	19	Short Sermon: <i>Idolatry</i>	113
(The Short Sermons in this volume form a series of Instruction on Christian Doctrine, by a Priest of the Society of Jesus.)		Sermon: <i>The Coming of Our Lord</i> , by the late Dom Wilfrid Wallace, O.S.B., D.D..	117
Sermon: <i>On the Church's Attitude toward Relics</i> , by Rt. Rev. Mgr. John S. Vaughan.	22	Second Sunday of Advent.	
Twenty-Fourth Sunday after Pentecost.		Short Sermon: <i>The Nature of God</i>	126
Short Sermon: <i>Right Faith, Christian Faith</i>	31	Sermon: <i>The Immaculate Conception</i> , by the Rev. P. A. Beecher	131
Sermon: <i>Parents and the Parochial School</i> , by the Rev. Dom Bede Camm, O.S.B., B.A.	36	Third Sunday of Advent.	
Twenty-Fifth Sunday after Pentecost.		Short Sermon: <i>God is the only True God</i>	139
Short Sermon: <i>There is a God</i> .	44	Sermon: <i>St. John the Baptist</i> , by the Rev. Dom Bede Camm, O.S.B., B.A.....	144
Sermon: <i>The Kingdom of God on Earth</i> , by the Rev. Thomas F. Burke, C.S.P...	49	Fourth Sunday of Advent.	
Twenty-Sixth Sunday after Pentecost.		Short Sermon: <i>Heaven, Angels, Earth</i>	151
Short Sermon: <i>God Visible in His Creation</i>	56	Sermon: <i>Penance, a Preparation for Christ's Coming</i> , by the Rev. F. P. Duffy.....	156
Sermon: <i>The General Judgment</i> , by the Rev. F. X. McGowan, O.S.A.....	61	Sunday in the Octave of Christmas.	
		Short Sermon: <i>Firmament, Water, Vegetable Kingdom</i> .	168
		Sermon: <i>Duty of Self-Knowledge</i> , by the Rev. Thomas F. Burke, C.S.P.....	172

	PAGE.		PAGE.
Octave of the Holy Innocents.		Third Sunday in Lent.	
Short Sermon: <i>Divine Providence</i>	235	Short Sermon: <i>The Gloria Patri</i>	421
Sermon: <i>Trust in God</i> , by the Rev. Joseph V. Tracy, D.D.	238	Sermon: <i>Cooperation with Christ</i> , by the Rt. Rev. Mgr. John S. Vaughan.....	426
Octave of the Epiphany.		Fourth Sunday in Lent.	
Short Sermon: <i>God, the Pre-server and Ruler</i>	243	Short Sermon: <i>Our Soul the Abode of the Most Blessed Trinity</i>	440
Sermon: <i>Obedience</i> , by the Rev. P. A. Sheehan.....	247	Sermon: <i>Joy in the Lord</i> , by the Rev. Dom Bede Camm, O.S.B., B.A.	444
Second Sunday after Epiphany.		Passion Sunday.	
Short Sermon: <i>The First Man</i> .	254	Short Sermon: <i>The Second Person of the Godhead</i>	450
Sermon: <i>The Holy Name</i> , by the Rev. Arthur Devine, C.P.	258	Sermon: <i>On Devotion to Our Lord's Sacred Passion</i> , by the Rev. Arthur Devine, C.P.	455
Septuagesima Sunday.		Palm Sunday.	
Short Sermon: <i>Destiny of the Angels</i>	265	Short Sermon: <i>Jesus became Incarnate to redeem us</i>	462
Sermon: <i>Eternal Salvation</i> , by the Rev. F. X. McGowan, O.S.A.	270	Easter Sunday.	
Sexagesima Sunday.		Short Sermon: <i>The Third Person of the Godhead</i>	466
Short Sermon: <i>The Mystery of the Most Blessed Trinity</i> .	319	Sermon: <i>The Resurrection of Christ</i> , by the Rev. Thomas F. Burke, C.S.P.....	470
Sermon: <i>The Word of God</i> , by the late Rev. Dom Wilfrid Wallace, O.S.B., D.D..	323	Low Sunday.	
Quinquagesima Sunday.		Short Sermon: <i>The Mystery of the Incarnation</i>	554
Short Sermon: <i>The Three Persons of the Most Holy Trinity</i>	332	Sermon: <i>Peace</i> , by the late Very Rev. Dom Wilfrid Wallace, O.S.B., D.D.....	559
Sermon: <i>Faith and Conduct</i> , by the Rev. Thomas F. Burke, C.S.P.....	336	Second Sunday after Easter.	
First Sunday in Lent.		Short Sermon: <i>The Incarnation: Befitting</i>	563
Short Sermon: <i>The Second Person of the Godhead</i>	343	Sermon: <i>The Good Shepherd</i> , by the Rev. P. A. Sheehan..	568
Sermon: <i>The Importance of Salvation</i> , by the Rev. P. A. Sheehan	347	Third Sunday after Easter.	
Second Sunday in Lent.		Short Sermon: <i>The Incarnation: Necessary</i>	575
Short Sermon: <i>Divine Providence</i>	354	Sermon: <i>The Pleasures of the World and the Joys of the Christian</i> , by the Rev. F. G. Lentz	579
Sermon: <i>Christ our Teacher</i> , by the Very Rev. F. C. Doyle, O.S.B.	358		

	PAGE.
Fourth Sunday after Easter.	
Short Sermon: <i>Time and Place of the Incarnation</i>	585
Sermon: <i>Our Origin and Our Destiny</i> , by the Very Rev. F. C. Doyle, O.S.B.....	590
Fifth Sunday after Easter.	
Short Sermon: <i>The Love of the Most Holy Trinity Manifested in the Incarnation</i> ...	642
Sermon: <i>On Answer to Prayer</i> , by the Rt. Rev. John S. Vaughan	647
Sunday in the Octave of the Ascension.	
Short Sermon: <i>The Justice of God</i>	655
Sermon: <i>On Charity</i> , by the Rev. P. A. Sheehan	659
Pentecost.	
Short Sermon: <i>Particular Judgment</i>	666
Sermon: <i>Workings of the Holy Ghost</i> , by the Rev. A. Devine, C.P.	670
Trinity Sunday.	
Short Sermon: <i>Purgatory</i>	678
Sermon: <i>The Blessed Trinity</i> , by the Rev. F. X. McGowan, O.S.A.	682
Second Sunday after Pentecost.	
Short Sermon: <i>Hell</i>	727
Sermon: <i>The Lord's Supper</i> , by Rev. Dom W. Wallace, O.S.B.	731
Third Sunday after Pentecost.	
Short Sermon: <i>Preparation for the Judgment during Life</i>	741
Sermon: <i>God's Care for Man</i> , by the Rev. Thomas F. Burke, C.S.P.	746

	PAGE.
Fourth Sunday after Pentecost.	
Short Sermon: <i>Preparation for the Judgment in time of Sickness</i>	752
Sermon: <i>The Pope—The Supreme Shepherd</i> , by Dom Bede Camm, O.S.B.....	757
Fifth Sunday after Pentecost.	
Short Sermon: <i>The Resurrection</i>	764
Sermon: <i>The Righteousness Requisite for Salvation</i> , by the Very Rev. F. C. Doyle, O.S.B.	768
Sixth Sunday after Pentecost.	
Short Sermon: <i>The Last Judgment</i>	774
Sermon: <i>The Great Sacrifice</i> , by the Rev. F. G. Lentz.....	779
Seventh Sunday after Pentecost.	
Short Sermon: <i>The Final Sentence</i>	837
Sermon: <i>The Temporal Power of the Pope</i> , by Dom Bede Camm, O.S.B.	841
Eighth Sunday after Pentecost.	
Short Sermon: <i>The Apostles' Creed</i>	847
Sermon: <i>On Worldliness</i> , by the Rev. P. A. Sheehan.....	851
Ninth Sunday after Pentecost.	
Short Sermon: <i>The First Article of the Creed</i>	858
Sermon: <i>Christ Weeping over Jerusalem</i> , by the Rev. A. Devine, C.P.	863
Tenth Sunday after Pentecost.	
Short Sermon: <i>The Second Article of the Creed</i>	870
Sermon: <i>Sanctifying our Ordinary Actions</i> , by the Rev. F. X. McGowan, O.S.A....	874

	PAGE.		PAGE.
Eleventh Sunday after Pentecost.		Sermon: <i>On Evil Speaking</i> , by the Rev. P. A. Sheehan....	1042
Short Sermon: <i>The Eleventh Article of the Creed</i>	933	Eighteenth Sunday after Pente- cost.	
Sermon: <i>Signs and Ceremo- nies</i> , by Rev. Dom W. Wal- lace, O.S.B.	937	Short Sermon: <i>The Tenth Ar- ticle of the Creed</i>	1049
Twelfth Sunday after Pentecost.		Sermon: <i>On the Dolours of the Blessed Virgin</i> , by the Rev. A. Devine, C.P.	1052
Short Sermon: <i>The Fourth Article of the Creed</i>	941	Nineteenth Sunday after Pente- cost.	
Sermon: <i>Go Thou and do Like- wise</i> , by the Rev. Thos. F. Burke, C.S.P.	945	Short Sermon: <i>The Eleventh Article of the Creed</i>	1060
Thirteenth Sunday after Pente- cost.		Sermon: <i>The Love of Jesus in the Holy Eucharist</i> , by the Rev. F. X. McGowan, O.S.A.	1063
Short Sermon: <i>The Fifth Ar- ticle of the Creed</i>	951	Twentieth Sunday after Pente- cost.	
Sermon: <i>The Confession of Sins</i> , by the Rev. F. G. Lentz	955	Short Sermon: <i>Immortality</i> ..	1136
Fourteenth Sunday after Pente- cost.		Sermon: <i>Faith</i> , by Rev. Dom W. Wallace, O.S.B.	1140
Short Sermon: <i>The Sixth and Seventh Articles of the Creed</i>	962	Twenty-First Sunday after Pen- tecost.	
Sermon: <i>The Right Use of Wealth</i> , by the Very Rev. F. C. Doyle, O.S.B.	966	Short Sermon: <i>The Twelfth Article of the Creed</i>	1145
Fifteenth Sunday after Pente- cost.		Sermon: <i>Jacob and Esau</i> , by Rev. Dom Bede Camm, O.S.B.	1148
Short Sermon: <i>The Eighth Article of the Creed</i>	972	Twenty-Second Sunday after Pentecost.	
Sermon: <i>The Power of Moth- ers</i> , by Rev. Dom Bede Camm, O.S.B.	975	Short Sermon: <i>Stand and Choose</i>	1157
Sixteenth Sunday after Pente- cost.		Sermon: <i>The Tribute to Caesar</i> , by the Rev. F. G. Lentz	1160
Short Sermon: <i>The Ninth Ar- ticle of the Creed</i>	1027	Twenty-Third Sunday after Pen- tecost.	
Sermon: <i>Humility</i> , by the Rt. Rev. Mgr. John S. Vaughan.	1031	Short Sermon: <i>Those Who Deride Christ</i> . Sketch by the Rev. P. A. Halpin	1167
Seventeenth Sunday after Pente- cost.		Sermon: <i>The Desire of Riches</i> , by the Rev. F. X. McGowan, O.S.A.	1169
Short Sermon: <i>The Com- munion of Saints</i>	1038		

(b) SERMONS FOR THE FEAST DAYS PAGE.

Feast of All Saints: <i>The Saints of God our Patrons and Models</i> , by the Rt. Rev. Thos. J. Conaty, D.D.....	I
All Souls' Day: <i>The Commemoration of All Souls</i> , by the Rev. Arthur Devine, C.P.....	7
Immaculate Conception: <i>The Immaculate Conception</i> , by the Rev. P. A. Beecher	131
The Nativity of Our Lord: <i>The Example of the Shepherds</i> , by the Very Rev. F. C. Doyle, O.S.B.	162
New Year's Day. <i>The Brevity of Time</i> , by the Rt. Rev. Mgr. John S. Vaughan	223
Feast of the Holy Name: <i>The Holy Name</i> , by the Rev. Arthur Devine, C.P.	258
Easter: <i>The Resurrection of Christ</i> , by the Rev. Thomas F. Burke, C.S.P.	470
Pentecost: <i>The Workings of the Holy Ghost</i> , by the Rev. A. Devine, C.P.	670

(c) MISCELLANEOUS.

Sermons for the Devotion of the First Friday.....	14, 121, 230, 327, 434, 549
<i>The Sacred Heart the Teacher of Mankind</i> , by the Rev. P. A. Halpin.	
I. The Invitation of the Master	736
II. The School of the Sacred Heart	927
III. The Teacher	1021
IV. The Scholars	1131
A Course of Lenten Sermons on <i>The Worship of God</i> , by the Very Rev. John R. Teefy, C.S.B.	
I. The Worship of God	364
II. The Worship of Faith	370
III. The Worship of Hope	478
IV. The Worship of Charity	484
V. The Worship of Prayer	490
VI. The Worship of the Sacrifice of the Mass	496
VII. (Good Friday Sermon.) The Sacrifice of Christ on the Cross, the Highest Act of Worship	502
Forty Hours' Adoration: <i>The Blessed Eucharist</i> , by the Rev. P. J. Moore.	276
The Children's First Communion	786

(d) CATECHETICAL DEPARTMENT.

An Explanation of the Catechism for the Middle and Upper Classes of Parochial and Sunday Schools. (With Questions and Answers.)

	PAGE.		PAGE.
I. The Existence of God.....	67	VII. On the Apostles' Creed....	283
II. On the End and Aim, or, The Vocation of Man	75	VIII. First Article of Faith....	289
III. Idea and Object of Faith....	82	IX. God's Omnipresence and Omniscience	298
IV. On the Necessity of Faith..	179	X. On the Veneration of the Saints	377
V. On the Qualities of Faith....	187	XI. Of God's Wisdom and Omnipotence	388
VI. The Sign of the Cross.....	198		

	PAGE.		PAGE.
XII. Of the Holiness and Justice of God	399	XXV. The Fourth Article.....	880
XIII. On God's Goodness, Mercy, and Long Suffering	507	XXVI. Continuation	889
XIV. God is True and Faithful..	515	XXVII. The Fifth Article.....	897
XV. "I Believe in God the Father"	524	XXVIII. The Sixth Article.....	980
XVI. Of the Creation and Gov- ernment of the World.....	596	XXIX. The Seventh Article....	988
XVII. Of the Angels	605	XXX. Continuation	998
XVIII. Of our First Parents and their Fall	613	XXXI. The Eighth Article.....	1069
XIX. From the Fall of Adam to the Coming of the Redeemer.	688	XXXII. The Ninth Article	1079
XX. Continuation	698	XXXIII. The Marks of the True Church	1090
XXI. The Second Article	708	XXXIV. On the Aim and Pur- pose of the Church	1098
XXII. The Third Article	793	XXXV. The Propagation and Preservation of the Church.	1105
XXIII. The Life of Jesus upon Earth	800	XXXVI. The Communion of Saints	1175
XXIV. Continuation	808	XXXVII. The Tenth Article....	1181
		XXXVIII. The Eleventh Article	1188
		XXXIX. Continuation	1194
		XL. The Twelfth Article	1198

SHORT CATECHETICAL PAPERS.

	PAGE.
An Instruction on Securing the Attention of Children at Mass.....	94
The Method of Teaching of Our Lord	207
The Method of Teaching of the Apostles	305
Warfare of the School Against Alcoholism	408, 534
At what Age Should Religious Instruction Begin?.....	621
Weakminded Children and Their Religious Training	906
Master, Teach Us How to Pray	1207

(e) BOOK REVIEWS.

Book Reviews.....	97, 213, 308, 411, 537, 625, 716, 821, 909, 1007, 1114, 1209
-------------------	--

INDEX OF SUBJECTS.

	PAGE.		PAGE.
Alcoholism (and the School)...	408	Children at Mass, securing their attention	94
All Souls	7, 678	Communion of Saints.....	1038, 1175
Angels	265, 605	Conduct (and Faith)	336
Apostles' Creed	847	Confession	955
Blessed Virgin	131, 1052	Cooperation with Christ.....	426
Catholic Church: see Kingdom of God on Earth.		Creation	56, 151, 168, 596
Ceremonies	937	Desire of Riches	1169
Charity	659, 945	Divine Providence	235, 243, 354

	PAGE.
Duties of Parents: see Parochial School.	
Eternity	223, 270
Eucharist	276, 731, 779, 1063
Evil Speaking	1042
Faith.....	19, 31, 44, 56, 67, 82, 126, 139, 179, 187, 283, 289, 1140
First Communion	786
First Parents	613
God's Care for Man	746
Good Shepherd	568
Hell	727
Holy Ghost	466, 670
Humility	1031
Idolatry	113
Immaculate Conception	131
Incarnation	117, 162, 462, 563, 575, 585, 642
Jacob and Esau	1148
Jesus Christ	343, 358, 450, 470, 568, 708, 863
Joy in the Lord	444
Judgment, Last	61, 117, 774, 837
Judgment, Particular....	666, 741, 752
Justice of God	655
Kingdom of God on Earth.....	49
Obedience	247
Original Sin	613
Our Origin and Destiny	590
Parochial School	36

	PAGE.
Passion	455, 502
Peace	559
Penance	156, 162
Pleasures of the World.....	579
Pope	757, 841
Power of Mothers	975
Prayer	647
Purgatory: see All Souls.	
Relics	22
Religious Instruction, when to begin	621
Resurrection	764
Righteousness	768
Right Use of Wealth.....	966
Saints	1, 377
Salvation	270, 347, 426
Sanctification	874
Self-knowledge	172
Sign of the Cross	198
Signs and Ceremonies	937
St. John	144
Teaching, Method of Our Lord and of the Apostles....	207, 305
Trinity....	319, 332, 343, 440, 642, 682
Trust in God	238
Weakminded Children	906
Word of God	323
Worldliness	851, 1160, 1169
Worship of God	364

THE HOMILETIC MONTHLY AND CATECHIST

VOL. II.

OCTOBER, 1901.

No. 1.

Sermons for the Month of November.

ALL SAINTS' DAY.

THE SAINTS OF GOD OUR PATRONS AND MODELS.

BY THE RT. REV. MGR. THOMAS J. CONATY, D.D.*

"After this I saw a great multitude which no man could number, of all nations and tribes and peoples and tongues; standing before the throne and in sight of the Lamb, clothed with white robes and palms in their hands."—Apoc. vii. 9.

SYNOPSIS.—*The Church opens for us, as it were, the gates of Heaven, that we may gaze upon the glory and happiness of those of our fellow beings who have gone before us and won the crown of Eternal Life.*

I. This glory described by St. John in the Apocalypse. This beautiful vision of the saints in Heaven should fill us with sentiments of joy, thanksgiving and hope. Joy at the sight of their happiness. Thanksgiving to God for the graces He bestowed upon them; and hope that we, through the aid of the same divine grace, may one day be found worthy to share in the same joy and happiness.

II. We must honor the Saints: 1. Because God has honored them; 2. Because in honoring them we honor God; 3. Because they are placed over us to be our models, patrons, and protectors; 4. Because they are the glory of the Church and the evidences of her sanctity.

III. We must imitate the Saints, not indeed by trying to copy in detail each one of their particular actions, regardless of difference of circumstances. But we must study the spirit which animated them—fidelity in corresponding to grace; courage and generosity in overcoming difficulties, resisting temptations, and imitating the example of our Divine Saviour in bearing the crosses of daily life.

This is the way to combat the spirit of the age, which is not a spirit of sanctity for it has lost sight of Christ and of Heaven.

The Church this day celebrates the feast of All Saints, opening for us, as it were, the gates of Heaven that we may gaze upon the

* NOTE.—The sermons by distinguished ecclesiastics published in our columns are expressly written for THE HOMILETIC MONTHLY AND CATECHIST.

glory of the Church triumphant. The scene witnessed by the beloved Apostle, in his exile at Patmos, is pictured to us in his own words, and with him we see humanity glorified in those who, sanctified by the grace of Jesus Christ, have finished their earthly struggles, and are in Heaven enjoying the victory. They stand before the throne in white robes, with palms in their hands. They have been redeemed by Jesus Christ, and through His grace have united themselves with Him and are now in glory, forever praising the God through whom they have attained salvation. The Apostle in his vision of the heavenly court, saw the saints of God, representatives of all nations and all tongues; he heard their cries of exultation and of praise, and he marvelled at the glory which they possessed. On this day we too lift our eyes to Heaven to witness the multitude of the saints of God, that we may rejoice in their happiness, praise God for the graces which have sanctified them, and pray God for the grace that may sanctify us, so that one day we may be worthy to be numbered among the holy ones of God.

In the festival of All Saints, as we view the large number of those who gather about the throne of God, we find encouragement in the battle of life, for it gives us the assurance that it is not impossible to be saints, while at the same time it makes known to us the means by which sanctity may be acquired. As St. Bede says, "This feast is in memory of God's holy children. The saints leave us footprints on their way home and we must walk therein to reach the same place."

It is our duty to honor the saints; God has honored them by admitting their souls into Heaven where they love and praise Him forever. God is honored when honor is given to those who are sanctified by His grace, for sanctity is the result of His grace. As praise given to the work of art is pleasing to the artist, so in honoring the saints we reflect credit upon Jesus Christ who redeemed and sanctified them. The Church teaches us that God not only honors the saints by the glory which they enjoy, but that He also gives to them the power to help us by their prayers, and hence they are placed over us as patrons, their names are given to us in Baptism, our churches are consecrated under their special patronage, and in all parts of the Church liturgy they are invoked. In the Old Law we see the honor paid to the saints. Moses would not leave the bones of Joseph in Egypt, but bore them reverently to the Promised Land. Josias honored the bones of the holy prophet

found among the dead at Bethel. St. Jerome says that God Himself buried Moses. All this teaches us reverence for the saints.

The saints are the glory of the Church, for they are the evidences of her sanctity. She has always honored them in a special manner. Their names, their lives, their relics, have been the objects of her veneration. At all times, and in all places, among all nations, the Christian people have invoked the saints, trusted in them, and believed that their prayers would merit an abundance of graces. This is in perfect accordance with what is done in the world about us. Men always love to honor goodness, greatness, heroism. Every country, every race has its roll of honored citizens to whom it pays its tribute of veneration and respect. The names and deeds of great and good men are always sources of inspiration to youth. The Christian has something higher than mere natural motives in his estimate of power and fame; he realizes that sanctity of life is the source of true greatness and the result of true heroism. He knows the sublime purpose of God in creating man as well as the gifts of nature and grace with which He endowed him. He has learned to his cost the result of sin; but his hope is grounded in the mercy of God through Jesus Christ and sanctity and perfection may be reached if his effort be in union with Christ. This effort requires courage; but with the grace of God the victory is won. The saints are the salt of the earth, they are the heroes of the Christian life. They are the examples of perfect manhood and womanhood, they are our brethren in the faith, they are the honored members of the Christian family. Their names are in benediction and their deeds inspire the world to goodness. We honor the Blessed Virgin and the saints, but it is with an honor inferior to that which we owe to God, to whom alone, adoration and supreme worship are due. We venerate them as the beloved friends of God. We recall their names with glory, we celebrate their feast days with joy, we implore their assistance with confidence, we rehearse their deeds in the hope of encouraging ourselves to an imitation of their virtues. We always realize that the saints in Heaven are still creatures asking graces for us from their Creator. They know our needs, for has not our Blessed Saviour told us that there will be joy in Heaven over the conversion of one sinner? The rich man in hell called on Abraham who heard and answered him. God has seen fit to hear the prayers of men for one another on earth. The Testament is full of incidents manifesting God's willingness to hear the prayers of His serv-

ants. If He granted favors to those who were still in the way of suffering and temptation, is it not certain that He will grant more readily the prayers of those who are in glory with Him?

The veneration of the saints is built upon the sacred Scriptures and tradition, and finds itself expressed everywhere in the practices of the Church. St. Thomas says, "The worship of the saints is one of our duties," and the Council of Trent teaches us "that the worship of the saints is praiseworthy and useful." Origen says, "I fall on my knees, and not daring because of my sins to offer my prayers to God, I summon all the saints to my assistance." Eusebius says, "In order to honor the soldiers of true piety, the dear friends of God, we go to the tombs to present our supplications to them, as to holy souls, acknowledging that their intercession with the eternal is in no small degree helpful."

Dom Gueranger says, "The saints have been given to us not precisely that we may imitate all that they have done, but as an indication of the assistance of Jesus Christ to His Church, in the bosom of which He produces them to be the monuments of the power of His grace, and the honor of human nature restored by redemption. The saints are not simply the elect, the just who will enter into the Kingdom of Heaven; they are the Christians who having practised all the Christian virtues in a heroic degree have shone on earth as celestial torches of supernatural perfection, to serve to them as an encouragement to the practice of their duties, its salt to preserve the masses from corruption, to promulgate in an incessant manner and by the facts the maxims of Christian morality always exposed to danger from the spirit of the world."

Those who do not understand the true idea of sanctity, or who fail to realize the meaning of the communion of saints, are apt to confuse the intercession of the saints with the mediation of Jesus Christ. There is but one mediator, Jesus Christ, and from Him comes salvation. The saints are not mediators of redemption; they simply unite with us in their prayers to Jesus Christ, the mediator, that by virtue of the sanctity of their lives and of their union with God, we may the more certainly obtain the mediation of Jesus Christ. The saints ask grace, they do not give it. They, themselves, are the examples of redemption, expressing in their lives the beauty of the love of God for humanity and their intercession has for purpose to bring that love into our lives. The veneration of the saints therefore, is a tribute to Jesus Christ whose grace has sanc-

tified them. The intercession of the saints is an acknowledgment of the closeness of the union which sanctity has effected between them and their Redeemer, whose friendship for them warrants an appeal for mercy and grace towards their brethren on earth. The veneration of the saints brings encouragement to us, for it shows us the examples which we may follow and which we must follow if we would be true to the demands of our Christian character. Sanctified by Baptism we are called to holiness. The true aim and purpose of life is union with Jesus Christ. Jesus Christ is the pivot around which all the ages revolve. His cross is the dividing line in history.

We must be saints, because for this God created and redeemed us. That we can be saints is evident from the vision of the multitude that stand before the throne. We are Christians, and that means that we have chosen to be followers of Christ. Our duty is to so live that we may be able to say with the Apostle, "I live, not I, Christ lives in me." Heaven is our home, and earth is but the testing place of our right to enter therein. By the grace of God, sin can be conquered, evil appetites controlled, natural greatness regained and sanctity acquired. Sanctity is a work of restoration through grace. We are apt to lose sight of Heaven, to underestimate the value of the reward, and to lose ourselves in material pursuits and be deceived by the dross and tinsel of earthly things. From the saints we learn what they thought of Heaven and what they were willing to suffer in order to reach it. From them we learn the true values of life. What they have done we can do. Their sanctity is not something beyond our strength and inaccessible to us. They are simply better than we are. We, too, can be better if we will. Heaven can be won by us as it has been won by them; but it demands sacrifice as understood by the life trained in the school of Christ. They have overcome difficulties, generously followed the laws of God, conquered themselves, repressed passion, done penance, frequented the sacraments, and they are now saints. St. James says, "Elias was subject to the same infirmities as we are." Heaven is worth it all, it is the jewel of precious price for which man is commanded to sell all his goods that he may purchase it. Jesus Christ entered Heaven by suffering, and all who would follow Him must walk in the royal road of the Cross. If we would value sanctity we must love God and hate sin. Extraordinary things are not demanded; neither the desert nor martyrdom is re-

quired. All that is needed is fidelity to the duties of one's station in life. The rich and the poor, the parent and the child, the soldier, and the ruler, men and women, all have sanctity placed within the circle of their duty, for all may keep the commandments, and, as our Blessed Saviour has said, "This is the way to possess eternal life."

The spirit of the age is not a spirit of sanctity, for it has lost sight of Christ and Heaven; it falsely imagines that earth satisfies the human soul, and it has allowed itself to be immersed in the base and grovelling things of earth. It has granted the mastery to passion; it has made wealth, pleasure and honors the motives of life and has blinded men to the true aims and purposes of their creation. We need the vision of the heavenly Jerusalem, in which the white robed saints of God, with the palms of victory in their hands, sing the hymns of praise to God, who alone is truth and light and life. Why should you be discouraged in the battle for Heaven? Why should you ever doubt your ability to save your souls? Lift up your eyes to Heaven, look upon the saints; they had the same difficulties, temptations and trials. Many of them had even greater ones and they triumphed, because they trusted in God and determined to be saints. Does a sinful life discourage you? Remember that among the saints in Heaven are men and women who at one time were great sinners, but they heard the voice of God calling to repentance, and they turned from their sins, were cleansed in the blood of the Lamb and are now saints on the altars of God's church. Magdalen, Peter, Augustine, showed the weakness of human nature, but they showed also the power of divine grace, and are saints by reason of the grace of God which they obtained and the love of God which possessed them. Pleasure was as alluring to the saints as to its modern votaries. It cost them much to say no, but because they valued God, their soul and eternity, they were strengthened into resistance to all that was not God. They learned to estimate all things from the cross of Christ; they weighed everything in the scales of divine justice and in plain view of eternity. They heard the command to love God above all things and they obeyed it. To them came the question, "Lovest thou me?" and they answered, "Lord, Thou knowest that I love Thee." By obedience to God they became saints; by obedience to God you too can be saints, for the means by which they acquired sanctity—prayer, the cross, the sacraments—are all within your reach. The same good Saviour stands ready to help and save. We are in a world probably no more

sinful than that in which they lived. Babylon with its iniquities, Egypt with its fleshpots, heathenish and godless nations with their false ideas of life have been exerting their influence against the people of God in every age. Our duty in the midst of a material world is to think of Heaven and live in hopes of possessing it. Let us be disciples of Christ, possess His spirit of sacrifice, be united with Him and follow in His footsteps, and Heaven will be ours. Venerate the saints of God, our brethren in the faith; love their names and imitate their lives. They are the heroes whose deeds are worthy, not merely of praise, but of imitation. In the trials and temptations of life call on them for assistance, depend on their intercession. They love us because they love God. Their purpose in eternity is to bring the Kingdom of Christ into the lives of men. The saints of God salute you; may you be worthy to salute them in the love in which Jesus Christ has loved us all.

ALL SOULS' DAY.

THE COMMEMORATION OF ALL SOULS.

BY THE REV. ARTHUR DEVINE, PASSIONIST.

"The just shall be in everlasting remembrance."—Ps. cxi. 7.

SYNOPSIS.—*Introduction. The memory of the just shall live forever, and the memory of the wicked shall perish.*

I. The means the Church uses to keep alive the memory of the just. The ancient liturgies and practice. The sacred diptycha. Kalendar, Martyrologies and Necrologies. The Annual Dead List.

II. The means of helping the Holy Souls: 1. Public prayers and the sacrifice of the Mass. The office of the Dead. Requiem Masses. 2. The Holy Souls assisted by the prayers and good work of the faithful.

III. Reasons why we should remember the Holy Souls, and endeavor to help them by all the means left in our power. The retrospect of the past year or few years. The unknown amongst the dead or the known only to a few.

The reason why the Church has ordained the celebration of the Feast of All Souls, immediately after that of All Saints, is to direct our thoughts and meditations at this season of the year, to the doctrine of the *Communion of Saints*. That doctrine which we profess in the IXth Article of the Creed: "I believe in the Holy Catho-

lic Church, the Communion of Saints." The Holy Catholic Church embraces the saints in heaven, the souls in purgatory and the faithful upon earth. These form one society, have one and the same spirit, one and the same head, Jesus Christ. Thus, we are able to consider the Church in her threefold state; that is, *triumphant* in heaven, *suffering* in purgatory and *militant* upon earth. Yesterday the Church *militant* gave thanks to God for the favors bestowed upon the saints, and joined with the saints themselves in praising and blessing His Holy Name. To-day, she recalls the memory of the souls of the faithful departed or of her children who are suffering in purgatory, and prayers and sacrifices are offered up for them that they may be freed from their sufferings and that they may soon be admitted into their beatitude. It is in this manner, that the Church perpetuates the memory of the just as foretold in the words of the Psalmist: *The just shall be in everlasting remembrance...*

We may notice that the same inspired authority which has said of the just that their memory shall live for ever, has said of the wicked:

Let the memory of them perish from the earth. Let the memory of him (the impious) perish from the ear and let not his name be renowned in the street.†* And again in Proverbs, we have the sentence or verse: *The memory of the just is with praise, and the name of the wicked shall rot.‡* This seems to be the divine rule, so far as our Christian and religious duties are concerned, to keep alive the memory of the just, and to let the memory of the wicked perish and as regards the just we have the divine promise spoken literally of the wise man and applied by commentators to the just: *The memory of him shall not depart away, and his name shall be in requests from generation to generation.§*

In accordance with this law and in the spirit of her divine Founder the Catholic Church celebrates annually the feast of the "Commemoration of All Souls," the day after the Feast of All Saints. It is not the only means she makes use of to keep alive the memory of her departed children. From the beginning of Christianity the practice existed of offering prayers and sacrifices

* The practice was common in the Greek as well as in the Latin Church.

—Ps. cviii. 15.

† Job xviii. 17.

‡ Prov. x. 7.

§ Eccli. xxxix. 13.

for the dead. Thus we find Tertullian, who wrote in the latter half of the 2nd century, giving an advice to a man who had married a second time to have the Holy Sacrifice offered for the soul of his first wife. Then we have the example of St. Augustine, who continued to offer the Holy Sacrifice of the Mass for the soul of his saintly mother, and the same holy doctor testifies that the practice of offering the Mass, not only for particular souls, but for the souls of all the faithful departed was most ancient and was universal in the Catholic Church in his time. And in the most ancient Liturgies of the Church are found the words of the commemoration of the dead: "To these, O Lord, and to all that sleep in Christ, grant we beseech Thee a place of refreshment, light and peace, through the same Christ, our Lord."

Our attention may be directed to the ancient usage of the Church in the manner of preserving the names of the faithful departed in the sacred diptych, which was a double catalogue, in one of which were registered the names of the living, and in the other the names of the dead which were to be recited during the Mass or office of the Church, to which may be traced the origin of the *mementos* for the living and the dead as they are now made in the canon of the Mass. To these we can trace also the origin of our ecclesiastical kalenders, our martyrologies, and necrologies, as also the *list of the dead* for whom prayers are asked every Sunday at Mass, and the *annual dead list*, arranged in several churches, on which are inscribed the names of the deceased parents, relatives and friends of our Catholic people, and for whom the Holy Sacrifice of the Mass is offered every day during the month of November or according as the pastor of the church may arrange. Besides these means of commemorating the souls of the faithful departed, we have to consider the means the Church uses to help the Holy Souls. These are the Office of the Dead, and the Mass for the Dead, to which our attention may be drawn that we may attend at these with the proper devotion and recollection, and with proper understanding as well.

The Office of the Dead. Knowing that the souls in purgatory are helped by the prayers and good works of the faithful living here on earth, the Church beside, the Canonical Office has ordained the Office of the Dead. This office consist only of First Vespers and Matins and Lauds, thus to distinguish it by lesser solemnity from the canonical office or the office prescribed for the feasts of the Saints, the "*Gloria Patri*" and "*Alleluia*," are omitted at it, and all

expressions and canticles of joy after the example of the celebration of the death of our Lord in the Office of Good Friday. The Psalm, *Lauda Anima mea Dominum, Praise the Lord, O my Soul*,* is recited usually in this office, because therein mention is made of the going forth of the soul from the body, and of the returning of the body to the earth from which it came. The Psalm *De profundis* is also said as signifying the desire of the soul to go to God.

The Requiem Mass. This great Sacrifice is the most efficacious means of benefitting the souls in Purgatory. It is a sacrifice of propitiation for the living and the dead. "Such is the efficacy of this sacrifice," says the Catechism of the Council of Trent, "that it is profitable not only to the celebrant and communicant, but also to all the faithful, whether living or dead in the Lord, but whose sins have not yet been fully expiated; for, according to Apostolic tradition, the most authentic, it is not less available when offered for them, than when offered for the sins of the living, their punishments, satisfactions, calamities and difficulties of every sort."† That the Sacrifice of the Mass is propitiatory for the living and the dead and that it should be offered for them is also defined by the same Council of Trent.‡

As the solemn Requiem Mass is offered, on this day, for the souls of all the faithful departed, and as the people are invited to be present at it, I may direct their attention to some of the rubrics and to their meaning, that thus, their minds may be helped to greater devotion and a better understanding of the special rites ordained by the Church for this Mass.

1. During the Solemn *Requiem* Mass, the candles are lighted three times, namely at the Gospel, at the Consecration, and at the Absolution, to signify the supernatural birth of the soul, its increase, or the nourishment of the soul in that state, and its future resurrection, and as an emblem of the soul's immortality.

2. It may be noticed that the water and the people are not blessed at *Requiem* Masses. The water in a mystical sense signifies the people, and, the persons for whom these Masses are offered belong to the Church *suffering* which is not under the jurisdiction of the Church *militant*; hence the blessings are omitted, these official blessings being regarded as acts of jurisdiction. The *pax* also is omitted, because

* Ps. cxlv.

† Catech. Conc. Trid., Part II., Ch. iv., Insert. 77.

‡ Sess. xxii. Can. iii.

there is no danger of discords amongst the holy souls in purgatory as there is amongst the faithful upon earth, and therefore no necessity for forms of reconciliation.

3. The following prayer of the offertory calls for a few words of explanation: "Lord, Jesus Christ, King of glory, deliver the souls of the faithful departed from the pains of hell, and from the deep pit. Deliver them from the lion's mouth lest hell swallow them, lest they fall into darkness; and let the standard bearers St. Michael, bring them into the holy light, which Thou promised of old to Abraham and his seed. We offer Thee, O Lord, a sacrifice of praise and prayer: Accept them in behalf of the souls we commemorate this day, and let them, O Lord, pass from death to life; that life which Thou didst promise of old to Abraham and his seed." These words are not to be understood in the sense that there is redemption out of hell; or, that the souls in purgatory are in any danger of being cast into the hell of torments. The expressions, the *pains of hell*, the *deep pit*, the *lion's mouth*, etc., are to be understood as retrospective in reference to the time of agony, where the souls are in real danger of being lost forever; or, they are to be understood in reference to the pains of purgatory, which in their intensity may be compared to the pains of hell.

4. Moreover, attention may be called for devotional purposes to the Hymn or Sequence—*Dies irae*—to the repetition of the *dona eis requiem*, "give them rest," at the *Agnus Dei*, and the "give them eternal rest," at the end. Finally, the *Ite Missa est* is not said because the people are supposed to remain for the absolution of the dead or the *exequies*, which means an absolution not from sins, but an impetrative absolution or an absolution of prayer. The souls of the faithful departed are assisted not only by the Holy Sacrifice of the Mass, but also by the prayers and good works of the faithful on earth. The manner of assisting the dead includes, besides prayer, fasting and alms-deeds as well as all other good works that may be offered for them. The intercession of the whole mystical body of Christ is interposed on behalf of these souls not only through the Holy Sacrifice of the Mass, but also by the office and public prayers of the priests and the people. There is also the private intercession of the members of the Church, which is interposed by the prayers offered up by each one in particular and to this practice we are all exhorted. We have in consideration of the debt due by the souls in purgatory to the divine justice, to endeavor to pay that debt for

them as far as this is possible, and in the manner in which God has left it in our power to do so. Fasting, which may be said to imply all other corporal austerities and affliction, is one means of doing this—alms-deeds is another; and we have not to cease from our prayers or good works under the impression that we have done enough or that certain souls ought by this time to be set free. It is the common and authoritative teaching of the Church that all prayers and all good works applied for the holy souls to free them from the penalties due to their sins, are accepted by God by way of *suffrage*, not by way of absolution or direct remission. The reason of this is, first, because, as I have already said, the members of the Church suffering are not subject to the jurisdiction of the Church militant, and, second, because there is no proportion between the punishment required by the divine justice from souls in that state, and those works that are accepted by the divine justice instead of such punishment from the members of the Church on earth. In this world we are told that the tribunal of divine justice is gentle, and that it is, in the next world, very terrible, according to the words: *Amen, I say to thee, thou shalt not go out from thence till thou repay the last farthing.**

Reasons why we should remember the souls in purgatory and endeavor to assist them by all the means left in our power.

I may here quote a memorable sentence from an allocution of Bishop Moriarity to his clergy, 1866, on the "Care of the Dead," which I think we should always bear in mind: "No doubt," he says, "the care of the dead must be second in importance to the care of the living. While the Christian is *in via* there is question of his salvation or damnation. The Church's action must have for its object, to secure for him, the *one thing necessary*. When he is *in termino* that question is decided, and the business of the Church is to hasten his beatitude, to alleviate and abridge his sufferings, and to treat with honor his mortal remains. This is, of course, of much less importance than placing him while living in a state of grace, but yet it holds a large and prominent place in the ministrations of religion." And, I may add, there are very strong and touching reasons to stir up our energies to this great spiritual work of mercy.

Besides the reasons suggested by faith, namely, first, that they

* St. Matt. v. 26.

are our brethren and in suffering, and, second, that we can relieve and assist them, there are many others that may bring home to us forcibly the importance of this duty. We have lost by death during the past year, or few years, as the case may be, saintly men, who while living claimed our veneration and affection. Some years the faithful have to deplore the loss of a Supreme Pontiff, and the faithful of some dioceses may have to lament the loss of their Bishop or of a worthy and zealous pastor who has been their friend, their guide and their father, who has edified them by his example, taught them by his words and directed them safely on their onward course to Heaven by his wise counsels. For those whom we held in esteem during life and to whom we are so much indebted we are asked to pray, especially on this day. I need not refer to other princes or to the sovereigns of this world. They may be esteemed and praised for their many virtues and excellent qualities, but the priest's office, which is consecrated to the service and the praises of Jesus Christ and His saints, does not include the duty of profane eloquence. We may, indeed, pray for such as these, and we are recommended to do so, as a duty of Christian charity, even though they have died without being received into the Church. In this case we know that they are not entitled to Masses and to the public suffrages of the Church, but as our faith tells us that we must not shorten the merciful hand of God or put a limit to His mercy, we should think of such souls with the greatest charity and offer for them privately our prayers and good works. We have to think of our friends and relatives whom we have lost during the year. There are few families in which death has not left a void within the past year or few years, and friends and relatives have fallen victims to its power. I cannot preach their panegyrics, but I can remind you of them and of your duty towards them. You were witnesses of their lives, you saw their actions, you know their virtues, you may remember their faithful fulfilment of religious duties, their daily prayers, their works of charity for the poor and the needy, and the Christian traits that characterized their private lives without show or ostentation. You witnessed their innocent or their repented lives as the case may be. You witnessed their happy deaths. What a long list of persons of such lives and of such deaths is present to the mind of every missionary priest, and every devout Catholic on this anniversary. Take, for example, the dead list read annually in so many churches.

Though unknown to the world at large their memory lives and shall ever live in the mind of God and in the minds of the friends of God.

Amongst them there may be many who have not yet attained their beatitude. They are therefore enduring the pain of purgatory. You whose hearts are touched with pity for the poor; you who supplicate for the relief of the widow and the orphan; you who are oppressed by the thought of the sufferings of the outcast and the imprisoned, and at the thought of all the sufferings and sorrows that afflict human nature in general, listen to the plaintive, sorrowful cry of those departed begging from the depths of *their* sufferings: Have pity on me; *have pity on me, at least you, my friends, for the hand of the Lord hath touched me.**

DEVOTION OF THE FIRST FRIDAY.

THE MOST SACRED HEART OF JESUS THIRSTS FOR
OUR SALVATION, THEREFORE EVERY EFFORT
FOR THE SAVING OF A SOUL IS EASY,
EVERY PAIN IS SWEET.

"And when he hath found it (the sheep), doth he not lay it upon his shoulders rejoicing?"—Luke xv. 5.

SYNOPSIS.—*Parable of the Good Shepherd. Jacob feeding and tending his flocks. A picture of the Good Shepherd. The Good Shepherd's love for each of His flock. He cares as much for one as for all. Hence He leaves all in search of one. The great love Christ has for every soul proven: 1. by testimony of the saints; 2. by the life and death of our Saviour. The soul is the pearl, the groat, the treasure spoken of in the Gospel. What the devil would give for a soul. What the world would give for a soul. What our Saviour has given for a soul. Appeal to Christians to value their souls.*

It is astonishing with what great care and vigilance Jacob watched over and tended the flocks of his father-in-law Laban. "Day and night," as he himself says to Laban, "I am parched with heat, and with frost, and sleep departed from my eyes. And in this manner have I served thee in thy house twenty years." (Gen.

* Job xix. 21.

xxxi. 40.) It is related of David in the Historical Books that whilst he was tending his father's flocks he courageously imperilled his life for the sheep; he testified this himself when he was led before King Saul to receive from him the armor against Goliath: "Thy servant kept his father's sheep, and there came a lion or a bear and took a ram out of the midst of the flock: and I pursued after them, and struck them, and delivered it out of their mouth: and they rose up against me: and I caught them by the throat, and I strangled, and killed them. For I thy servant have killed both a lion and a bear: and this uncircumcised Philistine shall be also as one of them." (I. Kings xvii. 34, 35.)

We have here the model of a true and genuine shepherd of souls, who snatches the sheep of Christ from the jaws of hell, without fearing to undergo thereby either trouble or danger of death.

Who does not recall the beautiful picture of the Good Shepherd wherein our Divine Saviour tells us that He leaves the ninety-nine sheep, and despite hunger and thirst, through cold and heat, seeks the lost sheep and rests not until He finds it in the desert. Now observe the tenderness of the Shepherd. Although the sheep went astray through its own fault, He does not treat it harshly, but receives it in all meekness, and laying it upon His shoulders, carries it back to the flock. How great must be the love of this true Shepherd! Why all this trouble, this anxiety, over finding this wilful sheep again? Is it worth while to expose the whole flock to danger to save one ungrateful member? Let it go to ruin if it wills. It surely deserves its fate. The judgments of God differ from those of man. Thence thou canst perceive, O Christian, with what immeasurable love the Most Sacred Heart of Jesus loves thy soul. For its welfare He forsakes the ninety-nine, that is to say the nine Choirs of Angels, and descends into the desert of this world to lead back that one lost sheep, thy soul, which had strayed away from the path of salvation, and was in danger of eternal damnation. And this even at the sacrifice of His own life. How many rough paths from the crib to the cross must this Most Sacred Heart of Jesus have undergone to find thee! And when He hath found thee doth He not place you upon His shoulders rejoicing? St. Bonaventure says beautifully of this: "These shoulders are the arms of the cross; upon these shoulders He laid the lost sheep, for upon these He bore our sins."

Once when St. Paul was meditating more ardently than usual

upon this boundless love of the Sacred Heart of Jesus for the souls of men, he could not repress his emotions, but wrote to the Galatians: "I live in the faith of the Son of God, who loved me, and delivered Himself for me." (Gal. ii. 20.) What St. Paul here says of himself applies to all, for St. Bernard explains most beautifully the above sentence when he says: "He delivered Himself up for me, for with the same love with which He died for all, He died for each one of us." And St. Thomas says: "What was done for all, each one can take for himself." And Tertullian writes: "Only one of the Shepherd's sheep goes astray, and the whole flock is not dearer to Him than this one."

Hence it follows, O Christian, that thou owest the same thanks to the Sacred Heart of Jesus as if He had endured for thee alone all the tortures that He underwent during His whole life. "He loves with the same love each individual person," says St. Chrysostom, "as He loved the whole world." Understand thereby, O Christian, the dignity and the value of thy soul!

Thy soul is that precious pearl for which the Heavenly Merchant sold all that He had. Thy soul is that treasure which was hidden in a field. Thy soul is that chosen vineyard which the Almighty Father planted in the garden of the Church, and which the Son of God watered with His blood, and the Holy Ghost fertilized with His heavenly Graces. The wine press in this vineyard is the Cross of the Lord, through which the soul is redeemed; the hedge of the vineyard are the angels in whose care God has placed it. Thy soul is that groat, spoken of in the Gospel, which the woman lost and sought for with the greatest zeal and pains, and did not cease to look for until by the aid of a light she had found it.

Thy soul is that coin stamped with the image of God. "This coin," says St. Bonaventure, "is the soul created to the likeness of God." Be upon thy guard therefore, O Christian, and know the dignity of thy nature. The Apostle says: "We have this treasure in earthen vessels." (II Cor. iv. 7.)

Immeasurable, O Soul, is thy dignity, for thou art of as much value as God Himself, since He vouchsafed to die for thee. "Upon the scales of the cross," says Eusebius of Emissa, "it was not gold or silver, nor an angel that was weighed, but the Author of our salvation Himself was weighed thereon." If you require further proof of the love with which the Most Sacred Heart of Jesus loved thy soul, and still loves it, contemplate the love and patience

with which He bore the traitor Judas in His immediate neighborhood for more than three years. Contemplate how the Lord washed his feet in company with the other Apostles, and handed him the sweet morsel of bread, and how He called him "friend" when He was taken prisoner, whilst He called Peter, to whom He had shortly before handed the keys of the kingdom of heaven, a "Satan." The Lord called Peter "Satan" because he was opposed to the salvation of souls; for when the Lord foretold His passion to His Disciples, it was Peter alone who opposed it, considering it unfit that the Son of God should suffer so much and so ignominiously. Therefore the Lord said to him: "Go after me, Satan." (Matt. xvi. 23.) Satan is equivalent to opposer, because it is the business of Satan to oppose himself to the salvation of souls. Whereas to Judas the Lord gave so many proofs of love and kindness, to soften his hard heart, and to save his soul from eternal damnation, and called him friend, although He was to be delivered by him to death; because he, as Mansi observes, although in an ungodly way, co-operated in the redemption of souls which Jesus so loved. We behold here how highly the Most Sacred Heart of Jesus prizes the souls of men! "Would you know," said St. Chrysostom, "how great is the value of our souls?" To redeem them the Only Begotten One gave not the world, not a man, not the earth, not the sea, but His Most Precious Blood; therefore St. Paul said: "You are bought with a great price."

St. Chrysostom is astonished that God the Father so utterly forsook His Only Begotten Son Jesus when He was dying upon the cross; that He did not allow Him to receive the slightest consolation or refreshment, whilst He generally fortified His saints during their martyrdom and in the most loving manner by the ministry of an angel. Therefore the Redeemer cried out from the cross: "My God, My God, why hast Thou forsaken me?" When the Lord suffered His agony in the garden and implored His Heavenly Father to remove the chalice from Him, an angel appeared and strengthened Him. Why not upon the cross? St. Chrysostom answers this question very beautifully: "In the garden," he says, "Christ was fortified by the appearance of an angel; upon the cross by the penitent thief." This single soul, which the Lord rescued from hell by His precious blood, afforded Him more consolation than if His Heavenly Father had sent legions of angels from heaven to console Him. His Sacred Heart was ready to suffer

all this torture until the end of the world for thy soul, O Christian. "Christ was consumed with such a desire to suffer that He was not exhausted by the three hours' hanging upon the cross, but He desired to suffer thereon until the end of the world." These are the words of a saint. O, what value has a single soul! "O soul, arise! for thou art of such value!" exclaimed St. Augustine. Who could know the value of a soul better than the Son of God Himself? "For what doth it profit a man," says the Lord in St. Matthew (xvi. 26), "if he gain the whole world, and lose his own soul? Or, what shall a man give in exchange for his soul?"

The devil offers for a soul all the kingdoms of the world; the world offers for a soul all its honors and its splendors. The flesh offers sensual pleasures, the comforts of life and enjoyment; thrust these buyers away from you, and say: Beloved Jesus, my Crucified Love! what wilt Thou give for the soul?

"I offer thee every drop of My blood which I shed during My agony in the garden, and at the scourging; I offer thee the wounds of the thorns wherewith I was crowned; I offer thee all my blood which I shed during my passion."

Most sweet Jesus! forgive me, but at this price, although it is infinite, I will not yet sell my soul, I ask still more for it; namely, Thy Most Sacred Heart, the Treasure of the whole world. That is what I ask, for whosoever giveth his heart as a pledge to another, giveth him all. And behold! Jesus permits His side to be opened by a lance; allows His Heart to be pierced, and there flows hence the last drops of blood and water. "He has already paid the purchase price," says St. Augustine, "the only Begotten Son of God has shed His blood. O soul, arise, thou art of so much value; namely, the last drops of blood and water from the Most Sacred Heart of Jesus." Pause here, O Christian, and estimate the value of the soul! Tell me how have you valued your soul until now? O, I am ashamed to say it, at hardly a penny or a groat, for thou hast dedicated it to the devil for a mere trifle, and thou dost lose it for a moment's pleasure. O, soul, how little art thou appreciated! "An ass," says St. Bernard, "falls down and there is always some one to lift him up; a soul goes to ruin and there is no one who reflects upon it. O, shepherds of souls, take care, and consider the value of your charges."

TWENTY-THIRD SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

I. FAITH.*

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"I will teach you by the hand of God what the Almighty hath; and I will not conceal it."—Job xxvii. 11.

SYNOPSIS.—Every one wants to be happy, this is a condition of nature. We must search out, then, what it is that will give us true and lasting happiness. Our Lord is the only One Who can teach us the way to true bliss. We must believe then all that He teaches. This is faith. The idea of faith—the object of faith. Some articles of faith are absolutely necessary for salvation. Others not so necessary. To be saved we must believe that: 1. There is a God; 2. That He will reward the good and punish the wicked. Again, faith alone is not sufficient, we must act according to the teachings of that faith. Here we have the science of the saints, and this consists in the knowledge and practice of Christian doctrine. The gift of faith is very precious—Solomon's idea of it. Let our prayer, like St Augustine's, be to know God and to know ourselves.

St. Augustine says: "Everybody, whoever he may be or whatever he may wish, carries in his heart a natural longing for happiness and bliss; everybody wants to be happy." My dear friends, if you earnestly wish to satisfy this longing for bliss and happiness, you must address this longing to some one who can satisfy it. Do you wish to know His name? It is the name which we hear and speak of with the greatest reverence; it is the most holy name of "Jesus." Yes, Jesus it is who can teach us to find happiness, who shows us the way to it and gives us the means for obtaining it. He is, indeed, what His name signifies, "Bliss-giver." "I am the way, the truth and the life," He says of Himself. Very well, then! let us listen to His teaching, let us be led by His hand, let us rely upon His aid, then bliss and happiness will surely be our portion. The subject we will dwell on to-day is faith. To obtain salvation it is necessary before all else to possess faith.

Therefore we must *believe*. It follows then that every one must learn to know the idea as well as the object of faith, or, in other

* NOTE.—This is the introductory address of a systematic series of discourses on Christian Doctrine, which will take the place of Short Sermons for Low Masses for the coming year.

words, every one must know what it means, to believe! what faith comprises; that is, what truths it contains. The doctors of the Church tell us that belief in certain truths of faith is absolutely necessary and that no one can be saved who does not believe. Others, on the contrary, though also necessary, are so only in consequence of a commandment; hence, one may go to Heaven without knowing these. But it is the law of the Church that we must **learn** these if we have sufficient understanding and opportunity to do so. For the present we shall confine ourselves to those points which every rational Christian must know and believe or lose his immortal soul.

Two truths are necessary above all others: First, that there is a God, and, second, that God rewards the good and punishes the wicked. St. Paul the Apostle says: "For he that cometh to God, must believe that He is, and is a rewarder of them that seek Him." (Hebr. xi. 6.) We must believe then:

1. That there is only one God,
2. That He is the creator, preserver and governor of all things,
3. That in God there are three persons—the Father, the Son and the Holy Ghost,
4. That the Son of God became man for the love of us, and redeemed us by His death upon the cross,
5. That God is a just judge, who will reward good and punish evil.

All these points a Christian should and must know to be saved. For this reason there was nobody admitted to baptism in the earliest days of the Church who was not fully instructed in all these points. For St. John says: "And this is life everlasting; that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." (St. John xvii. 3.) No doubt you have known all this before, but perhaps you do not know and understand all that is contained in these, the greatest mysteries of our faith, as may be expected from grown-up children of the Lord. Let me tell you that these five cardinal points contain so much that is necessary to know that it would take me a whole year to explain all, even if I were to talk to you every day. I hope that from what you are going to hear you will not only learn much, but also learn to *do* much, so as to live in accordance with the truths, which you will learn. For not he who knows, but he who does what his knowledge teaches him will be saved. What good

is it to a craftsman or an artist to know his art or trade perfectly if he does not put his knowledge into practice? Of what avail is it to the mother of a household to know how to care for the house if she remains idle the day long? There are many thousands burning in the abyss of hell who knew what was necessary for salvation. But it is for that reason that they are damned, and are sunk in hell deeper than the ignorant because they did not live according to their knowledge and enlightenment. Holy Scripture tells us: A servant who knows the will of his master and does not carry it out will be punished all the more severely. The youth who asked Christ what he should do to gain eternal life knew perfectly well what was written in the law and repeated the Commandments to the Saviour without hesitation. But that did not satisfy our Lord Jesus Christ, for He added: "Do it and thou shalt have life."

Therefore, we will to-day begin a course in Christian doctrine, and in all these sermons which I intend to deliver upon our holy faith it will be my principal endeavor to explain to you as clearly as possible what you must know to obtain salvation, and at the same time to show you how you must live in accordance with this doctrine; how, in fact, you should practice what you have heard and learned. This is the science of the saints, which consists in the knowledge and practice of Christian doctrine. This it was that brought them to such glory, as no human eye has ever seen. This gift is worth more than gold and silver, and its value is greater than all earth can give us. Solomon thought more of this wisdom and knowledge, which God had given him in such a degree that there hath been no one like him before nor since nor ever shall be, than of all the boundless wealth, whereby he surpassed all the kings and princes of the earth. Often did he say that all these treasures were to him as nothing compared with the wisdom given him by God and which he would not part with for all the things of the world. Such great wisdom as Solomon's we do not ask for ourselves, my dear friends. It will satisfy us if we obtain that for which the learned St. Augustine prayed before everything else, when he exclaimed: "O, my God, would that I knew Thee, would that I knew myself." Yes, my God, give me only so much grace that I may know Thee and know myself. If I know and understand Thee I would know all that is necessary to know, even if I knew nothing else.

ON THE CHURCH'S ATTITUDE TOWARD RELICS.

BY THE RT. REV. MGR. JOHN S. VAUGHAN, D.D.

"If I shall touch only his garment, I shall be healed."—Matt. ix. 21.

SYNOPSIS.—*Protestants claim that the Catholic Church is unscriptural. This is not well founded. Protestantism itself not scriptural. Examples. Power of forgiving sins. Offering of sacrifice. Extreme unction. Honoring of relics. Practice of honoring relics does not accord with the common sense of the world. The world laughs at us as the Jews did at Christ. Story of the woman cured. Two things illustrated here: the woman's faith and her reward. Scripture teems with examples of miracles wrought by inanimate things. Cloak of Elias. Bones of Eliseus. Even in the New Law this is the case. St. Paul's towels. Aprons. St. Peter's shadow. The Church keeps and honors relics for many reasons: 1. For their miraculous power; 2. As reminders of her heroes; 3. To stimulate her children; 4. To make our faith more lively—our love greater. Examples: St. Peter's chair. Thomas Moore's hair shirt. Since such honor is given to objects, how much more should be given to bodies of God's Saints. This practice is neither new nor unscriptural—comes down to us from before Christianity. Honor, venerate, learn to imitate.*

Among the many accusations hurled against the Catholic Church, one of the most common is that she is unscriptural. Protestants contend that their religion is indeed based and founded upon the Word of God, while the religion of Catholics, on the contrary, rests upon tradition and the words of men; *i.e.*, upon the decrees of Popes and councils, and synods; and that, in fact, the Romish Church," as they call it, attaches but little importance to the inspired writings. So far from this accusation being well founded, it would be far truer to say that it is rather Protestants than Catholics who depart from the teachings and the practice and the spirit of the Bible; as may readily be seen by a cursory glance at its pages. Consider, for example, the following statement made by Our Lord to His Apostles: "Whose sins you shall forgive, they are forgiven; and whose sins you shall retain they are retained." (John xx. 23.) Words which clearly indicate both the power of absolving from sin, and also the power of withholding forgiveness. Weigh these words well, my brethren, and then ask yourselves where this sacramental power is more fully acknowledged, more heartily accepted, and more extensively exercised. Is it in the Catholic Church or is it among the multitudinous Protestant sects?

Or read the following prophetic utterance of Malachias: "From the rising of the sun even to the going down, my name is great among the Gentiles (to the Jews, all who were not of their own race were 'Gentiles'), and in every place there is sacrifice, and there is offered to my name a clean oblation, for my name is great among the Gentiles, saith the Lord of Hosts." (Malach. i. 11.) What is this "clean oblation"? To what, indeed, can it refer if not to the precious Body and Blood of Christ daily offered up in the Eucharistic sacrifice? The words clearly point to the Holy Mass. Now, what is there in any Protestant church that can be taken as the fulfilment of this prophecy? Where among the Protestant sects shall we discover the "sacrifice," the "clean oblation" offered up to God, from the rising to the setting of the sun? In the Catholic Church the fulfilment of the prophecy is obvious and manifest, but nowhere else. Here is another passage from the Bible—an exhortation of an Apostle—which is indeed obeyed by the Catholic Church, but which remains a dead letter among our very scriptural friends. I refer to the following instructions given by St. James: "If any man be sick among you, let him bring in the priests of the Church, and let them pray over him, anointing him with oil, in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins they shall be forgiven him." (James v. 14, 15.) In Extreme Unction, one of the seven sacraments of the Catholic Church, we find the most complete interpretation and the most obvious fulfilment of these words. Whenever any one is seriously sick amongst us we at once send for the priest, and he comes, and anoints and prays, and invokes the name of the Lord, just as St. James directed. Yes, my brethren, these words possess a meaning with us, but in the Protestant sects there is no sacrament of Extreme Unction, and the exhortation of St. James falls on deaf ears.

Many further examples might be cited to prove that, in spite of all their boasts, Protestants are not nearly so scriptural as Catholics. I will, however, confine myself to just one more illustration, suggested by to-day's Gospel. I refer to our practice of honoring and venerating relics. Non-Catholics laugh at our attitude towards such things, and profess to be unable to understand the use or even the sense of preserving and honoring the dessicated bones, and the cast-off garments of virgins, confessors, martyrs

and others, as though they could do us any good or bring us any aid. These very superior people travel through Italy, France and Spain and other Catholic countries and make merry over the famous shrines and the costly reliquaries that they meet in the course of their wanderings, and are positively distressed at the services and processions and the bowings and genuflectings that go on when some more than usually famous relic is exposed for public veneration.

Yes! Alas, it is only too true that such practices do not approve themselves to the judgment of the world. But "the wisdom of this world is foolishness in the eyes of God," and we need not trouble ourselves to conform to its false and purely human standards. Protestants are ready enough to admit that Christ can and did work miracles. Some will go so far even as to admit that the more favored of His followers may be made mediums of graces and favors. But they draw the line at inanimate objects. They cannot persuade themselves that the water of Lourdes, for example, can be, under any circumstances, one whit better than the water of the Loire or the Liffy, though the Scripture itself shows us how the waters of one place may be better than the waters of another, since Naaman was cured of leprosy by the waters of the Jordan, though no river in Damascus could do him any good. (IV. Kings.) Nor can they imagine that the dead bones of one man can possess any more virtue than those of another, though here again it is the Scripture itself that informs us that the bones of Elias wrought miracles not accorded to the bones of ordinary men. In their eyes it is childish to wear a fragment of the true cross, or a morsel of linen or cloth saturated with the blood of—say—a St. Polycarp or a St. Flavian. They are far too practical, they will tell us, and far too full of sterling common sense to be led into such extravagances. In fact, they are quite as ready to laugh us to scorn, for what they call our credulity, as the Jews, in to-day's Gospel, were ready to laugh Jesus Christ to scorn. Yet, strange to say, they nevertheless flatter themselves that they follow the Scriptures so much more faithfully than we do. We will examine this point to-day and see who are in sober truth more scriptural, they or ourselves.

The Evangelist informs us, in the Gospel just read, that Our Blessed Lord, according to His usual custom, was journeying through the country, followed by a large concourse of people, at-

tracted, no doubt, by the sweetness of his presence, and the wisdom and beauty of His doctrine. Now, among these was a poor woman, suffering from a distressing and persistent malady. Though St. Matthew does not explicitly say so, yet we may prudently infer that she had tried every natural means to cure herself, and that she had consulted the best available physicians, for the complaint had clung to her for twelve long years, and it is not likely that she would have rested unconcerned under her trouble for all that time. However, in spite of her efforts she was still a victim to the same complaint. Now, at last, she realized her opportunity. Jesus Christ, the wonder-worker, was passing. He whose voice had stilled the storm on the Lake of Galilee, whose mere touch had startled the dead back to life, and who had proved His dominion over all nature, was at hand. Why could He not cure her? She would at all events invoke His mercy. But how was she to attract His attention? What chance was there for her to secure audience, while the crowd eddied and surged around Him! A personal audience was not necessary, for "virtue went out from Him, and healed all." (St. Luke vi. 19.) Mere contact would be enough, if only it were accompanied by lively faith and childlike trust. "Yes," she said within herself, "if I touch but the hem of His garment, I shall be healed."

In the garment itself there was no inherent virtue. It was but a piece of cloth or other woven material, possessing no supernatural power. It differed not from other cloth; or, if it differed, it differed only in this, that it was worn by Him, and belonged to Him. That was its only merit, yet it was merit enough. Accordingly, she approached Him in a spirit of the most absolute faith. Not indeed obtruding herself into His presence, but humbly coming behind Him, she just placed her hand upon the hem of His garment, and was immediately cured. "And Jesus turning and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour."

Here two points must be kept clearly in mind. Firstly, we have to consider her faith; that is to say, her strong inward conviction that the mere touch of His robe would heal her. "If I touch but the hem of His garment, I shall be healed." And, secondly, we have to bear in mind that this act of true, unwavering faith was the real cause of her cure, as Our Lord Himself declared: "Thy

FAITH hath made thee whole." The material cloth is not to be regarded as a charm or a talisman. It could impart no cure by any intrinsic quality it might possess. No; the cure was a reward accorded by God to the faith accompanying and indeed evoking the act. But, dearly beloved brethren, God's hand is not shortened. He is as able and as merciful at present as in the days of His earthly pilgrimage. If, then, we touch a relic of Jesus Christ, say, for instance, a piece of the true cross, or a morsel of the Holy Coat of Treves, with as lively a faith and with the like dispositions, why should it be thought preposterous that a cure should be effected? It may be objected that many touch, but that few are cured. True. But precisely the same objection might be urged in the case of Our Divine Lord. Many of those who touched Him, and pressed against Him, still remained in their infirmities, whether of body or of soul. And why? Because the great majority are wanting in the requisite dispositions. It is not the touch but the faith accompanying the touch, that produces the miracle. Such as really have the faith that filled the heart of the poor woman spoken of in to-day's Gospel may easily meet with her reward also, and have their ailments cured; and Christ may easily address to them the words He addressed to her—"Thy faith hath made thee whole."

That even inanimate and purely material things may be made the instruments of all kinds of favors and blessings is so clearly proved in Holy Scripture that it is somewhat difficult to understand how our non-Catholic countrymen should wonder and exclaim because we claim a like efficacy for such things even nowadays. No one can take up a copy of the Bible and read its inspired pages without meeting many examples. Turn, for instance, to the fourth Book of Kings, chapter the second. There we are told that Eliseus took the mantle of the great servant of God, Elias, after he had been taken up into Heaven in a fiery chariot, and treasured it up as a most precious legacy and a most holy relic. But this is not all. The Scripture goes on to inform us that this relic possessed such virtues that the most marvellous wonders were wrought by its means. It tells us, for example, how on one occasion Eliseus, wishing to travel into a certain country, found his passage stopped by the waters of the Jordan. What did he do? He at once bethought himself of the relic of the blessed prophet Elias. Standing upon the banks of that famous river, and "invok-

ing the God of Elias, he struck the waters with the mantle," and behold! they were forthwith divided hither and thither, so that Eliseus was able to pass across without further let or hindrance. (IV. Kings ii. 14.)

This incident is startling enough, yet a few pages further on (Chap. xiii.) we read of a much more remarkable example of the power of relics, when God wishes to do honor to His saints. I refer to the dead man brought back instantly to life by the mere touch of the dessicated bones of Eliseus. According to the narrator, certain robbers came from the land of Moab, carrying with them the corpse of a man recently deceased. When they reached the sepulchre of Eliseus, not wishing to be encumbered any longer, they threw the dead body into it. But no sooner did he come in contact with the bones of the prophet than the dead man "came to life, and stood upon his feet." (IV. Kings xiii. 21.) Again we turn to our scriptural critics and ask if the dried bones of Eliseus can work such wonders and restore even the dead to life, why should not the bones and other relics of more modern saints enjoy a like privilege, when God sees good thereby to manifest to the world their sanctity and virtue? Is God less powerful than He was, or less willing to give evidence to the virtue and holiness of His saints? Impossible. Non-Catholics sometimes endeavor to evade a difficulty by drawing a distinction between the Old and the New Testament, and would persuade us that a change took place after the coming of Christ. But this answer will scarcely avail, since we have illustrations and examples in the New Testament just as striking and just as marvellous as any to be met with in the Old. Nothing indeed runs more exactly parallel than the practice and belief of the Church in the time of the Apostles, as described in the Acts, and the practice and belief of the Catholic Church at the present day, in regard even to the use and the veneration of relics. One of the most famous and most highly esteemed of the saints in the first century of the Christian era was St. Paul. He was consequently greatly beloved and most highly esteemed by the faithful. Knowing him to be a great Apostle and a great saint, they not only asked his prayers, and sought his blessing, but they showed a reverence for everything that belonged to him, or that had even touched him or been connected with him. And they sought favors and graces both for body and for soul by the reverent use of these purely material

objects. "So that," as we are expressly informed by St. Luke (Acts xix.), "they brought handkerchiefs and aprons from his body to the sick" and the feeble. And for what purpose? Well, what possible purpose could a handkerchief or an apron, a remnant of simple linen or cloth, serve? Unless there be some hidden virtue in it arising from its connection with the saint; unless, in other words, it is to be considered as a relic, we should reply: None. No. As St. Luke clearly refers, its efficacy was wholly supernatural. He tells us how these objects were applied to the sick, and how, as a consequence, "the diseases departed from them and the wicked spirits went out of them." (Acts xix. 12.) This passage provides us with the clearest scriptural authority for the use of relics, and proves as well as illustrates their efficacy and power under the all-ruling providence of God. What St. Luke narrates of St. Peter is, if possible, more wondrous still. The virtue and authority of the Prince of the Apostles was such that it was not necessary even to apply handkerchiefs and aprons that had touched his body. His mere shadow falling on the sick effected all sorts of cures, insomuch that the inspired writer observes that "they brought forth those who were ill and placed them on beds and couches along the streets and public ways, so that when St. Peter came "his shadow at the least might fall upon them, and they might be delivered from their infirmities." (Acts v. 15.)

If God, in His divine wisdom, was pleased to communicate such wholly miraculous efficacy to the handkerchiefs and aprons, and even to the mere shadow of His saints, while they were still in this world, and before their final triumph, how much more may we not expect Him to attach virtue to their relics, now that they have won their crowns and are reigning in glory with Him in heaven. While upon earth they were not wholly and entirely free from imperfection and spiritual defilement. They were still "in the way" and "fighting the good fight." They were not even absolutely secure of final victory. If even then, while unconfirmed in grace, the mere touch of their handkerchiefs could produce such results, surely now that they are seated on thrones in Heaven their power will not be less!

But the Church preserves and treasures up the relics of the great saints and servants of God, not merely on account of the wonders that are frequently worked by their means, but for many other reasons besides. In the first place, because such honor is

due to those whom God has so highly favored. In the second place, because the sight of such objects helps to stimulate our zeal and keeps the memory of such heroes ever green. We are still human. We are still influenced by our senses; by what we can see and touch. We may be fully aware that St. Peter was cast into prison and that he was cruelly bound with chains. Yes. But when we actually visit the Mamertine prison and descend into the narrow cell where he converted his two guards, Processus and Martineanus, and yet more, when we can actually gaze on the very chains that bruised his flesh and which were struck off by angelic hands (Acts xii. 7.), and even touch them and feel their weight and strength, we begin, I will not say to believe more firmly, but at least to realize more vividly and clearly all that he suffered and put up with for the grand old faith which is ours at this very day; and his martyrdom becomes a greater and a more touching reality than before.

It is the same in a greater or lesser degree with every other saint. In England at least we are familiar with the touching history of Blessed Thomas Moore, once Lord High Chancellor, and a bosom friend of Henry VIII. Take him as an instance. Well, we admire his courage and sterling constancy in the things of God. We are edified by the accounts of his penances and self-imposed mortifications. True. But when in addition to this abstract knowledge of the saint's life we are invited to look upon the identical hair shirt that he was accustomed to wear under his robes of state, and can handle and examine it for ourselves and feel its rude coarse texture, we become far more deeply penetrated with a sense of his holiness and of his love of the cross, and our hearts grow warm as his figure seems to arise more lifelike before us. If a lock of hair or a withered flower that once belonged to some earthly lover, will excite emotions too deep for words, and sometimes even move strong men to tears, shall we dispute the value of the relics of the saints to excite our affections, to stimulate our pity and to lift our thoughts to heaven? If, however, all that is even distantly connected with the saints and martyrs is respected and held in veneration, their actual bodies claim a yet higher consideration. Not merely are they the temples of the Holy Ghost; not merely are they the very instruments of the sufferings and mortifications which have merited so great a reward, but they are destined one day to rise from their ashes and to

occupy a position of altogether special glory in the Kingdom of God. "They shall shine as stars for all eternity" (Dan. xii. 3.), says the Spirit of God, and again: "They shall shine as the sun in the kingdom of the Father." (Matt. xiii. 43.) But as "star differeth from star," in glory, so shall the just differ one from another, in the firmament of Heaven. If the least and the lowest of all the saved shall exceed in splendor and beauty all that imagination can picture, or mind conceive, what shall we say of the immeasurably greater beauty and magnificence of the great saints and valiant soldiers of Christ whose whole life on earth has been a victory and a triumph! Who shall attempt to describe the supreme loveliness and exquisite grace and splendor even of their corporal forms! The attempt would be vain. Let it suffice to remark that, this fact constitutes one of the reasons which induce us to respect in so special a manner the personal relics of virgins, confessors, and martyrs, and of all, in a word, whose sanctity, confirmed by miracles, has raised them to a place upon our altars. Whatever honor and respect we may show, is but trifling as compared with the honor God Himself will show them, when He raises them from the grave, and clothes them with glory and immortality.

The practice of venerating the relics of the saints, and of recognizing in them even a certain virtue and spiritual power, has nothing in it which is either new or unscriptural. As we have shown, it is as old and older than Christianity, and fully sanctioned by the Bible, no less than by that world-wide Church which is the only infallible and authoritative interpreter of its inspired pages. Let us yield ourselves up to her safe teaching, and rejoice to have about us the relics of the saints, that we may be the oftener reminded of their merits and their virtues, and be spurred on to walk in their footsteps, and to emulate their example; until at last, by God's grace, we come to share with them the joys and delights of Paradise.

TWENTY-FOURTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

II. FAITH—RIGHT FAITH—CHRISTIAN FAITH.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

“Have the faith of God.”—St. Mark xi. 22.

SYNOPSIS.—God's vision to Ezechiel to warn him of the fate of Israelites. God's vision to us to unfold the mysteries of religion. Faith necessary to understand these mysteries. What is it to believe? What does Christian faith imply? What does “to believe rightly” signify? No mistake can be made in accepting what faith teaches, for God is the author of faith, and He cannot err, nor deceive. Difference between faith and knowledge. Appeal for strong, real, earnest faith.

When God wanted to instruct Ezechiel about the punishments which He was about to inflict upon Israel, and which the prophet was to announce to them, He held a great book before him, which was written within and without and said: “Eat this book, Ezechiel; thy bowels shall be filled with this book, which I give thee.” And Ezechiel opened his mouth and ate the book and swallowed all wisdom and knowledge. (Ez. iii. 2.) Of course, this story must be taken figuratively, not literally.

When God said: “Eat this book,” He meant by that, take this book and learn what it contains, make yourself thoroughly familiar with its contents and let it become part of yourself.

My dear friends, we also have a book, like the one that was given to Ezechiel; a book which contains many great mysteries, which are not easily understood, but need explanation and interpretation; it is the book of divine revelations. To introduce you into the mysteries of this book is the task I have set myself.

Therefore I say to you to-day “Eat!” “How are we to do this?” You will ask, and I say to you, that you must, like the prophet, take the divine word and the eternal truths, as they are to be read in this book and as I shall explain them to you, as the food of your soul. Through faith and only through faith can the contents of this book become your property. These secrets cannot be understood without faith. Faith grasps with zeal and avidity that which neither

reason nor science can fathom. Above all it is necessary then, that you must believe. I will first tell you of that faith, which it is absolutely necessary to possess, if you want to understand the mysteries of this holy doctrine. To this end let us ask:

1. What does it mean, "to believe"?
2. What does "Christian belief" mean?
3. What does it mean, "to believe rightly"?

I.

What does it mean "to believe"?

"To believe" in general, means to take for granted the sayings of another, to accept and consider as true, whatever he may tell us. Naturally we cannot consider everything that is told us to be true, nor can we believe everybody. He who claims to speak the truth, must be trustworthy. He is so, if, first, he is a prudent, sensible man, who understands well what he is talking about and who is not easily deceived, and second, if he is a good, honest man, who lives the truth and does not wish to deceive. For this reason we are more inclined to believe a man of education than an ignorant man; an adult rather than a child, a serious person rather than a jester, or if it concerns spiritual matters, matters of conscience, a priest rather than a layman. *All this is human belief*, and we pass over to the second question.

II.

What does "Christian belief" mean?

If what we are to believe does not come from *man* but from *God*, if our belief is strong, *because God has made known what we believe*, then our belief is not human, but it is supernatural. This supernatural belief is founded on, first, God's infinite wisdom, by virtue of which He knows and understands everything perfectly, so that He can never err, and secondly, because He is the eternal truth and love, and will not and cannot deceive us. To consider everything as true, which God has revealed through His Son Jesus Christ, is "Christian belief."

And this is the belief which is necessary to understand the teachings of which we speak. This is the faith which the holy Fathers call a gift of God, and a light, by which man is so illumined that

he assents to all that God has revealed through Christ and that is presented by His infallible Church for our belief.

It is called, a *gift of God*, because the faith is given to us by God without our merit. St. Paul writes: "For by grace you are saved through faith, and this not of yourselves; for it is the gift of God." (Ephes. ii. 8.)

That God has spoken to us and that we have believed His words, is therefore a work of grace. It is a work of grace, that we are born among Christian people and that we have the good fortune of hearing God's revelation. It is also an unmerited gift of divine grace that we readily accept the word of God as it is proclaimed to us. Faith is also called a *light*. As light shines for man, so that he can perceive things that are visible, which cannot, however, be perceived in darkness, so faith enlightens our reason so that it can see and perceive what in itself is invisible and what could never be perceived without it. With the help of this *light*, the human mind understands obscure and incomprehensible doctrines of faith and assents to them and stands steadfastly by them, because it sees they are truths revealed by God.

Again this light is a gift of God for which we owe Him the greatest gratitude. How beautifully St. Augustine depicts the effects of this light of faith, to which he owed his conversion. He says: "Thou hast called me, O Lord. Thy word, 'Let there be light,' resounded mightily in the ear of my heart and there was light; the great cloud disappeared and the darkness was removed from the eyes of my mind. I saw Thy light and recognized Thy voice and I say: Truly, Lord, Thou art my God, who has led me out of darkness and away from the shadow of death; Thou hast called me to the wonderful light and behold! I see! To Thee, O Sublime, one thousand and thousands of thanks!" The holy Fathers of our Church, therefore call our faith rightly the *light of the soul*, the door of life, the foundation of eternal salvation. And this faith is necessary to comprehend the mysteries of our religion.

From what has been said follows the answer to the third question:

III.

What does it mean, to believe rightly?

1. *To believe rightly means to believe for God's sake; that is, to believe because either God Himself or through His Son, or through*

the Catholic Church, has commanded us to believe this or that. Therefore you must not say, you believe this or that article because you have been born and brought up amongst Christians who believe it, or because your parents believe it, or because there are others in your country, or in your surroundings, or in your family who believe, or because your clergy told you so, or because it seems to you reasonable, and credible; but solely because God has said so.

2. *To believe rightly means to believe all*; that is, everything without exception that God teaches us through the Catholic Church, be it written, or be it tradition; be it in Holy Writ or not. For Christ commissioned His Apostles to teach *all* nations and to teach them *everything* that He had told them. By that He has imposed upon everybody who hears His teachings, the duty to believe *all* of it. If any one were to reject one simple truth of the faith, though he accepted all others, he would come under the category of those of whom St. James says:

“Now, whosoever shall keep the whole law, but offend in one point, is become guilty of all.” St. Augustine speaks very strikingly of those who believe some articles of faith and reject others: “If in the Gospel, you believe only what you want to believe, and reject what you do not want to believe, you believe in yourself more than in the Gospel; for if your own reason may accept or reject in Holy Writ, whatever it pleases, you do not subject yourself to the authority of Scripture; but you subject Scripture to your will.”

3. *To believe rightly means to believe fully, doubting nothing in the least*; that is, to be so steadfast in faith, that neither doubt, temptation, persecution can unsettle your belief. For all that the Catholic Church charges us to believe, has been revealed to her by God; has been proved by many examples, and confirmed by many and such glorious testimonies.

Consider: (a) The sanctity and purity of our faith, which teaches us to avoid even the shadow of sin and urges us to practice every virtue.

(b) The immutability of our faith which stands to-day as firm as a rock after nineteen centuries of persecutions, false teachings and heresies of all kind.

(c) The wonderful way in which our faith has risen and spread over the whole world, not proclaimed by kings and the powerful ones of this world, but by simple, untutored fishermen, not by cunning and fraud, money or force of arms, but solely by the force of

the divine word and by that eloquence which the grace of God produced in those simple fishermen.

(d) That so many men, learned, wise and virtuous, have investigated all the points of our faith, and have then considered it their sacred duty to give their assent to all.

(e) That so many prophecies have been fulfilled in the Founder of our holy religion, Jesus Christ; that thousands upon thousands of miracles have been wrought and are still being performed in the Catholic Church; that men, weak, frail men have exercised through this faith such a power and force that even the dead had to obey, when commanded in the name of Jesus. Remember also, that millions and millions of martyrs considered it their greatest happiness to suffer the most terrible torments and to die for the truth of this faith.

Is there any faith which can give such credentials as our faith? How true are the words of the psalmist: "Thy testimonies are become exceedingly credible." (Psalm xcii. 5.)

In the face of so many convincing truths, it must be considered the greatest folly to allow any doubt to arise in our minds concerning the teaching of our Church. Folly, indeed, it would be, to doubt what is put down in the Gospel, what is contained in our faith, what has been proclaimed by the Apostles and holy teachers, what has been confirmed by miracles proven by reason and testified to by the very elements themselves.

4. *To believe rightly means to believe in holy simplicity*; that is to say, we should not too curiously ponder over mysteries, as if we desired to see through them with our eyes and grasp them with our hands. St Paul says, we should hold reason and mind in captivity and subject them to faith. We must believe what we do not see, even what we do not understand. We do not believe because we see, but because God has spoken. And this is right. Our reason and our senses can deceive us. For instance, we look with our eyes at the sun and come to the conclusion that it is no larger than a disk, and yet its surface is twelve thousand times larger than that of the earth. We think that the rainbow really contains colors in itself, and yet it consists of nothing but vapors, which are illuminated by the rays of the sun, by a peculiar refraction. A stick put into the water appears crooked and yet it is straight. Thus our senses deceive us.

And how often does not our reason lead us astray! How often

do we not have to acknowledge that we were mistaken in our judgment! The various opinions of the most learned men in regard to the same subject, prove sufficiently that reason cannot always be trusted. As Solomon says: "The sophistry of man is deceiving and his ideas without avail."

But what our faith teaches, that is sure and true, and certain, beyond all error, because God has revealed it and God cannot err.

If we are to believe only that which we see with our eyes and understand with our reason, then there will be no question of faith; but of knowledge. If, for instance, we believe that the sun and stars exist because we see them, or that the whole is greater than its part, because human reason can understand that, then we have not faith, but knowledge. To believe means to hold something as true and certain, that we neither have seen nor do see, but that we have heard of from others.

Further it is not sufficient to believe in a general way. One must also know what is to be believed in particular, that is, the various articles of faith and particularly those, the knowledge of which is necessary for our salvation. Therefore to believe rightly, we must know the subject of our faith. We must not doubt God, because many things are beyond our comprehension. If in the natural order, there are so many things that puzzle, why not in the supernatural? We must concede, that God knows more than we poor mortals can understand. That should be sufficient. Christ has told our mother, the Catholic Church, all that we should believe and the Church has instructed us, her children. Therefore, we must accept everything, without exception, without doubting, without reasoning. That means, to believe rightly, according to the precept, "Have faith in God."

PARENTS AND THE PAROCHIAL SCHOOL.

BY THE REV. DOM BEDE CAMM, O. S. B., B. A. (OXON), OF ERDINGTON ABBEY, BIRMINGHAM, ENGLAND.

"Take this child and nurse him for me."—Exodus ii. 9.

SYNOPSIS.—Moses discovered and adopted by the princess. Reared as an heir to the Kingdom by his own mother. The Hebrew mother the figure of every Christian parent. The princess represents the Church.

The duty imposed by God on the parent. The duty refers to body and soul. The lesson taught us by the animals in the care of their young.

The end of the child is not a worldly one. Its destiny is God and heaven. The bad example of parents. Their responsibility, and reckoning on day of Judgment. Parents must be Argus-eyed, must correct and punish when needed. Their authority is beyond that of all others. Examples: Queen Blanche. King Edmund.

Necessity of Catholic school. Influence of Christian home as the greatest school. Appeal for generous support: 1. For the sake of your priests; 2. For your own sake; 3. For God's sake.

On the placid surface of a mighty river hidden among the bulrushes and water-lilies, there lay a tiny boat in which a little babe of three months old lay quietly sleeping. Watchful eyes were near him, anxious hearts were beating for him, an agonized mother's prayers went up to heaven for him; but he all unconscious lay smiling in the sunshine. And suddenly there was a stir by the water's edge, and a procession of stately maidens, their tresses bound with lotus flowers, came down to the river side. And among them, the tallest and stateliest of the band, walked one with a royal circlet clasped around her brow, clad in vesture of imperial purple. It was the daughter of the great King, and the men in the harvest fields bowed low as she passed by.

She approached the water's edge, and her eyes rested with pleasure on the fair landscape, the mighty river slumbering in the sunshine, the clusters of palm trees, that rose tall and graceful on the banks, the lotus flowers lifting their pure white cups to heaven, the gorgeous temples carven with all the skill of Egypt, and on the horizon, across the golden sand the stately silhouettes of the pyramids. But surely something stirred amid the tall rushes at her feet. A little cry, faint and low, is heard. She looks again and her keen eyes make out the little boat of rushes. Her interest is at once aroused, she sends one of her maidens to draw it from the water, and at the sight of the lovely babe thus strangely rescued, her interest quickens into royal pity. She is childless, and long has she yearned for one to bear her name, for one upon whom she may lavish the wealth of love which is penned up in her woman's heart. She will take this child for her own; he shall be her adopted son, and she will thus save him from a cruel death, for she easily guesses that it is one of the Hebrew children condemned to die by her father's edict, and will also bring him up as the child of a princess should be brought up. But first she must find a nurse for him.

And now there timidly approaches a little Hebrew maid, who hidden not far off has been a spectator of this strange scene. With beating heart she makes obeisance and asks timidly, "Shall I go and call to thee a Hebrew woman to nurse the babe?" The princess answers, "Go!" Oh, how eagerly, how breathlessly does that little maiden run to fetch the mother, the poor mother, who as a last resource of despair has thus exposed her babe upon the river, rather than see it slain before her eyes. She comes trembling; but the good princess receives her with a gracious smile. "Take this child," she says, "and nurse it for me!"

Picture the mother's astonishment and joy. She feared her babe was lost to her forever. With streaming eyes she had torn it from her breast and laid it on the bosom of the Nile, and now he is given back to her, and given her by the daughter of the great king himself.

"Take this child and nurse it for *me*?" For *me*? What! then it is not hers any more, it belongs to another?

Yes, the princess says, "it is mine, now, and you will take care of it for me, you will watch over it, you will bring it up for me. Remember its royal destiny. I have adopted this babe as my heir, you have to bring him up in such a way that some day he may take his place at my royal court, that he may be worthy to stand in the presence of the 'King.'"

Do you think, my brethren, that that poor mother would do her utmost to show her gratitude to her royal benefactress? Henceforth, this child would not be as the rest. She would remind him as he grew older, and she would ever remind herself of his royal destiny and his future state. Many things which might be tolerated in mere Hebrew peasant children, would not be worthy of one who was the adopted child of royalty. She would gaze upon him with awe as she thought of the high place in the king's court which he would one day fill. Her affection was mingled, if I may say so, with reverence, for this babe was no common child, it was the child of destiny, the inheritor of a kingdom.

I. My brethren, these things are a parable, and a parable whose meaning is not surely far to seek or hard to interpret. Every Christian parent is in truth in the position of that Hebrew mother, to whom the daughter of Pharaoh gave back the infant Moses.

For who is that royal lady but our holy mother, the Church, who takes the babe out of the waters of baptism and claims it hence-

forth for her own? It is true, she gives it back to her parents that they may bring it up; that she lays it on the mother's breast that she may nurse it; but at the same time she clearly tells them that they must bring it up, not for themselves, but for her, that they are but the guardians chosen by her, the true mother, that they must ever remember that the child she gives them is to be educated for a royal destiny, and is to be brought up as becomes the heir to a throne. "Take this child and nurse him for *me*," says the king's daughter, holy mother Church to the Christian mother. Take it as a precious deposit entrusted to your care, for which some day you will have to give account to me, to me and to the king.

And thus we see and understand, and oh, would that every one of us did see and did understand the duties and responsibilities of the Christian parent. Almighty God speaking by the Church, says in fact, to each Christian parent, as they stand at the baptismal font in which their babe has just been regenerated, new-born to a life of grace, "You have offered this child, the fruit of My blessing, to Me. I love it, and will henceforth be its true father and mother. Now, I lend it to you, but with the strictest obligation to bring it up for Me, and to restore it to Me in the same state as that in which I give it to you. I shall demand it of your hands some day again, and woe to you if you betray your trust. This child is now a child of God, a vessel of grace, a temple of the Holy Ghost, an heir of the kingdom of heaven, and it is your place to see that you bring it up for this high destiny. It is your duty to take care that it does not lose the rich inheritance which I destine for it, that it does not grow up unworthy of the heavenly throne; woe to you if, when I ask for it again, I find it no more mine, but the slave of my enemy, a vessel of sin, a brand for the eternal fire."

II. For my brethren let us remind ourselves of the undoubted fact that the souls of your children are in your power. Think, I beseech you, of the *vastness of your obligation*. Others share it in a less degree, of others too an account will be required—of the teacher of the school, of the confessor, the parish priest, the master or mistress, each will have to render an account, but how much more the parents! You have to bring up your children for God and Holy Church. They owe you life, but life is not sufficient. Oh, the brute beasts teach us in very truth a lesson here. Do they desert their little ones till they are full grown? Do they neglect to teach them what is necessary for them to fulfil the end for which

God created them? Only the ostrich "leaveth her eggs in the sand," and abandons her offspring, and of her it is said in Holy Writ: "She is hardened against her young ones as though they were not hers, because God hath deprived her of wisdom, neither hath He imparted to her understanding." (Job. xxxix. 14.)

But this is an exception in nature; we see the parent birds feeding their young ones in the nest, and teaching them how to spread their wings in flight. We see the hen, so timid as a rule, ruffle up her feathers and fight in defence of her chickens; we see her teaching them to seek their food and to run beneath the shelter of her wings when danger is nigh. The very beasts of prey love their offspring with a fierce affection, and die willingly in their defence.

Thus they nurse, feed, protect and assist their young, proving that this is a law planted in their hearts by nature. But how much more has man this duty,—man whose offspring is born more feeble and defenceless than the young of animals or birds, and who need so much more time to come to perfection?

Indeed, as a rule, parents do not so greatly neglect the care of their children's bodies. Some sad cases, indeed, there are, of unnatural parents who ill-treat and neglect their little ones. But such cases, thank God, are rare among Catholics; and it is not of this that I wish to speak to-day.

III. For after all, what is the end for which your children, for which we all of us have been created? Is it to get on in the world, to obtain a good position, or to make a rich marriage, or save up a fortune? We know from the catechism, the answer of God's Church. "God made me to know Him and love Him and serve Him in this world, and to be happy with Him forever in the next." This then is the end for which we have to educate our children; we have in a word to bring them up *for God*. And it will not do for the parent to say, "Oh, I leave that to the priest or the schoolmaster!" No one can relieve him of this responsibility. None can supply the parents' place in this regard. Of what use are the exhortations of the priest, are the lessons of the school, if at home the child finds his parents neglecting those very sacred duties which he has been told are the most important of life? Who has not heard the sad remark of some little child: "Oh, yes, I go to Mass; but when I am grown up, I shan't go any more, like father." And yet so blind are parents that over and over again one has been told by a negligent Catholic: "It is true, Father, that I don't go often my-

self to Mass, but I always send the children." They do not go themselves, and the children soon learn to copy their example. Instead of going to church they play about the streets with unbelieving and vicious companions, and learn their lessons in the devil's school instead of in God's house. They well know that the careless parents will not find them out, for they will not be there themselves. And even if the child goes while still at school, as soon as it has left school, it too often leaves the Church as well, and the pastor's heart aches as he looks over the benches where they used to sit, and where he finds them now no more. Where are the Catholic young men and women of this great town to-day? How many of them have fulfilled their obligation of hearing Mass? They are not found who return to give glory to God, save a small proportion, a faithful remnant.

And whose fault is it? I answer unhesitatingly: that of their parents.

IV. I wish you, my dearest brethren, to-day, to ask yourselves: "Do I realize to the full my responsibility for the *souls* of my children? Do I really strive to bring them up for God? Do I remember that they are a sacred deposit entrusted to me by the Almighty, a deposit for which I shall have to render a very strict account?"

St. Paul tells parents to bring up their children "in the nurture and admonition of the Lord." "For this they are responsible," cries St. Chrysostom, but alas, how few think of it.

But at the Judgment Day, you will not be asked what fortune you left your children, or what position you were able to get for them, you will be asked if you have watched over their souls, if you have trained them for God. Alas! there are some parents who neglect this duty so frightfully, that it would seem that if they had been commanded by God under pain of eternal damnation to bring up their children for the devil, they could not have done more than they do now. Such parents as these, by evil example, draw their little ones down to hell. They impress upon those infant minds, the lessons of a wicked world and a Godless age, they teach those little lips to blaspheme almost before they know how to pray, they inculcate on them the dishonest maxims of the world in order that they may get on well in life. They forget that if their children lose their immortal souls, they will hardly thank their parents much for the trouble they took for their worldly advancement. What shall

we say of a mother, who instead of watching over the innocence of her daughter teaches her to dress so as to attract attention, sows in her young mind the seeds of vanity and display, and brings her up with the idea that to get married is the end for which she was created? What of a father who takes his boy to the saloon, what of parents who let their children run wild in the streets? What again of those Catholic parents who do not hesitate to send their children to a Protestant school, on the slightest pretext of convenience, to save a walk of half a mile, or because they have quarrelled with the priest. Others again will not hesitate to risk their children's souls at a Protestant middle-class or upper-class school, on the pretext that there is no Catholic school of the kind in the town, and that they cannot let them go to the parochial school. By this silly pride they expose their children's innocent souls to the most frightful perils. I am myself a convert, brought up in a Protestant public-school of the very highest name and reputation, and I do not hesitate to tell you that were I a parent, I would sooner see my sons dead before my eyes than send them to such a school of vice and immorality. True, it is that *some* pass unscathed through the flames and come out from them strengthened in character; but who would knowingly expose innocence to so terrible a trial?

Some parents are like those of the blind man cured by Jesus. "We know this is our son, but who hath *opened his eyes we know not.*"

A good parent must be Argus-eyed. He must be watchful over his children by day and night. He must see that they are trained in habits of implicit and unquestioning obedience, that the first signs of evil propensities be checked and corrected; he must not shrink from punishment where it is necessary, lest he incur the doom of the high priest Heli of whom God said, "I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not." And why was this? Because he was foolishly fond and indulgent, because he would not correct or punish. The Christian parent dare not leave this duty to another. God has given him authority such as none other can exercise over the hearts of his children. A child's character is like wax or soft clay. At first you have no difficulty in moulding it as you will. If you neglect to do so the fault will be at your door, and the efforts of other teachers will be of little avail. I know that most of you are good parents who bring up your children like

Queen Blanche, and the mother of St. Edmund did. God will reward you, and some day your children will rise up and call you blessed.

V. Can we then do without Catholic schools? No, indeed! My argument is rather to enforce on you the sense of their absolute necessity and of their priceless worth.

The principal responsibility of parents consists as we have seen in training their child for God. Now, the occupations of most parents are such that they have very little time to spend in instructing their little ones in the catechism, in teaching them the truths of our holy religion. But this fact does not excuse them from their duty or from their responsibility. What they cannot do by themselves, let them do by others, that is let them take care that their children attend a Catholic school and that they attend it regularly. They must at the same time ever remember that after all home is *the* school, and that if the teaching of home differs either in precept or example from that of school, the souls of their children must inevitably suffer from the contrast. They have to see that their children practise at home the good lessons they have learnt at school. And thus the good influence of the Christian home will second and support the teaching of the Christian school, and the little ones of Christ's flock will grow up in the love of God and Holy Church, and in the fulfilment of their duties both to God and man.

And it is my duty to-day to plead with you to support the schools of this parish. I am sure you will do so most generously, as you have ever done, and that you will thus help to lessen the load of anxiety which weighs down your excellent clergy. You will do it for their sakes, you will do it for your own sakes, and you will do it for God's sake. For their sakes, for it is right and just that you should relieve them from temporal anxieties, that they may be the freer to give themselves to their spiritual work. For your sakes, because to support the schools of your parish is the most important duty that rests on you as parents and as Catholics. There may be among you those who have had to grieve over wilful and disobedient children. Perhaps they have realized to-day as they had not done before, how much they have to blame themselves for this, the greatest sorrow of their lives. What can they do to make up for the neglect of the past? Let me remind you of the words of Holy Writ. "Alms deliver from all sin, and from death, and will

not suffer the soul to go into darkness. Alms shall be a great confidence before the most High God, and to all them that give it."

Pray for forgiveness and for the conversion of those dear souls entrusted to you, and at the same time buy the favor of heaven with abundant alms. And what object more worthy of your alms than the support of schools which ensure a Christian education for the little ones of Christ's flock?

And for *God's* sake give! Give abundantly, according to your means; give, whether you are yourselves parents or not, in thanksgiving for the blessings of a Christian Education; give, to secure this grace for others, and above all give in order to console the Sacred Heart of Him who cries still to us so lovingly and so pathetically, "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

TWENTY-FIFTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

III. THERE IS A GOD.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby."—Wisd. xiii. 5.

SYNOPSIS.—The star which led the wise men and compelled them to adore the Infant Saviour also compels us to acknowledge that there is a God. How strange that beings endowed with reason will not admit the existence of God, since all nature proclaims Him. All that is within us and on us, all that is without us, give testimony to the truth of the fact that there is a God. This belief has always been general among all civilized peoples, and even pagans admit the existence of some Supreme Being. As Holy Scripture testifies "it is only the fool who says there is no God."

The wonderful star, which appeared in the firmament and led the wise men of the Orient to the knowledge and adoration of the Son of God, proclaimed to the world the principal article of our faith: "There is a God."

"And behold, the star which they had seen in the East, proceeded before them, until it arrived over the place where the child lay, and there it stood still." That the wise men recognized in this extraordinary star a messenger from heaven has been looked upon as a wonderful event by all interpreters of Holy Scripture. There has been a difference of opinion in regard to how it happened and as regards the nature of this star. Some say, that at the time Christ was born there could be seen a golden ring around the sun, in the center of which there appeared a virgin with a child in her arms. Others say, that this extraordinary star hovered above the wise men like a shining angel. According to another opinion the star in the shape of a fiery column guided the wise men like the star which led the Israelites out of Egypt. Others again think, that the wise men knew of the words of the pagan prophet Balaam: "I see Him, but not now; I look upon Him but from afar; there comes a star out of Jacob and a staff arises out of Israel;" and as at the time of the birth of Christ the expectation that a Saviour of mankind was soon to be born, was general amongst the heathen nations, the wise men had come to the conclusion at the appearance of the shining light in the firmament, that He must have been born then and they proceeded forthwith to follow it.

Be this as it may, it matters not; whether the extraordinary light was produced by the natural combination of two planets or in some other natural way; the one thing remains wonderful, that these pious pagans were led by this star to the crib of the Divine Son, to the knowledge of God.

Is it not something more to be wondered at that a human being, who has reason to know, eyes to see and hands to feel with, does not wish to acknowledge the existence of God? Not only the light of faith, but our own nature, our whole being; yes, all the stars that shine in the heavens; all the flowers and plants that bloom on the earth, all the birds that sing in the air, in fact, everything that lives and moves and exists, all give unimpeachable testimony of the truth, that "*There is a God.*"

To understand this, we need not call to our aid the light of our faith, but solely the light of reason, we need only look about us with our eyes. We shall then be thoroughly convinced that, even if there had been no Christian revelation, we should still be forced to acknowledge, by all that we perceive

- I. In and on us,
- II. Outside of us,

the existence of God.

I.

1. The pagan philosopher Epicurus once said to the notorious atheist, Galenus: "Observe your body and its wonderful structure, and then tell me whether you still doubt the existence of a God! Behold, I will give you a hundred years in which to reflect upon it, so that you may examine whether you can discover a single fault in the entire human body, or whether you could, perhaps, alter any of the members of the body without thereby depriving it at the same time of beauty, usefulness, power and strength. Surely, no man, only a God was capable of creating such a glorious model, such a wonderful masterpiece!"

This from a pagan! Who amongst us does not feel and acknowledge the truth of his words? Let each one observe himself, his nature, his corporal condition. How skilfully, how masterly, in what order do the many limbs, and veins, and nerves merge one into another, support each other, and move beside one another! Each one has its particular use, its particular function, and everything that it requires to perform this. Look at your hands, for example! With these you are to work, and are they not perfectly arranged for that purpose? Could you imagine them other than they really are? Suppose they were stiff, that all the fingers were of the same length, that they were placed all in a row, and had no nails, how awkwardly you would do your work, how much time you would waste, and how few things you would be able to do perfectly or not at all. Imagine that the bones and veins were exposed instead of being covered, how often you would hurt yourselves, how much pain you would have to endure from certain kinds of work, how often, indeed, your life would be endangered! The hands then are arranged perfectly for work, and it is the same with every other member of the human body; the head directs the whole body; the eye enables us to see; the ears to hear; the nose to smell; the mouth, teeth and throat to properly masticate our nourishment and thereby sustain the body; the tongue to speak, the shoulders and back to bear burdens; the feet to walk from one place to another.

2. Yet not only on us, but also in us, everything is wonderfully

ordered and arranged. If we look into the interior of the human body we shall be astounded by the contemplation of the extraordinary number of its parts, their manifold variety and at the same time, their wonderful simplicity.

The bones with their solidity and cohesion form the framework of the edifice; the sinews connect all the separate pieces; the muscles furnish movement like springs; the nerves spread themselves all over the parts and produce a practical communication between them. Our Creator has given us organs to digest our food and render it fit to give us nourishment and strength. Other organs He has given us which distribute this nourishing material to the various parts of the body. And the head itself,—what a wonderful organ! It is so small and yet it is capable of so much. Here have we the seat of the passions, inclinations, desires and thoughts.

3. Tell me, are these not wonderful things? Is it possible, that all this could have originated by accident or of itself? Would it not rather be the working of a power that formed and arranged all this and put it together? And who else is this power but God?

The contemplation of our own selves lead us then to the knowledge of the truth, that "*There is a God.*"

We shall find this truth also outside of ourselves, when we look upon the great and wonderful universe.

II.

Wonderful is the universe.

1. See, how everything is put in order, how things follow each other in rotation and fit into each other; how everything has a certain degree of perfection, a certain weight and measure, and what is the most wonderful, is that all created matter is divided into many, often contrary species, without one interfering with the other, or disturbing the general order of things.

There are things which are simple and have nothing in common with others, like the four elements: Air, fire, water and earth. There are things, which have something of several elements, such as snow, rain and hail. There are things which are mixed in a more perfect manner, but are without life; like stone, ore, metal, gold and silver. There are things in which besides their perfect mixture we can detect life, but life without reason or sensibility, such as

trees, plants, flowers and vegetable growth. There are things again which have life and sensibility but no reason, like the animals; there are the creatures, endowed with life, feeling and a reason. There are finally, creatures, who have no body but are pure spirits, namely, the heavenly beings or angels, and amongst them there is established a certain order, some being more perfect than others.

2. Contemplate further how for the fructification of the earth, and the preservation of man and all the animals, the seasons of the year follow each other in perfect order. After winter comes spring, then summer and finally, autumn; how constantly night changes into day; how the sun illuminates the earth by day, and the moon and stars do this by night; how heat varies with cold, and how in everything there reigns the most complete and beautiful order.

What do you think then? That all this too has an accidental origin? Has put itself together in such magnificent order, without a higher force and power having so ordered it? If I were to show you a beautiful edifice, a grand palace or temple, and would tell you, that all its component parts had fallen together in that order accidentally, would you not consider such an assertion ridiculous and impossible? Would it then not be more foolish to think that all we see in us, on us and outside of us has had its origin accidentally and not by a superior power? Therefore, St. Gregory says: "Every man, who is not foolish, when he contemplates his own being and considers that he is endowed with reason, will acknowledge from that alone, that there must be a God, who has created him."

The belief in a higher being has at all times been so general, that even the pagan Cicero writes: "There is no race so wild and barbarian, who is not aware that there is a God to adore, even though they do not know which God to worship."

And indeed, we find that heathen people have looked upon sun and moon, fire and wood, stone and animals as divine beings; but never do they deny the existence of a God. Holy Scripture therefore says: "The fool hath said in his heart: There is no God." Only the fool, who stubbornly shuts his eyes against the light of truth, denies the existence of God. "In Him we live, in Him we move, in Him we have our being." Let us under all circumstances believe then in God and hope for His aid in life and in death.

THE KINGDOM OF GOD ON EARTH.

BY THE REV. THOMAS F. BURKE, C. S. P.

The parables of the mustard seed and of the leaven.—St. Matt. xiii. 31-35.

SYNOPSIS.—*These two parables refer to the growth of the Kingdom of God on earth. The certainty of this growth urged on the preachers of Christianity. The Church is to grow through an internal supernatural principle and through an external human agency. The growth of the Church: 1. In the beginning; 2. In the Greek and Roman world; 3. Among the Northern nations of Europe; 4. During the revolution of 16th century. The seed and leaven indicate the life principle. Christ is this principle. Christianity must be divine or it would not have lasted so long. The principle of life in the Church animates the whole body and every member of it.*

To spread this religion Christ uses man. Like the Apostles and teachers of old, we too must advance this Kingdom of God. This duty is a duty of love. Therefore preach the Catholic Church because she is the bride of Christ—the Kingdom of God on earth.

Our Blessed Lord was wont to speak of the greatest truths through the medium of the simplest comparisons. The ordinary facts of His daily life and of the life of those about Him supplied Him with an abundance of illustration for the knowledge He would impart. The chapter from which to-day's Gospel is selected is indeed a chapter of parables. One illustration after the other is drawn upon by our Blessed Lord to bring forward special features of His kingdom or His Church upon earth.

Preceding the two which are contained in the day's Gospel, the parables relate principally to the obstacles, arising from man or from the evil one, to the advancement of Christianity.

In these two, however, the parables of the mustard seed and of the leaven, our Lord seems to look upon the bright side of the picture alone; and banishing from His mind the thought of the cockle and the thorns, contemplates simply the steady and certain advance of His Church. For the Christian who loves his Master and the living truth that he has received, the picture and the prophecy contained in these parables are such as should fill his heart with joy and consolation.

It must have been such a certainty of success that inspired the first chosen ones of Christ in their almost impossible task of converting the nations; it must have been such a surety that proved the stay of many an Apostle, many a teacher throughout the whole

history of Christianity. When the war-hosts of persecution, or, worse still, the storm-bursts of irreligion threatened the destruction of Christ's kingdom, when all others would have said that Christianity was about to fail, to the faithful there was ever visible through the darkness a steady light of peace and truth shining forth from the unfailing, prophetic word of the Master Himself.

Nineteen centuries removed from the time of the utterance of the truth contained in these parables, we can see how the prophecy has been fulfilled in the past; but there is as well, in these, a lesson for us and for the present. By this word we are taught that as Christ's Kingdom has grown in the past, so it is to continue to grow to-day; and that in this growth, now as ever, there are at work an internal supernatural principle and an external human agency.

That the Church has grown, and has grown with the rapidity and from such small beginnings as indicated in the parable of the mustard seed is a fact which needs no proof here. And were we now looking for proofs of the divinity of the Christian religion, this fact would be proof sufficient. The little seed sprang into life and continued to grow until it became a great tree that is renewed year after year in increased splendor. When we consider the world into which Christianity was introduced; when we remember that throughout the then civilized portion of the earth, immorality had become rampant and almost universal; when we remember that practices of lust were sanctioned by religion and formed a very part of the worship of pagan gods; and when on the other hand we consider how totally different from all these things was the religion of the Nazarene, imposing upon man the highest and purest morality and exacting from him a complete control of appetite, it must appear that only the power of heaven could have brought about the triumph of the Christian religion.

Humanly speaking, when St. Peter, the chief Apostle and the first Pope set foot in the eternal City, he was doomed to failure. Surrounded by the wealth of a pleasure-seeking world and the magnificence that told of the triumph of sin; opposed by the combined power of the world's greatest armies and earth's highest culture, a man poor and unlearned, weak and powerless, could scarcely hope to make his influence felt. And yet he did hope, as did his little band of followers: for they had within their breasts the spark of a divine hope and certainty which had been ignited by Christ Himself. It was a time when "the Gentiles raged, and the people devised vain

things; when the kings of the earth stood up and the princes met together against the Lord and against His anointed." (Psalm ii. 1.) Humanly speaking, the Apostles were doomed to failure, and, humanly speaking, they did fail, as their Master, in the sacrifice of their lives; but the martyrs' blood only supplied new nourishment to the seed that had been sown.

After Christianity had obtained a foothold in Rome, and the destinies of the religion and the empire seemed to be bound together, when the German nations of the north, in their barbaric might overcame the imperial legions, it would seem that the Church of God must then fail. On the contrary, the coming of the Northern peoples but opened up new fields for the sowing of the divine seed; and while the Church of God retained her influence among the conquered peoples, she won even greater victories by bringing to the conquerors the light of God's truth. From this time she went forward with gigantic strides. Through many trials and difficulties, indeed, she was compelled to force her way; but overcoming all, she entered into the daily life of the people. She fostered learning and education by instituting places of learning; she overcame tyranny and rebellion by just laws and right discipline; she was the mediator and the peacemaker; she was the one friend of the poor and the distressed; she was the one judge and arbitrator to whom the people appealed; but above all she was the messenger of the Divine love; the teacher of the Divine Word, in which was her power and her strength.

When, even as late as the sixteenth century, the great upheaval in religious thought shook the world, and millions cut themselves off from what they had learned to look upon as the one true Christian Church; when an attack more insidious than any heretofore, because it came from within, was made upon the Catholic body; when to all human appearances then, if ever, the Church of God should fail, she still rode the storm-waves, firm, triumphant and undismayed. Consider the Church, therefore, at any period of trial in all her history, and, although we would expect ruin and failure, she seems but to gain, from the persecutions against her, new vigor and life.

The reason of this life and growth, to the thinking mind must be plain. The seed is of God's sowing. The leaven is Christ Himself. "Other foundation no man can lay but that which is laid, which is Christ Jesus." (I. Cor. iii. 11.) If the Church has ad-

vanced, if she has grown without ceasing, it is because of the supernatural, the Divine principle of life within her, our Blessed Lord Himself. If the nations have been converted, it was because the crucified Jesus, "to the Jews a stumbling-block and to the Gentiles foolishness," appeared instead and in truth as the "power of God and the wisdom of God." If peoples have been led to submit themselves to the yoke of Christ, it was because that yoke was placed upon them by a Divine hand; if whole races have been converted unto God by the preachers of Christianity, it was not because of their human power, or the eloquence of their voice, or the persuasive force of their rhetoric, but it was because of that which inspired all these, the truth as given by Christ Himself. This truth is the seed which has grown into the great tree; this truth is the leaven which has leavened the measures of meal.

Take from Christianity the divine, and you destroy Christianity itself. Were Christianity not divine, it would have failed long since. Were it not divine, the preaching of the Apostles would have been vain, and the people's faith would have been vain. A vain preaching and a vain faith could not have continued through the ages. Nineteen centuries would not have passed to find that preaching and hope as strong as ever. Were it not divine, it would have been annihilated in the ten great persecutions which the power of mighty Rome concocted for its destruction. Were it not divine, it would have succumbed to the efforts of him who when dying, was forced to cry out: "Galilean, Thou hast conquered." Were it not divine, it would have been swept from the face of the earth in the avalanche of barbarism that from the north broke through the gates of the empire. Were it not divine, the third, second, yes the first century would have stood beside its grave.

How aptly chosen therefore, my beloved brethren, are the comparisons, of the seed and the leaven. The seed is the principle of life, a life that extends and grows; and when the tree itself has reached its due proportions, every part of it is, as it were, animated by the life of the seed. As the seed, so also the leaven is an active principle. Placed in the midst of the meal, its work is not complete until every particle has felt its influence. So is Christ in the Christian body. It is He that gives life to Christianity as a body, and to every particle in that body, that is, to every individual member of the true Church.

Though the seed as such disappears, though the leaven is lost in

the whole mass, they are present in their effects and influence. So is it with Christ and His people. The words which Christ spoke to His Apostles, on the eve of the terrible testimony of His love, were addressed not only to the few gathered about him at the supper-table, but to every soul that would find life in His teaching. It is the same truth as that insisted upon in the parables: "I am the vine, you the branches; he that abideth in Me and I in him, the same beareth much fruit, for without Me you can do nothing. . . . As the Father hath loved me, so also I have loved you; abide in my love." Our Blessed Lord and Saviour had a mission and a work to perform, the salvation of man. He lived upon earth but for a short space of time, doing good and teaching the truth. He passed from earth; but His life was to continue in every true Christian. "I am the vine, you the branches." He is the seed, He is the leaven; and through His Church, the kingdom of God upon earth, that principle, the principle of love, enters into the soul that heeds His word.

Thus can the life of Him, who centuries ago trod the plains of Judæa, become the inspiration of the life of each one of us living in the world to-day. The soul that is united with Jesus Christ, that partakes of His life and love, is strong with His strength, is aided by His grace. The attractions of the world may allure the heart; the passions of the flesh may tempt to wrong; but in the union with Jesus Christ, the soul finds strength and grace to overcome. He is the model, the ideal, the inspiration for every true follower. Every disciple that sits at His feet and hearkens to His words; that allows those words to take root in the love of his heart; that drinks in the lessons of fidelity and devotion; that stands at the foot of the cross and gazes into the countenance of Him who died that men might live, will finally and eternally be a branch of that vine, which is Christ, will be influenced by that leaven of love which is his Divine Saviour.

In the planting of this seed which is the life of every individual and of the whole Church as a body, Christ has seen fit to make use of human agents. The sower in the parable of the mustard seed and the woman in the parable of the leaven have their counterparts in those who have gone forth to preach the word of Jesus Christ and lead others to partake of its virtue. The diffusion of the Christian religion must necessarily, under the grace of God, be brought about through the agency of those who have already received it. The field of labor may, indeed, be broad or narrow, great

or small; but every true member of the Church should be, to some extent, a sower of the seed. The grand commission given unto the Apostles to preach the Gospel unto every creature is being fulfilled to-day just as through the past nineteen hundred years. The grace of God, the message of heaven have indeed their own inherent power to attract and convince; but in God's plan these ordinarily do not work except through the agency of men. A St. Peter in Rome; a St. Paul in the cities of Greece; a St. Gregory Nazianzen in Constantinople, the center of Arianism; a St. Augustine in Africa; a St. Boniface in Germany; a St. Patrick in Ireland; another St. Augustine in England; a St. Ignatius or his companions in India and the East; these are but a few of the countless ones who have labored in the vineyard of Christ to win new souls unto God.

If such a necessity was laid upon the great Apostles of Christianity in their wide fields of labor, it seems to me, my beloved brethren, that possessing the same faith as they possessed; actuated by the same love for Christ as inspired them; moved by the same desire to bring about the complete fulfillment of the prophecy contained in the parables of to-day's Gospel; we too are, in some small measure at least, bound to be sowers of the seed and to bring unto the minds and hearts of men God's life-giving truth. "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people;" and why? "That you may declare His virtues Who hath called you out of darkness into His marvelous light." The truth of God is yours; the faith committed to the Church is your inheritance; the blessing of God rests upon you in a special way. If all this be true then its very recognition must urge you, out of love for God and man, to impart the same unto others. The greatest privilege that a Catholic can claim, apart from his own possession of the faith, is to make it so shine in his life that it will gleam forth upon others and demand acceptance. By example, therefore, by word of mouth, by the diffusion of Catholic literature, by the resplendent glory of good deeds, and above all, by the never-failing aid of prayer. Let all be sowers of the good seed which is Christ, "that you may declare His virtues," and lead the wanderers back again to that which their father lost and they themselves have not known.

It is a duty of love. The highest influence and the greatest treasure that man has is his religion. Deprive him of religion and you take that which is dearer than life. Establish more clearly for

a man his relations with a loving God, and you have given him something surpassing this world. The duty, therefore, of love for fellowman prompts the heart to give of its dearest treasure. The first Christians were animated by the spirit of their Master and so should it animate us. They could feel and say that they loved "Christ in every man." Each human being is a child of Christ. Each one afflicted in soul or body, is a poor traveller appealing to the Christ in us. Surely, "to re-establish all things in Christ that are in heaven and on earth;" to fill with the holy balm of His truth the souls of all men; to triumph over all obstacles of station in life or of sects; to write indelibly upon the heart and mind of humanity, the one eternal message which Christ gave—surely, this is to do Christ's work, this is to love men as Christ loved them.

From to-day's Gospel, my beloved brethren, we learn that Christ's Church is to grow and triumph; we know that this is in virtue of that Divine life within her; and we know that in this work we have a duty.

Therefore, preach the Catholic Church, not indeed, because she is a church; not because she numbers among her children more than all other Christian bodies combined; not because she alone of all institutions can carry "the mind back to the times when the smoke of sacrifice rose from the Pantheon, and camelopards and tigers bounded in the Flavian Amphitheatre"; not because she was for a long time the only preserver of morality, the only friend of civilization; not because she has resisted again and again the onslaughts of destruction; not because of all these facts, but because Jesus Christ has left her in the world, as His kingdom, with the power and the means of linking the souls of men to God. It is as such that we love this Church; it is as such that we see her. All her temporal glories and triumphs have necessarily followed; but amid them all we must not forget that there breathes in her the Holy Spirit to sanctify man; and that she is the bride of Jesus Christ. So she stands through all time calling unto men as Christ called that they may answer and be united to their Divine Redeemer in love; and as we see her, clothed in her truth, her beauty and her glory; as we love her, resplendent in faith and hope and charity; as we know her, know that her features glow and her heart burns for love of human souls, she stands with the sunlight of heaven falling upon her brow, she stands the spirit and bride of prophecy and with extended arms welcomes all, and calls to all with a divine ac-

cent: "And the Spirit and the bride say 'come,' and he that thirsteth let him come, and he that will, let him take the water of life freely."

TWENTY-SIXTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

IV. GOD VISIBLE IN HIS CREATION.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made."—Rom. i. 20.

SYNOPSIS.—However different men may be in their make up—or in their method of life, one thing is certain, they are united in striving for success. Some seek it in one line—others in a different line—all seek it. But how few seek what Mary and Joseph sought, viz., Jesus Christ, the true God. Where is God to be found? 1. In His image—man; 2. In His footstool—creation. Look at ourselves and we see God. Nature is a grand, wide open book, wherein we read by one word, i.e., God. Even loathsome creatures lead us to the same conclusion. Some refuse to know God—others refuse to worship Him. But they know Him when they have need of Him.

However different the activities of men may be on earth, they are all united in striving for something. Some are striving for luck and plenty; others for praise and fame; others for favor from those in exalted positions; others again for advantage and success in business. One man will seek health and a long life; another cares for nothing but art and science; one man seeks only amusement, while another grasps after the good things of the world. Some seek roots and herbs on the tops of the mountains; others gold and silver in the bowels of the earth. If we contemplate all this, it must seem to us that the whole world is like an ant-heap, where everything lives and moves, and runs, and creeps, where everybody seeks what is of use to him to carry home and hide there. But, I would like to ask, is there anybody in this world, who can truly say, that he seeks for nothing else than what Mary and Joseph sought so laboriously for three days and three nights and finally found in the temple, namely, Jesus, the true and only God; the highest good; the treasure of

heaven and earth, our only salvation, our eternal bliss? Is it not true that there are very, very few who would lift a foot for Him, much less seek for Him for three days and three nights. But there will come a time when, as He Himself says: "You shall seek me, but you will not find me." Then they will say: "I have been seeking God for so many years to save me from these fiery flames and give me salvation!" But they shall never find Him.

Where is God to be found if we want to seek Him at the present time?

The answer is: He is to be found everywhere, at all places, in all things which we see on earth. How beautiful are the words of St. Thomas on this subject: "God has imprinted His footsteps upon all creatures, which are less than man, but upon man He has imprinted His image, so that, whoever wishes to seek God can find Him in His footsteps as well as behold Him in His image."

You will remember what I told you lately, namely, that even without revelation, merely by the use of reason, we know that there is a God. To-day I will show you, then, you can see God with your own eyes.

1. *In His image (man).*
2. *In His footsteps (in the other creatures).*

I.

We read in Holy Scripture that God has made Himself visible to man in many different ways and forms. To Moses He showed Himself in the burning bush. To the Israelites He revealed Himself now in a light cloud, now in a fiery column, and at other times in lightning and thunder. Hovering over Jesus Christ He appeared in the form of a dove. St. John the Evangelist, in his visions on the Isle of Patmos, saw Him in many mysterious forms, such as a flame or the sun or a venerable old man. To others He appeared in the form of man, magnificent and glorious. Frequently He has shown Himself in the form of an infant, or a poor beggar, or a deserted invalid. Such appearances are special graces with which God sometimes favors His elect, but which are not at all needed to manifest God. All that is necessary is to open our eyes and look at ourselves or anything that comes within our vision and we will see God plainly revealed to our vision.

How does it happen, then, that we can see God in us and in other creatures? Let us answer in the words of St. Paul: "The invisible in Him is since the creation of the world recognizable and visible in all created things." Of course we cannot see God in this world with our corporal eyes as clearly as He is in Himself; but we can recognize that which is invisible in Him in the works of His omnipotence, particularly in His image. You have never seen our Holy Father Leo XIII. and you will probably never see him. Now suppose you go into a room where you see a picture under which it says: "Leo XIII., Roman Pontiff." Immediately you think: That is the present Pope; that is his picture. Now I know how he looks, though I have never seen him. I see here his portrait, his image, and I am informed by those who have seen him that it is a good likeness."

In the same way we see God daily, hourly, yea, at this very moment in His living image. Where is this image? My dear Christians, it is in you, in me; in fact in every human being. Who says this? God Himself, who has made us, "For by Him all has been made that is made," says St. John. And when God formed the first man out of the earth, He said to Himself: "Let us make man to our image and likeness." (Gen. i. 26.)

Skilful artists draw the maps of the world upon a sheet of paper, and show whole countries and nations within a small space, so that the eye can completely overlook at one glance things which are in reality hundred of miles apart. In the same way God has stamped the universe, the whole of creation, upon man, but He has done more; He has portrayed *Himself* in the *soul* of man. St. Augustine remarks: "The other creatures are merely the footsteps of God, but man is the *copy*, the *image* of God."

We therefore need only to look at ourselves to see God in us. As the image of God, man possesses an immortal spirit endowed with reason and a free will. God Himself is the eternal, infinitely perfect spirit.

II.

We can recognize God distinctly not only in ourselves, but also in all irrational creatures, His footsteps. St. Jerome says: "Whatever we may contemplate, God shines forth from each creature as its creator." Like in a painting or other work of art, the hand of the artist becomes apparent. St. Augustine explains this beautifully

in a simile explaining the human soul. He says: "The soul lives in every one of us, but one cannot see the soul of another, because as a pure spirit it is invisible." But because you see that I move, or stand still, or walk or do whatever I have a mind to, you recognize therefrom that there must be a soul in me, and you are as certain and sure of it as if you could really see my soul. If you then judge from my actions that there is a soul in me, you must recognize in the works of all creatures their creator."

It is, therefore, not necessary to study and examine and meditate upon the question how we may recognize God. We can see Him with our eyes in His creatures which manifest the invisible God. No one can excuse himself by saying that he is not intelligent or learned enough, or that he cannot read or write. St. Paul says: "You need read no other book than the book of the world. There you have a great book in which you can recognize God and read all His works, however stupid and unsophisticated you may be." The hermit Antonius, when he was once asked how he could live in such solitude without books, gave the beautiful answer: "I have the very greatest book. I shall never read to the end. The whole immeasurable world is my book, in which I read the glory of God."

And indeed everything is described in this book, heaven and earth, stars and the firmament, sun, moon, air, fire and water, angels and man, animals and inanimate creatures, trees and plants and whatsoever has been created. Here all is described so truly and distinctly that each creature proclaims its creator.

There is no creature so contemptible, to repeat the words of the pious author of the "Imitation of Christ," no creature so insignificant that God's goodness does not reveal itself in it. But how can such creatures as wild beasts, toads, snakes or other loathsome animals show us God in His majesty and love?

Let me repeat the answer of a certain pious man to such a question. "When I see some of these loathsome creatures I immediately think of the goodness of God and thank Him on my knees that He has not made me one of them, but instead has created me a reasoning human being. Then again I think that on account of the multitude and vastness of my sins I might in the sight of God be a more abominable object than those poisonous reptiles. This leads me to pray to Him, not to allow me to fall a prey to the much viler creatures, the monsters of hell, who will torment the damned throughout eternity."

Behold, how there is nothing upon earth which does not tell us of God. Beholding the traces of wisdom and power which meet us at every step, who could refrain from exclaiming: "A God has passed by here?" And yet, O God, how many there are who see all this with their eyes and yet they will not acknowledge Thee, their God, who created all these things! How many, indeed, are there of whom St. Paul speaks, that after having known God, they still do not worship Him, but in the blindness and hardness of their hearts they say: "There is no God! There is no God to command me, no God to reward or punish me."

But God not infrequently proves His existence to these wicked creatures. A certain man who openly cried there was no God kept a small hotel in a little country village. At this business he found ample opportunity to spread abroad his atheistic views and to give vent to his disgraceful blasphemies. One evening two righteous, God-fearing men entered his place to seek lodgings. From six o'clock in the evening until eleven he bothered them with his irreligious talk and tried to persuade them that there was no God, no judgment, no heaven, no hell, etc. They wanted to refute him with the word of God; but he only ridiculed them the more. At eleven o'clock the two guests went to bed. One of them was greatly grieved at these shameful blasphemies, but the other consoled him, saying: "It is nothing new to meet such scoffers. King David complained more than 3,000 years ago that 'The fool says in his heart there is no God!'"

They had hardly been asleep a half hour when a fire broke out in a neighboring house, and the flames filled the hotel through its many windows with a lurid light. The two men awoke frightened. They imagined that the hotel was on fire, and they ran at once to the landlord's room to awaken him, crying "Fire! Fire!" When the scoffer emerged from his room and saw the lurid light of the fire he clasped his hands together and cried aloud: "O Almighty God, O gracious and merciful God, help me in this awful peril!" One of the men interrupted him, saying: "You unreasonable man! You blasphemed God and declared all evening that there was no God; and now that you are in trouble you call upon Him to help you?"

Alas! how many blasphemers and scoffers there are, who only want to know God when they stand in need of Him!

THE GENERAL JUDGMENT.

BY THE REV. F. X. MCGOWAN, O. S. A.

"Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty."—Matt. xxiv. 30.

SYNOPSIS.—*The importance of this truth. Christ's first and second coming. Opposition to this truth. In ancient days from the Jews and pagans; in modern days from infidels, epicureans, and materialists. I. Certainty of the truth proved from: 1. Law of Nature; 2. The Written Law, and 3. The Law of Grace. II. Reasons for a General Judgment: 1. Justice of God to be shown in rewarding the good and in punishing the wicked; 2. God's goodness manifested in giving man the means of salvation, and the manner in which man has profited by them; 3. Solemn justification of the oppressed and their reward; 4. Solemn reprobation of the wicked for their sins. Examples. Conclusion.*

There is probably no truth in the whole body of Christian doctrine that has excited more strongly the hopes and fears of humanity than the doctrine of the First and the Second Coming of Jesus Christ on earth. His First Coming was eagerly watched for by His chosen people, and it was fraught with all the blessed confidence that the long night of four thousand years had fostered in men's souls. When, however, it dawned upon a benighted world, it brought reprobation to the Jewish people. But it cast light upon outside nations, and it was weighted down with the grace of redemption to the Gentiles. "Blindness in part hath happened in Israel, until the fulness of the Gentiles should come in." (Rom. xi. 25.)

The Second Coming of Christ on earth bears with it a significance even as important as His First Coming. For men have reason to fear that when their conduct shall be weighed in the scale of Divine justice, they will be held to a severe account, and will incur the wrath of the eternal Judge.

Ever since the days of Christ opposition has been manifested against the acceptance of the doctrine which teaches a future general judgment. The carnal-minded Jews could not brook such an idea, because Jesus proclaimed Himself the Judge. The early heretics emulated the pagans in deriding what appeared to them as an impossible event. The same repugnance is to be found in our late days. Men laugh to scorn the awful judgments of God.

We might classify the opponents of the doctrine of a general judgment as "the proud infidel," "the sensual epicurean," and "the earthly materialist."

The proud infidel is so self-sufficient that he will not admit a personal God, because he wants to defy his own intelligence, or if he does not exclude the idea of a God, he either identifies God with himself or makes God the universe around him. To the infidel the general judgment is a fable, a myth.

The sensual epicurean is as equally opposed to a general judgment as the self-willed infidel. His god is his belly, according to St. Paul, and he lives simply to pander to passion and to satisfy appetite. He desires no general judgment, because this lower life is his elysium.

The earthly materialist is so wedded to the world and its interests that he cannot perceive anything beyond this life. He worships Mammon, and, according to the Gospel, he cannot serve God. The materialist is in strong evidence in our American life. He never thinks of God and His judgments. His time is wholly occupied with gigantic speculations, with vast projects for self-aggrandizement. In practice, the materialist seems not to believe in a last accounting day when Christ shall judge the hearts of men.

But God in His goodness has preserved the knowledge of judgment day in the deposit of faith which He bequeathed to His spouse, Mother Church, and His revelation lives and throbs in Catholic hearts despite the infidelity of men and the perversity of nations. Let us glance at—

I. *The Certainty of a General Judgment.*

II. *The Reasons for a General Judgment.*

I. When we say the Apostles' Creed, we confess the event of judgment day, on which Jesus Christ shall "judge the living and the dead." In the Nicene Creed we acknowledge that Jesus Christ "ascended into heaven, sits at the right hand of the Father, and is to come again with glory to judge the living and the dead." In the Athanasian Creed, we say: "At whose coming all men shall rise again with their bodies, and shall give an account of their own works."

The certainty of a General Judgment is proved, 1. from the Law of Nature; 2. from the Old Testament, and 3, from the New Testament.

1. That there will be at the end of time a general judgment over which Jesus Christ, the Redeemer, will preside was well known from the earliest ages. The judgment with its awful sentence pronounced in Eden was a type and a reminder of the day of the Lord when all nations and the world of all ages shall be summoned before the tribunal of Christ. This truth is indicated in many passages of the Old Testament, but these were badly understood or entirely ignored by the Jewish people. A full knowledge of what both patriarch and prophet meant in their deliverances on this subject was reserved for the Christianity of later days. Before the Written Law was given to Israel, the patriarchs both saw in spirit and taught in word the event of the universal judgment. It was announced by the patriarch Enoch, the seventh from Adam: "Behold," he said, "behold the Lord coming with thousands of His saints, to execute judgment upon all, and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly, and of all the hard things, which ungodly sinners have spoken against God." Here direct reference is made not only to the Lord's judgment, but also to the majesty and pomp which will attend it. Job, who was a Gentile, and who lived in the period between Abraham and Moses, thus being altogether uninfluenced by the legislation of the latter, testifies also to the universal judgment of the Lord. "What shall I do when God shall rise to judge? and when He shall examine, what shall I answer Him?" (Job xxxi. 14.) Again he says: "Who will grant me this that Thou mayst protect me in hell, and hide me till Thy wrath pass?" (Job xiv. 13.) We see that before the Written Law had been promulgated, the knowledge of the Day of Judgment was apparent among the peoples of the earth. It may have had a connection with the spiritual promise of the Messiah. The patriarchs certainly knew of it, and we shall see how later the prophets spoke of it in terms that are distinct and even elaborate.

2. The testimonies relative to the General Judgment are numerous in the Old Testament, and therefore we are permitted the liberty of selection. In the spirit of prophecy Anna, the mother of Samuel, said: "The adversaries of the Lord shall fear Him, and upon them shall be thunder in the heavens: the Lord shall judge the ends of the earth, and He shall give empire to His King, and shall exalt the horn of His Christ." (I. Kings ii. 10.) Here we have a direct allusion to the judgment day of the Lord, with its fear

and trembling and the exaltation of Jesus Christ who shall triumph over His enemies in the majestic environment of the day of His justice. Isaias, whose language and style are most elevated, also paints in glowing colors the dread conditions of judgment day: "Enter thou into the rock, and hide thee in the pit from the face of the fear of the Lord and from the glory of His majesty. The lofty eyes of man are humbled * * * and the Lord alone shall be exalted on that day. Because the day of the Lord of hosts shall be upon every one that is proud and high-minded, and upon every one that is arrogant, and he shall be humbled." (Is. ii. 10-13.) Again, this prophet calls the day of the Lord "a cruel day, and full of indignation and of wrath and fury, to lay the land desolate and to destroy the sinners thereof out of it." (Is. xiii. 9.)

The prophet Ezechiel foretells the harrowing scene of the universal judgment: "The end is come, the end is come upon the four quarters of the land. * * * I will send My wrath upon thee, and I will judge thee according to thy ways; and I will set all thy abominations against thee." (vii. 2-3.) The prophets Joel (ch. ii.), Malachias (ch. iii.) and the wise man (Wisd. i. 5) make use of similar language; they portray judgment day as a day full of anguish; they call it a day of wrath, of distress, of sorrow and pining, a day of darkness, on which, as it was shown to Daniel in a vision, the four kingdoms typified by the four animals shall be destroyed, wiped out in a solemn manner, and transferred to the saints of the Most High, who will reign forever and who will command the homage of all earthly kings." (Daniel vii.)

3. This truth revealed to the patriarchs in the law of nature and to the prophets in the written law has been communicated to us in the law of grace by our Blessed Saviour Himself. He has particularized the meaning of this important event. He spoke to unwilling ears when He announced the day of His Second Coming to judge mankind; the Jews wilfully misunderstood Him and they maliciously corrupted Scripture to persevere in their blindness. We who have been born of the New Covenant acknowledge Jesus Christ to be the true God and true man, and we know that though heaven and earth may pass away, His words shall not pass away. (Matt. xxiv. 35.) "The son of man," He declares, "shall come in the glory of His Father with His angels, and then will He render to every man according to his works." (Matt. xvi. 27.) Again, He warns us: "Then shall appear the sign of the Son of man in

heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with much power and majesty." (Matt. xxiv. 30.) What a solemn, impressive spectacle! "When the Son of man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty. And all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats." (Matt. xxv. 31-32.) We may not know the exact day when the Lord shall come to judge mankind, but we know the issue of that day: the Lord will call His elect to everlasting happiness, and He will send unhappy reprobates to never-ending misery.

II. God does not demand of us that we serve, love and obey Him without giving us forcible reasons for so doing. The holy Fathers give many reasons for the necessity of a General Judgment. We select four principal ones that will enlighten us as to God's dispensation regarding this solemn event.

1. One of the reasons given by the Fathers of the Church for the General Judgment is to show with what justice Jesus Christ rewards the good and punishes the wicked in the particular judgment. We may remark here that the Saviour is in no way bound to justify His conduct before His subjects. He is master absolute, and we are in His hands, as says the Apostle, "like clay in the potter's hands." (Rom. ix. 21.) It is only through pure condescension on His part that He will make known to us the motives that have led Him to pronounce sentence on mortals as He has done. He will expose these reasons in such a just and intelligent way that the reprobate will acknowledge the justice of their condemnation. He will convince all that He has not wounded justice in the punishment of the wicked, nor overpassed the limit of equitable generosity in the reward of the righteous.

2. Another reason for the General Judgment is to make known the means of salvation which have been offered to every one of us in particular, and the manner in which we have employed them. Let us look over our past lives and consider the graces which we have received; graces which were common to the parish in which we lived, graces which were entirely personal, given solely for our benefit. Review in thought the sermons and instructions to which we have listened and the salutatory counsel which we have received from God's ministers in the tribunal of Penance. Think

how often conscience has upbraided us and placed before our frightened gaze the picture of unrepentant death, and how often, too, we were so moved that we cried out: "Behold now is the acceptable time, behold now is the day of salvation!" (II. Cor. vi. 2.) God has threatened, caressed, invited, urged, implored, and chastised us. The day of judgment will disclose our indifference towards grace, our actual abuse of grace, even our rejection of grace.

3. A further reason for a General Judgment is to make a solemn reparation to souls unjustly oppressed and a solemn proclamation of the good works of the righteous. On earth, the good are mingled with the wicked, and their good deeds, for many causes, are never viewed in an impartial light. They are persecuted by the wicked, and the latter seem to prosper while the former endure adversity. God will right all these wrongs on judgment day, and the wicked who received their reward on earth will be banished from the kingdom of heaven, while the good shall have as their eternal portion happiness without end.

4. The fourth reason we adduce for the holding of the Last Judgment is to confound the reprobate with their sins and crimes. What will be the confusion of the wicked when they shall see that they could have merited eternal felicity, but lost it by deliberate, wilful malice and deception! All their sins will be disclosed; their hypocrisy, deceit and rashness laid bare as clear as the noontide's sun.

Let us anticipate this "great day of the Lord" by treasuring up merit in heaven. The judgment of God is a terrible thought. It has frightened even the saintliest souls. St. Jerome could do nothing: work, write or pray, without imagining that he heard the voice of the trumpet and the angel saying: "Arise, ye dead, and come to judgment." St. Augustine confessed that it was the fear of God's judgment that deterred him from committing many sins before his conversion.

We should make the judgment day of the Lord the burden of our daily thought. If we fail to catch its meaning and to be moved by its awful conditions, we shall become in God's sight only maimed and broken men, struggling desperately with issues that must determine the future. Let us wring from its reflection the secret of better and holier lives. Let us learn from it the lesson of shaping our souls to a profitable newness of life. Amen.

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF
PAROCHIAL AND SUNDAY SCHOOLS.

I.

THE EXISTENCE OF GOD.

DEAR CHILDREN :—You attend school so as to be instructed in all that is good and useful. Now the most *important* instruction is the instruction about *God*, for it treats of the Supreme Being, His perfections and revelations and teaches us how we should live piously and well upon earth, that we may one day enjoy the bliss of heaven with God. If you desire to attain to this great happiness you ought to pay great attention during religious instruction, take to heart the good lessons you there receive, preserve them all your life, and let them bear fruit a thousand fold. We shall begin the religious instruction with the doctrine of the existence of God.

When any one builds a new house his first care is directed towards placing that house upon *solid ground*, which we call the *foundation*. The firmer the ground or the foundation is, so much the more firm

NOTE.—The three chapters in this, and in each of the following issues will probably be found a sufficient task for a month's work, as much time should be given to repetitions.

* In response to many requests this Catechetical Part may hereafter also be had in separate form under the name of "THE PRACTICAL CATECHIST." Clergymen wishing to give their teachers the advantage of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

will the house be that is built upon it. He who neglects to build his house upon firm ground will soon find that his house falls down again.

Our holy religious teaching is built upon a foundation, and that is the belief in *the existence of God*, of which we shall speak to-day in the first religious instruction. By faith in the existence of God is understood that we firmly and undoubtingly believe that there is one God, an invisible, most perfect and Supreme Being.

Without this belief in the existence of God the whole structure of our religious teaching would fall to pieces, for whosoever does not believe in the existence of God will not believe in God's revelations. A man who does not believe in the existence of God will not fear God; neither will he keep his commandments, but will sin without fear. You see then that in reality our entire religious teaching rests upon the belief in the existence of God.

In order to found this belief firmly within you I will to-day bring before you the *proofs* of the existence of God. There are *six* principal ones, namely:

1. The creation of the world.
2. The preservation of the world.
3. The order of created things above and below.
4. The voice of conscience.
5. Revelation.
6. The circumstance that all the peoples of the earth believe in a Supreme Being.

The first proof, then, is the creation of the world. Children, you all like to be in the open air, you rejoice in the beautiful flowers, and in the song of the birds. You enjoy playing in the green fields and meadows; in summer time you like to sit under the shade trees, and you like to look for wild berries. Many of you have been out in the open nights, and seen the gentle moon and the stars shining. Dear children, it is not sufficient to look at created things in a superficial manner, and to think: this is a flower, that is a bird, that is a tree, there the moon, and the stars. But we must reflect whence or *from whom* they all came. Now it could never occur to a reasonable man that all these things existed of themselves. For instance, no house could rise up of itself. Masons, carpenters, joiners, locksmiths, plasters have to be actively employed. If then not even a house, however small it might be, could erect itself, how is it pos-

sible that the great wide world and everything that it contains could exist of itself?

Now if it is an assured fact that nothing can exist of itself we might ask: Was everything that exists created by man?

We will take five, ten, twenty, fifty, or a hundred workmen, and let them singly or all together make a flower, a blade of grass, a fly, or even a grain of sand. What would they accomplish? Nothing. Instead of a hundred workmen, let us take a thousand or all the artisans of the whole world; we will give them everything that they require; would they be able to produce the tiniest of creatures? Certainly not. Now if the visible creation, that is to say, created things, do not exist of themselves, and all men of the entire earth are unable to create anything, there must be a Being who produced the visible creation. Behold, children, this Supreme Being, the Creator of all things, is God.

The second proof of the existence of God is: the preservation of the world. Whatever has been placed there or will be placed there by man is only for a time. Things even which appeared to have been made for centuries have perished. But what God has created will last as long as it seems good to Him. Although the beauties of nature pass away every year, still this perishableness is only temporary; for after a few months nature awakens again from the frozen sleep of winter to new glory and beauty.

The third proof of the existence of God we will also take from the visible natural creation. By attentively observing the works of God we shall see that one creature is always subordinate to another. Man is above the animals, animals above plants, plants above stones, living creatures above inanimate ones, and the more perfect above the less perfect. We have every right to conclude from this that a creator must be above all creatures, that above all imperfect, defective, earthly beings there must be a supreme perfect Being, namely, God. The fourth proof consists in the voice of conscience. If, for instance, some one wants to do wrong, he hears an interior voice which warns him not to do so. If he does not listen to this warning and sins, then the interior voice reproaches him bitterly; he feels within him an indescribable fear and perturbation; he is afraid without knowing of whom, and peace and quiet have vanished from his heart. But when any one has done good he feels an interior contentment within his heart, a delight and a happiness which it is impossible to describe.

Behold, children, this inward voice which praises or blames us is conscience. This is not a natural, but a supernatural voice. There must, therefore, be a Supreme Being who has placed this voice within us, and this Supreme Being is God.

The fifth proof of the existence of God is revelation. God has revealed Himself to men; that is to say, He has made Himself known to them. God said to our first parents in Paradise: "Eat not the fruit of the forbidden tree. If you eat therefrom you shall die." When, notwithstanding this, they sinned, God made known to them His displeasure, and ordained for each one the punishment deserved. Later God revealed Himself to Cain. "Why art thou so angry and why is thy countenance fallen? Behold, if thou doest good, thou art as dear to Me as thy brother Abel."

Furthermore God revealed Himself to Noe: "Make thee an ark, for I will bring the waters of a great flood upon the earth to destroy all flesh." To Abraham God revealed Himself several times: "Walk before Me," said God to him, "and be perfect." When Abraham was about to sacrifice his only son, Isaac, to God, God said to him: "I will bless thee, and thou shalt be filled with blessings. All the people of the earth shall be blessed in thee."

God revealed Himself to the Israelites in the law through Moses, to whom He gave the ten commandments upon Mount Sinai.

In the new law God revealed Himself to men by His Son Jesus Christ.

But if God has revealed Himself to men, there must then be a God, for only a being who is really present can reveal Himself.

The sixth proof of the existence of God is this, that all the peoples of the whole world believe in the existence of a Supreme Being. The savages call Him Manitou (the great spirit), the Mohammandens call Him Allah, the Jews call Him Elohim, Adonai, Jehovah, but we Christians call Him God. The ancient Greeks and Romans even believed in numerous gods, because they had the idea that the operations of the Supreme Being were so infinite that one God was not sufficient for them.

There are people who to this day look upon the sun and the fire as gods and worship these elements, so profoundly is the belief in the existence of a Supreme Being founded amongst all the peoples of the earth. Even if the idea of a Supreme Being is different with many people, obscure and confused, still this fact is a proof to us that there must be a Supreme Being, there must be a God. For this

reason the Apostles' Creed (which contains briefly everything that a Christian ought to believe) begins with the words: "I believe in God," that is to say: I believe that there is a Supreme Being.

I have, then, by incontestable proofs proved to you the existence of God.

Notwithstanding this, and although the visible world alone is sufficient to prove this belief, there are still men who are so blinded as to deny the existence of God. They are called atheists. It is hardly credible that a man could go so far. Holy Writ calls these men fools, when it says: "The fool only says in his heart: There is no God."

I would willingly have kept silent on this subject, but it is possible that later in life you may meet persons of this kind. I consider it my duty to draw your attention to this, and to warn you against associating with them. Believe them not, and accept none of their maxims! Be all the more faithful and firm in your belief in the existence of God. This faith will encourage you to learn to know God better, the knowledge of God will lead you to the love of God, the love of God to be obedient to Him, as well as to fear Him. The fear of God will preserve you from every sin and be an incentive to virtue and piety. Thus your belief in the existence of God will become the basis and foundation of your eternal salvation. Now so as to convince myself that you were attentive during the instruction to-day, and that you have understood and observed everything, we will have a repetition of it all.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day during the religious instruction? Of belief in the existence of God.

2. What does it mean to believe in the existence of God? It means to believe firmly that there is a God, a Supreme Being.

3. How did I denote the belief in the existence of God? As the basis and foundation of our holy religion.

4. Why is the belief in the existence of God the basis or foundation of our holy religious teaching? Because our whole religious teaching rests upon this belief.

5. How explain this? He who does not believe in the existence of God does not believe in revelation and in the commandments of God.

6. Will any one who does not believe in the commandments of God keep the same? No, they will not keep them.

7. And what would they draw down upon themselves by sin? Eternal damnation.

8. What did I bring forward so as to confirm and strengthen within you the belief in the existence of God? You brought forward several proofs.

9. Give the exact number of these? You brought forward six different proofs.

10. Which was the first? The creation of the visible world.

11. What is understood by the visible world? We understand thereby all visible created things.

12. Mention some visible created things? The sun, moon, and stars, mountain and valley, land and sea, springs, brooks, rivers, men and animals, plants and stones.

13. Who created all these? God created all these.

14. Could these things exist of themselves? No; they could not exist of themselves.

15. Why not? Because the least thing could not exist of itself.

16. When a house is being built what workmen have to be actively employed upon it? Masons, bricklayers, carpenters, blacksmiths, plasterers, etc., etc., have to be actively employed.

17. Could the whole of creation, the boundless universe have existed of itself? No.

18. Perhaps the visible world was made by men and artisans? No; it was not made by men and artisans.

19. How do you know this? Because neither one nor several artisans are capable of creating the least thing in the visible world.

20. If then the visible world neither existed of itself nor was created by man, what do we conclude? That there is a Supreme Being who created everything.

21. Who is this Supreme Being? This Supreme Being is God.

22. What was the second proof that I brought forward for the existence of God? The preservation of the world.

23. What does it mean that God preserves the world? It means that God lets the world continue as He wills and as long as He wills.

24. How long has the world lasted? Many thousands of years.

25. How much longer will it continue? As long as God pleases.

26. How in comparison are all things made and produced by man? They soon perish despite the will of man.

27. Yes; but the beauties of nature perish every year? This change is only a temporary change, because in the Spring nature awakes again in all its glory and beauty.

28. By what arrangement of nature does God provide for the growth of the plants? By sunshine and rain.

29. Would one man, or all men together, be able to make the sun shine or bring down rain for one single hour? No! men are not able to do this.

30. Now if men cannot preserve the world; and all that it contains, what are we to conclude from this? That there must be a Supreme Being who preserves the whole world.

31. What was the third proof of the existence of God? That in the whole visible creation one being is always subordinate to the others.

32. Explain this to me by some examples? Man is above the animal, the animal above the plants, plants above stones, living creatures above inanimate ones, the perfect above the imperfect.

33. What ought we to conclude from this? That there must be a Supreme Being who is above all creatures.

34. Who is this Supreme Being? This Supreme and perfect Being is God.

35. What was the fourth proof which I gave you of the existence of God? The voice of conscience.

36. What does the voice of conscience say when we are tempted to do anything wrong? Our conscience warns us not to do the wrong.

37. What does our conscience say when we do good? It praises us.

38. What does our conscience say when we do wrong? It blames and reproaches us.

39. If then the voice of our conscience is sacred what do we conclude from this? That there is a Supreme Being who has placed this voice within us.

40. What was the fifth proof of the existence of God? That all the peoples of the earth believe in a Supreme Being.

41. What do the savages call the Supreme Being in whom they believe? They call him Manitou.

42. How many gods did the ancient Greeks and Romans believe in? They believed in numerous gods.

43. Why did they believe in numerous gods? Because they imagined that one Supreme Being was not sufficient to rule the whole world.

44. What visible objects are to-day worshipped as god by many heathens? The sun and fire.

45. What should we conclude from this that all the peoples of the earth believe in a Supreme Being? We should conclude that there must be a Supreme Being.

46. What was the sixth proof of the existence of God? The sixth proof is revelation.

47. What does this mean; God revealed Himself to men? God has made Himself known to men.

48. To whom, and where did God first reveal Himself? To our first parents in Paradise.

49. What did God say to them? God said: "Eat of all the trees in the garden, but not of this tree. If you eat thereof you shall die."

50. When notwithstanding, our first parents transgressed the commandment of God, what did God make known to them? God made known to them His displeasure.

51. In what way? He punished them.

52. How did God reveal Himself to Cain? God said to him: "Why art thou so angry, and why is thy countenance fallen? Behold, if," etc.

53. When Cain in spite of God's warning sinned, and murdered his brother Abel, what did God make known to him? God made known to him His displeasure.

54. In what way? By announcing to him his punishment.

55. How did God reveal himself to Noe? God said to him: "Build a large ark, for I have decided to destroy the whole human race."

56. How often did God reveal Himself to Abraham? God revealed Himself to Abraham several times.

57. What did God say to Abraham so as to preserve him from idolatry? "Go away from thy country and thy people into a land which I will show thee."

58. How did God reveal Himself to Abraham to try his obedience? God said: "Go up into Mount Morea and sacrifice thy son Isaac to Me as a burnt-offering."

59. What promises did God make to the obedient Abraham? God said to him: "Because thou hast done this, I will bless thee, and thou shalt be filled with blessing. Through one of thy descendants the people of the whole earth shall be blessed."

60. Through whom did God reveal Himself to the people of Israel? Through Moses.

61. How did God reveal Himself through Moses? He gave him the ten commandments for the Israelites.

62. Can a Being who does not exist reveal itself? No, it cannot reveal itself.

63. Now if God really revealed Himself to man what is the consequence? That God must exist.

64. Do all men believe in the existence of a Supreme Being? No, there are men who deny the existence of God.

65. What are these men called? They are called atheists.

66. What does Holy Writ call those men who do not believe in the existence of God? Holy Writ calls them fools.

67. What does that particular verse of Scripture say? "Only the fool says in his heart: There is no God."

68. Why does Holy Writ call such men fools? Because they behold the works of God, and yet they do not believe in Him.

69. And why further? Because such men on account of their unbelief are the cause of their own perdition.

70. What should you do, if in the course of your life you should happen to meet such unbelieving, atheistical persons? We should not listen to their conversation, nor be led astray by their unbelief.

71. In what ought you firmly believe? In the existence of God.

72. What will this belief encourage you to do? It will encourage us to learn to know God better.

73. To what will the knowledge of God lead you? To love and obey God.

74. What glorious reward will those men partake of who know God, love Him and serve Him? Everlasting bliss.

You see, then, from to-day's instruction that belief in the existence of God is the foundation of our entire religious teaching and the cause of our everlasting bliss.

II.

ON THE END AND AIM; OR, THE VOCATION OF MAN.

DEAR CHILDREN:—In our religious instruction to-day we come to the doctrine of the end and aim of man. By aim is understood a point which we strive to reach directly or indirectly. The marksman aims at a target, the centre of which he strives to hit. Athletes erect for themselves a pole and aim to climb to its highest point.

Man, too, in this world has an aim set for him which he should endeavor to reach with all the powers of his mind and body. Instead of the end and aim of man, we can also say the vocation of man. For instance, everything created by God has a vocation, a purpose. You will understand this better in regard to sensible things. For instance, the sun is there to light the day, the moon is there to illumine the night, flowers are there to gladden man by the splendor of their colors or by their delicious perfume, the birds are there to rejoice us with their sweet songs or to be useful to us in other ways. Water quenches our thirst, it serves to wash, to cook, to bleach, etc., and you may take any created thing you like—each one has its purpose, its vocation.

Now we spoke in the last religious instruction of the subordination of created things, how man was above the animal, plants and stones, and was, therefore, a more noble creature and must have a nobler vocation. Regarding man's vocation the catechism says in answer to the question: "For what purpose are we upon earth?" "We are upon earth to know God, to love Him, to serve Him, and thereby to attain heaven."

These four vocations of man stand together in the most intimate union, because one proceeds from the other. Our first vocation, then, is this: "to know God." We can learn to know some one:

1. By his exterior, that is to say, his person.
2. Interiorly, that is to say, by his character and disposition.

We learn to know some one personally if we see him several times, and we learn to know his disposition and his character if we associate with him for any length of time. Now, God being a pure spirit and having no body, we can only learn to know Him by His Being, his perfections. God has given to man powers of the soul, reason and understanding wherewith he may learn to know Him.

Now what are the means by which we arrive at the knowledge of God?

1. By observing created things, the visible world.
2. By minding the voice of conscience.
3. By revelation.

It is, therefore, the affair of every Christian to draw out, as it were, the knowledge of God from three sources.

We are exhorted thereto by the holy Apostle Paul with these

words: "Be fruitful in every good work, and increase in the knowledge of God." Now, when we know God in His infinite perfections and in His boundless goodness, this knowledge of God leads us first of all to the *esteem* and *love of God*. He who knows God and His perfections well will esteem Him as the Supreme Good; he will have an ardent desire to please Him, and to be united with Him forever; that is, to possess Him eternally.

Out of this ardent love and sacrifice to God there arises of itself *obedience* towards God, for when we really love any one we gladly and willingly fulfil his wishes. This cheerful fulfilling of the divine will and laws, this unconditional subordination and subjection of man's will to the will of God is called *serving God*.

Therefore the Apostle St. John says: "We thereby see that we know God if we keep His commandments." And in another place Holy Scripture says: "He who has my commandments and keeps them, he it is that loveth me." To serve God, therefore, is to do His holy will. But how should we serve God? Answer: Not from servile fear, but from childlike love. We ought not to be driven to serve God through fear of punishment, but from childlike love. So as to encourage men to fulfil the divine will, God promises them heaven, that is, to share with them that bliss which He Himself enjoys. Therefore the catechism asks further: "But what will happen to those who do not know God, who do not love Him and serve Him?" The answer is: "God will cast them off forever."

The punishment of the wicked consists, therefore, in this, that they are to be banished and rejected by God, and not only for a certain length of time, but forever, so that from this condition of banishment there is no deliverance. Therefore, you see, dear children, how necessary it is to know God, to love Him and serve Him.

For this reason Jesus said to Martha, who was more anxious about the household: "Thou art troubled about many things; only one thing is necessary. Mary hath chosen the better part."

One would think that all men would be reasonable enough to perceive the necessity of knowing God, of loving Him and serving Him, only this is not the case. If we look around us in the world we shall find that many persons strive more eagerly after other things than after the knowledge and love of God, namely, after the possession of temporal goods and the satisfying of their sensual desires and inclinations. Such people are called *children of the world*, and of their striving Holy Scripture says: "Everything that is in

the world is pride of the eye, pride of the flesh and the pomp of life." I exhort you, children, not to be deluded by the example of these worldly persons! All the pleasures of this world cannot procure for you a true and lasting satisfaction. True happiness is found only in the knowledge, love and service of God, as well as in union with God. Just observe closely the life of these worldly persons. How they run and hunt after the possession of temporal goods! How they worry night and day so as to become rich and thereby obtain the means of enjoying themselves. And when they have enjoyed all the pleasures which this world offers, what have they left? Nothing. And if they had become possessed of all the wealth and treasures of this earth, can they take the least thing with them into eternity? Certainly not. But what care do these worldly people take of their immortal souls? Absolutely none. They never think about God; they do not pray to Him; they seldom or never go to church; they never listen to the Word of God; they are lukewarm about receiving the sacraments; they go to Confession and Holy Communion seldom or not at all. Briefly, all spiritual life is dead within them. Their whole existence is nothing but work; eating, drinking and sleeping. They resemble the five foolish virgins, who wanted to light the bridegroom into the marriage, and took lamps with them, but no oil. By the oil of the wise virgins we understand the good works which we should practice, the good example which we should let shine before our fellowmen. But as the foolish virgins could not enter into the marriage, so also will those persons be shut out from the vision of God and the bliss of heaven, who their whole life long care only for their body and temporal affairs, but do nothing for their soul and their eternal welfare. The catechism asks further: "What must we do if we wish to know God, to love and serve Him?"

We should:

1. Believe everything that God has revealed.
2. Keep all the commandments God has commanded us to keep.
3. Make use of the means of grace God has ordained for our salvation.

The first requisite, then, is this: that we believe everything that God has revealed, for faith alone teaches us what our aim and vocation is upon earth, and what awaits us in the next life. However, faith without works (like a body without a soul) is dead. Conse-

quently our faith must bear fruit, and show itself in works. The fruit of a lively faith is the fulfilling of the will of God—obedience. For that reason we must, secondly, keep the commandments which God has commanded us to keep. Therefore, Jesus once spoke these memorable words: “Not everyone that says to me, Lord, Lord, shall enter into the kingdom of heaven, but they who do the will of my Father.” Now as weak men we are incapable of keeping the commandments of God by our own strength; we need supernatural assistance. Therefore, God comes to meet us with His graces. Those who wish to receive them must make use of those means of grace by which man is made a partaker in God’s graces, namely, the holy sacraments.

The catechism asks further: “How do we get a right knowledge of the truths of divine faith, of the commandments, and of the means of grace?” The answer says: “By Christian instruction.” To instruct means: To teach some one that which is useful and to make known something which was not known before.

Christian instruction is the teaching and informing of a Christian in all that which Jesus Himself taught and which He commanded His Church to teach until the end of the world.

Now, the book which contains Christian instruction is called the catechism. Catechism in a wider sense is a book in which any instruction is given by question and answers. There can, therefore, be a catechism on botany, entomology and so forth. Generally, however, by a catechism we mean a book which contains the Christian doctrine in questions and answers.

Of what, then, does the catechism treat?

It treats:

1. Of faith.
2. Of the commandments, and
3. Of the means of grace, namely, of the holy sacraments and prayer.

Accordingly the catechism is divided into three parts, of which the first contains the doctrines of faith, the second the doctrines of morals, and the third the doctrines of the means of grace.

We will now have a repetition of all that we have gone through to-day:

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what did we speak to-day in the religious instruction? Of the end and aim, or of the vocation of man.

2. How many aims are there? There are two kinds of aims, natural aims, and supernatural aims.

3. When the marksman erects a target so as to hit the centre with his weapon, what kind of aim is that? It is a natural aim.

4. When an athlete places a pole in position so as to be able to climb to the very top, what kind of aim is that? That is also a natural aim.

5. Of what aim is there question in the catechism? Of the end of man.

6. Is that a natural or a supernatural aim? It is a supernatural aim.

7. Why? Because it is not directed towards our body but towards our soul.

8. What is understood by vocation? By vocation is understood the purpose for which a thing is intended.

9. Now what is man's vocation? To know God, love Him and serve Him, that he may one day enter into heaven.

10. As man is the noblest of all creatures, what about his vocation? It must be the noblest.

11. We will take one of man's subordinate creatures, the animal. Why does the animal exist? To serve man.

12. Is man also in this world merely to eat, sleep, work, and so on? No, man has a higher vocation, because he is the chief of all creatures.

13. Why is man the principal creature of God? Because he has an immortal soul to enjoy God forever.

14. The first then is the knowledge of God. How can we learn to know a person? By his personality, his disposition and character.

15. How do we know a person's disposition? By being frequently with him.

16. What do we learn about him thereby? We learn to know his good and bad qualities.

17. Can we learn to know God by His body or His visible Person? No, we cannot know God, etc.

18. Why not? Because God has no body.

19. What then can we learn to know about God? His Being, or in other words, His perfections.

20. What has God given to man whereby he may learn to know Him? God has given him the powers of the soul: reason and understanding.

21. But how far can we know God with our reason and our understanding? Only partially.

22. Which of God's perfections can we learn to know from the things He has created? His omnipotence, His goodness, His wisdom.

23. How then do we know God more fully than by our reason and understanding? By revelation.

24. How do we learn to know God by the powers of our mind and revelation? We learn to know Him as the most perfect spirit.

25. Why as the most perfect spirit? Because He possesses all good qualities in the highest degree.

26. What does God deserve, because He possesses all the good qualities in the highest degree? God deserves to be loved above all.

27. How should we love God? We should love God above all things.
28. To what does the knowledge of God lead us? It leads us to the love of God.
29. In what can the love of God consist? It can consist in words and in works.
30. Which is the right kind of love which God expects of us? Love in works.
31. What instruction does the catechism give us concerning the love of God? 1. That we should love God above all things as the supreme good. 2. We should give ourselves to Him entirely (to be His for time and eternity). 3. We should strive to please Him in all our actions. (To do everything that pleases Him and avoid everything that displeases Him.) 4. That we should wish to be united with Him eternally in heaven.
32. In what way does a Christian best prove his love for God? By observing His commandments.
33. Whence do you know this? From the words of Jesus Himself: "He who has My commandments, and keeps them, he it is that loves me."
34. What else can we call the keeping of the commandments? We can also say: To serve God.
35. Why must we serve God? Because He is our Lord.
36. How did He become our Lord? By creating us.
37. If God is the Lord, what are we human beings? We are His servants.
38. What does it mean to serve God? To serve God means to do His holy will.
39. Where is the will of God briefly contained? In the ten commandments.
40. From what motive should we serve God and keep His commandments? Because of our love for Him.
41. When are our motives imperfect? When we only keep the commandments of God for fear of hell or from selfishness, so that God may reward us with heaven.
42. The catechism asks: What will become of those who will not know, love, and serve God? God will cast them from Him.
43. For how long? For all eternity.
44. What proof of this can you give me from Holy Scripture? Holy Scripture says: "The unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth."
45. What is then most necessary in this life? In this life the most necessary thing is, that we should know, love, and serve God.
46. How can you prove this to me from Holy Scripture? Jesus said to Martha: "Thou art anxious about many things, Mary hath chosen the better part."
47. What was Martha anxious about? She was anxious about temporal things, to entertain Jesus well, etc.
48. Are all men as zealously striving to know God, to love and serve Him as they ought to? No, they are not all striving as zealously, etc.
49. After what do most people seek? They strive after temporal goods.
50. Why do they strive so much after temporal goods? So as to satisfy their sensual desires and inclinations, and to enjoy themselves.
51. What is man's longing for temporal goods called? It is called avarice.
52. What do you denote man's longing to satisfy his sensual desires and inclinations? This is called "love of pleasure."

53. Whom do men forget by their avarice and love of pleasure? They forget God, they turn away from Him.

54. How does this turning away from God show itself? They do not think of God, nor do they pray to Him, they do not care to hear the word of God, or to receive the Sacraments.

55. To what are their thoughts and aspirations directed? 1. To the acquisition of temporal goods, and 2. To the satisfying of their sensual desires and inclinations.

56. What did I tell you about sensual pleasures and enjoyments? That they do not give us true contentment.

57. What can alone make us truly and enduringly happy? The knowledge and love of God.

58. What does it mean to instruct? To instruct means: To teach.

59. What is understood by Christian instruction? Instruction in the teachings of Jesus.

60. What is that book called which contains Christian instruction? That book is called the catechism.

61. How is the instruction imparted in a catechism? By questions and answers.

62. Of what then does the catechism treat? The catechism treats: 1. Of Faith. 2. Of the Commandments. 3. Of the Means of Grace.

63. Where is the instruction in the teachings of Jesus imparted? In the church and in the school.

64. What then should those persons do who wish to be instructed in the teachings of Jesus? They should attend diligently Christian instruction.

65. What does it mean to attend diligently? Not to neglect any of the lessons on religion.

66. What does it mean to assist at them with attention? To listen to all that is said.

67. Why ought you to assist at religious instruction with diligence and attention? That we may know God rightly, learn to love and serve Him and thereby attain our highest aim.

68. Do all Christians attend religious instruction, particularly sermons and Christian doctrine as diligently and attentively as they ought to? No, very many persons neglect religious instruction.

I will tell you more about this subject; in particular, I will give you the reasons why many Christians neglect hearing sermons, and listening to the word of God. The reasons are twofold: Indifference and pride. The indifferent ones care not whether they are instructed in their holy religion or not, whether they know what is necessary for salvation or not. Whereas the proud consider themselves sufficiently instructed, and therefore are ashamed to assist at sermons and religious instruction.

Even if we are instructed in our holy religion it is necessary to hear the word of God, that we may not forget it. If we do put fresh oil in the lamp it will go out. Besides, we shall always hear something new at every instruction that we never heard before.

Never be lukewarm, then, in listening to the word of God. As the bees collect wax and honey from the flowers and blossoms, so ought you to obtain from religious instruction zeal to do good, consolation in suffering, and courage in the combat against evil.

The hearing of the divine word will always remind you of your highest aim, and at the same time teach you how you may most surely attain this aim.

III.

ON FAITH.

I. IDEA AND OBJECT OF FAITH.

DEAR CHILDREN:—In the last lesson on religion we heard that faith was the first requisite for salvation. The first chapter, therefore, treats of the doctrine of Faith. The doctrine of Faith is again divided into three sub-divisions and treats, firstly, of the *idea* and *object* of Faith, secondly, of the *necessity* of Faith, and thirdly, of the *qualities* of Faith. We come, therefore, to-day to the doctrine on the idea and object of Faith.

The idea of Faith tells us what Faith is, in what it consists. The object of Faith tells what we should believe.

The catechism asks: "What is Faith as possessed by a Catholic?" The answer says: "Faith is a virtue infused by God into our souls, by which we believe without doubting what God has revealed, and proposes by His Church to our belief.

Herein is contained then:

1. That Faith is a virtue granted to us by God, a present, and a gift of God's grace; also that a man and Christian has not Faith of himself.

2. That we not only must believe what God has revealed, but also what He has proposed to our belief through His Holy Catholic Church.

3. That we must believe all this undoubtingly, firmly, unconditionally, and not think that this or that which Faith teaches us could be otherwise.

The Catechism puts the question: "Why must we believe all that

God has revealed?" The answer is: "Because God is the eternal and infallible truth." God is the eternal truth, because He has ever, that is from eternity, revealed only the truth. God is the infallible truth because He can neither err nor lie, nor make a mistake. What means, "All that God has revealed?" "It means all that God has made known for our salvation by the Patriarchs and Prophets, and at last by His Son Jesus Christ and the Apostles." God, in His infinite love for mankind, wished by revelation to become as it were our Teacher. He wished to impart to us in the plainest and most complete manner all that which would render us happy for time and eternity. This communication of God to mankind for their salvation is called *Revelation*. Revelation is divided into the revelation of the Old Law and the revelation of the New Law.

By the Old Law we mean the time before the coming of Jesus Christ, and by the New Law the time after Jesus Christ. By the revelations of the Old Testament we mean those revelations which were given to mankind before the coming of Jesus Christ. In the Old Testament God revealed Himself to our first parents in Paradise, then to the righteous Noe, the obedient and peace-loving Abraham, then to Moses and the Prophets. But to fill up the measure of His love, God revealed Himself in the New Testament by His Beloved Son Jesus Christ and His messengers, the Apostles.

The Old Law lasted, as you know, from the creation of the world until the birth of Jesus Christ, and embraces a period of nearly 4,000 years. Since the coming of Jesus Christ 1,900 years have passed. The question is, therefore: "Do we still know to-day what God has revealed?" Answer: "Yes, we know it yet." "How did what God has revealed come down to us?" "What God has revealed has come down to us partly written and partly by word of mouth; written in Holy Scripture or the Bible; verbally by tradition. We divide, therefore, the revelations of God into the written and the unwritten Word of God. The written Word of God is Holy Scripture, or the Bible; the unwritten Word of God is Tradition or verbal delivery." "What is the Holy Scripture?" "The Holy Scripture is a collection of books which were written by the inspiration of the Holy Ghost, and acknowledged by the Church as the Word of God."

The Holy Scripture contains, therefore, the revelation of the Divine Will, as it instructs us concerning the nature of God, of the vocation of man and his duties towards God, towards his neighbor, and towards himself. The Holy Scripture is not like any other

book, the mere work of man, but it was written by men who were inspired by the Holy Ghost.

It is called "Holy Scripture" because it contains only holy truths and holy doctrines, the Word of God itself, as it has always been acknowledged by the Church.

"Of what books does the Old Testament consist?"

1. Of Twenty-one Historical Books.

2. Of Seven Moral Books.

3. Of Seventeen Prophetical Books.

a. Historical books contain history. The historical books of the Old Testament tell us about—

1. The history of the creation of the world; of our first parents in Paradise and their fall.

2. The manner and way in which the first men worshipped God until the time when Jesus Christ was born.

3. What preparations and arrangements God had made for the worthy reception of the Redeemer.

4. Lastly, the Historical Books of the Old Testament give us a series of examples of virtue, thereby encouraging us to obey God, to be pure of heart, to be patient in suffering, etc.

b. Of seven Moral Books. The Moral Books serve for general instruction. To the Moral Books of the Old Testament belong in particular the Psalms, the Proverb of King Solomon, the Book of Wisdom, the Canticle of Canticles, the Book of Job. All these Moral Books warn us in general of sin and encourage us to a pure life.

c. The seventeen Prophetical Books derive their name from the Prophets, because they contain the Prophecies. To prophesy means to foretell coming events. The Prophetical Books contain prophecies relating especially to the promised Redeemer, His birth and His kingdom. The Prophetical Books were written by the four great and the twelve lesser Prophets. The words "great" and "less" do not apply to the stature of the Prophets, but they imply that the great Prophets prophesied more and the lesser Prophets less. The four great Prophets are called Isaias, Jeremias, Ezechiel and Daniel. The lesser Prophets were Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias and Malachias.

Of what books does the New Testament consist?

1. Of the four Gospels according to St. Matthew, St. Mark, St. Luke and St. John. Gospel means glad tidings. They were so

called because they proclaimed the glad tidings that we were to become reconciled with God again through Jesus Christ. The four Gospels were not written by Jesus Himself nor during His lifetime, but they were written first after His ascension, as the Christian religion was already widespread by the four Evangelists, who were divinely inspired. You may have noticed that in representations of the four evangelists each one has a particular emblem, which I will now explain to you.

The holy Evangelist Matthew has the emblem of a man, because he begins his Gospel with the genealogy and the birth of Jesus.

The Evangelist St. Mark has the picture of a lion, because he begins his Gospel with the first call to penance.

The Evangelist St. Luke has the picture of a sacrificial calf, because he narrates in particular that which relates to the sacrifice of Jesus.

The holy Evangelist John, the picture of an eagle, because he lifts himself above the angels and everything created.

2. Of the Acts of the Apostles. They were written by St. Luke and relate the selection of the Apostle Matthias instead of Judas, the coming of the Holy Ghost, the founding of the first Christian community at Jerusalem, the persecution of the Apostles, the imprisonment of St. Peter, the beheading of St. James, the martyrdom of St. Stephen, the conversion of Saul, of the adventures and experiences of the twelve Apostles in general, after the Ascension of Jesus, the spreading of the teaching of Jesus amongst the heathen, and the journey of the Apostle St. Paul until his arrival in Rome, where he was beheaded.

3. Of the Apostolical Epistles, namely, fourteen Epistles of St. Paul, and seven by other Apostles. These contain excellent exhortations and instructions for the superior of a community as well as for the faithful of the Church of Christ.

4. Of the Apocalypse of St. John. This contains prophecies about the kingdom of Christ upon earth, of the victory of the teaching of Jesus over both His arch enemies, namely, Judaism, and heathendom; all this is told by different apparitions and visions. It speaks at length of the resurrection of the dead, of the glorious reward of the blessed in heaven, and the awful misery of the reprobate.

Now some people might doubt whether the Holy Scripture is genuine, that is to say whether it had come down to us unfalsified,

whether anything had been omitted, or added to it, if anything in it had been changed. Answer: Yes, the Holy Scripture has come down to us unfalsified, for the Church used every imaginable care to prevent the very least falsification, and the Holy Ghost Himself, as the Church's Helper, kept guard over it so that not the slightest falsification of the Holy Scripture could take place in its translation from one language to another, or in being copied. If a few events are related in a different way, that is to say, in other words, this slight deviation changes *nothing* of the contents of the facts and events therein related.

The Catechism asks further: "Is it enough to believe only those doctrines which are contained in the Holy Scripture?" "No, we must also believe Tradition, *i.e.*, those revealed truths which the Apostles preached, but did not commit to writing. St. Paul, therefore, exhorts the first Christians by saying: "Therefore, brethren, stand fast, and *hold the traditions* which you have learned, whether by word or by our Epistle." (II. Thess. ii. 14.)

Why did not the Apostles write all that Jesus taught? Because Christ did not commission them to *write* but to *preach* His doctrine. "Go ye therefore and teach all nations," but not, Write it all down.

The unwritten Word of God is called Tradition because it has been handed down in the Catholic Church from the time of the Apostles to the present day. But why must we believe Tradition, as well as what is contained in the Holy Scripture? Because Catholic Tradition was revealed by God, as well as that which is contained in the Holy Scripture, and only differs from it inasmuch as it is not written down.

The holy Evangelists only wrote, therefore, to give a brief sketch of the life, works and teachings of Jesus.

Tradition is even necessary, because it can and does determine how a passage of Holy Scripture may be interpreted, when there exists a doubt about it, *i.e.*, about its interpretation. In this sense all the Councils of the Church express themselves, in particular, the fourth Council of the Church at Constantinople, in the year 869, where it expressly teaches: "That we must accept with reverence and observe the laws and institutions of the Apostles and of the Catholic Church, whether they be written down or preserved by Tradition."

That we may venerate Tradition, it is necessary to know through whom Tradition has been handed down to us, namely, the Holy

Fathers of the Church. It was these men who by the sanctity of their lives as well as by their eminent gift of teaching distinguished themselves and have always been acknowledged by the Church as authentic witnesses of Tradition.

"What, then, must the Catholic Christian in general believe?" "He must believe all that God has revealed and the Catholic Church proposes to his belief, whether it be contained in the Holy Scripture or not."

The proof of this, that we must believe the teaching of the Catholic Church, as well as what God has revealed, we take from the Holy Scripture. Jesus said to His Apostles: "He that heareth you, heareth me." He then who hears the Church, hears Jesus Christ, and whoever hears Jesus Christ hears God.

"Why is it necessary that the Catholic Church should propose the revealed truths to our belief?" "Because it is only from the Catholic Church that we can infallibly know what God has revealed." The Catholic Church takes the place of Jesus Christ upon earth. For He said expressly to His Apostles: "As the Father hath sent Me, so do I send you." Wherefore He granted them the assistance of the Holy Ghost.

"How can we infallibly know from the Catholic Church alone what God has revealed?"

1. "Because it is from the Catholic Church only that we have the Scripture and Tradition which contain the Divine Revelations. The chiefs of the Catholic Church as the lawful successors of the Apostles collected the Holy Scripture most carefully with the assistance of the Holy Ghost and guarded them conscientiously that not one of these writings should become falsified.

2. "Because it is through the Catholic Church alone that we infallibly know the true meaning of the Scripture and Tradition.

The Holy Scripture does not explain itself, it must be explained by some one. Therefore, Jesus said to His Apostles: "Go ye and teach." Many passages of Holy Scripture can be interpreted differently. But the living teacher can explain the true and right meaning.

May no one, then, presume to explain the Scripture and Tradition contrary to the interpretation of the Catholic Church?

No, for this would be as if he understood the Scripture and Tradition better than the Holy Ghost, Who inspires the Church with the true meaning of it. The Holy Ghost, Who inspired the

Apostles when they wrote the Holy Scripture is to-day still the Helper of the Catholic Church, so that she may explain the right meaning of the Holy Scripture. If each one were to interpret the Holy Scripture as he liked, by degrees its truth would be lost and Faith would no longer have a firm foundation. It is therefore necessary that the teaching office of the Catholic Church should give us the right meaning of the Holy Scripture. We will now have a repetition of what has been learned to-day.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day in the religious instruction? Of the idea and object of Faith.
2. What does the idea of faith teach us? It teaches us what faith is.
3. What is meant by the object of faith? It means what the Catholic should believe.
4. What is faith? It is a virtue infused by God into the soul whereby, etc.
5. What is the consequence of this? That the Christian does not possess the virtue of faith of himself, it is a free gift of God.
6. In what does this virtue granted by God consist? It consists in this that we believe without doubting whatever God has revealed, and the Catholic Church proposes to our belief.
7. What must we believe as Catholics? Everything that God has revealed.
8. Anything else? And what the Catholic Church proposes to us to be believed.
9. How must we believe all this? We must believe it without doubting.
10. Why must we believe without doubting whatever God has revealed? Because God is the eternal and infallible truth.
11. What means: God is truth? It means: God cannot lie.
12. Why is God the eternal truth? Because from all eternity God has revealed nothing but truth.
13. Why is God the infallible truth? Because God cannot err, nor make a mistake.
14. What is meant by everything that God has revealed? Everything that God has announced to the Patriarchs and Prophets, and through His Son Jesus and His Apostles, for our salvation.
15. Of what was God mindful from all eternity? Of the salvation of mankind.
16. What did God do for the salvation of man? He revealed Himself to man.
17. What did He reveal to him? His holy will.
18. Why did God reveal His will to man? That he might obey it.
19. To whom did God first reveal Himself? To our first parents in Paradise.

20. What did He say to them? He said: "Eat of all the trees in the garden; but of this tree in the middle of the garden you shall not eat."

21. Did our first parents do the will of God? No, they did not do it.

22. What is voluntary transgression of the divine will called? It is called: *sin*.

23. What did God make known to man after he had sinned? He made known to him His displeasure.

24. How did He make it known to him? By punishing him.

25. Later on through whom did God reveal Himself to men? Through the Patriarchs.

26. What does Patriarch means? Patriarch means "ancestor."

27. Who were the Patriarchs? The Patriarchs were Noe, Abraham, Isaac and Jacob.

28. To whom did God reveal Himself after the Patriarchs? To the Prophets.

29. Who were the Prophets? The Prophets were men who at the inspiration of God foretold future events.

30. To whom did God reveal Himself more fully? To Moses.

31. Who was Moses? He was the man who led the Israelites out of Egypt.

32. What did God give to Moses, so as to reveal Himself to the Israelites? He gave him the ten commandments.

33. Through whom did God reveal Himself most distinctly and perfectly? Through His only Begotten Son Jesus Christ.

34. What began with the birth of Jesus? The New Law.

35. And what ended with the birth of Jesus? The Old Law.

36. What is meant by the Old Law? The time before Jesus.

37. What period of time does the Old Law embrace? A period of about 4,000 years.

38. What is meant by New Law? The time after Jesus Christ.

39. What period of time does the New Law embrace up to the present? About 1,900 years.

40. Do we know at the present day what God revealed thousands of years ago? Yes, we know it now.

41. How did what God has revealed come down to us? What God has revealed has come down to us partly written, and partly by word of mouth, written in the Holy Scripture, and verbally by tradition.

42. What else is the Holy Scripture called? It is called the Bible.

43. What else? The written Word of God.

44. What are those revelations called which were not written down? They are called Tradition.

45. What else? The unwritten word of God.

46. What is the Holy Scripture? The Holy Scripture is a collection of books which were written under the inspiration of the Holy Ghost, and are acknowledged by the Church as the Word of God.

47. Why are these Books called the Holy Scripture? Because they contain only holy teachings and holy truths.

48. By whose inspiration were the Sacred Books written? By the inspiration of the Holy Ghost.

49. How is the Holy Scripture divided? The Holy Scripture is divided into the Old and New Law, or the Old and New Testament.

50. What does the Old Testament contain? It contains those revelations which were delivered to man before the coming of Jesus Christ.

51. What does the Holy Scripture contain in the New Testament? It contains those revelations which were delivered to man after the coming of Jesus.

52. Of what Books does the Old Testament consist? 1. Of 21 Historical Books. 2. Of 7 Moral Books. 3. Of 17 Prophetical Books.

53. What do the Historical Books contain generally? They contain history.

54. Did you observe what the Historical Books of the Old Testament relate? They relate the creation of the world, the story of our first parents in Paradise, and their fall.

55. What else? The manner and way in which the first men and their descendants worshipped God until the time when Jesus Christ was born.

56. What do the Historical Books contain in regard to the Redeemer? The arrangements that God had ordered for the reception of the Redeemer.

57. What do the Historical Books of the Old Testament put before us? A succession of virtuous examples.

58. Mention some of them. Of Noe and Abraham, of Job and Tobias, etc.

59. Why are these examples of virtue put before us? For our imitation.

60. What Books follow the Historical Books? The seven Moral Books.

61. What use are Moral Books in general? They serve to instruct us.

62. What are the principal contents of the seven Moral Books? Warnings against sin, and encouragements to a pure moral life.

63. Can you name some of these Moral Books? The Psalms of David, the Proverbs of Solomon, the Book of Wisdom, the Cantic of Canticles.

64. What Books follow the Moral Books? The Prophetical Books.

65. What do the Prophetical Books contain? They contain prophecies.

66. What does it mean to prophesy? To prophesy means to foretell future events.

67. What were those men called who foretold coming events? They were called Prophets.

68. How could the Prophets foretell future events when God alone is omniscient? God revealed the future to them.

69. How are the Prophets divided? Into the great and lesser Prophets.

70. What is meant by great Prophets? Those Prophets who prophesied the most.

71. Name the four great Prophets? Isaias, Jeremias, Ezechiel and Daniel.

72. What means lesser Prophets? Those Prophets who foretold less.

73. Name some of the lesser Prophets? Jonas, Zacharias, Malachias, etc.

74. What did the Prophets prophesy in particular? The coming of the promised Redeemer, His birth, and His Kingdom.

75. Of what Books does the New Testament consist? 1. Of the four Gospels. 2. Of the Acts of the Apostles by St. Luke. 3. Of the Apostolical Epistles. 4. Of the Apocalypse.

76. The four Gospels then stand at the head. By whom were the four Gospels written? By St. Matthew, St. Mark, St. Luke, and St. John.

77. What are they called on this account? The four Evangelists.

78. What does Gospel mean? Gospel means glad tidings.

79. Why are these Books called Gospels? Because they announce to us glad tidings.

80. What glad tidings? That through Jesus Christ we should become reconciled with God.

81. At what time were the four Gospels written? After the Ascension of Jesus, when the Christian religion was spreading rapidly.

82. What in particular did I teach you in to-day's instruction about the four Evangelists? That each of them had an emblem.

83. What else? The meaning of these emblems.

84. What emblem is given to St. Matthew? The emblem of a man.

85. Why? Because St. Matthew begins his Gospel with the genealogy and birth of Jesus Christ.

86. What emblem is given to St. Mark? The emblem of a lion.

87. For what reason? Because he begins his Gospel with the first call to amendment.

88. What emblem is given to St. Luke? The emblem of a sacrificial calf.

89. Why? Because he relates particularly what concerns the sacrifice of Jesus.

90. What emblem is given to St. John? The emblem of an eagle.

91. Why? Because in his Gospel he lifts himself above the angels and all created things.

92. What Book follows the four Gospels? The Acts of the Apostles.

93. Who was the author of the Acts of the Apostles? The Evangelist St. Luke.

94. What is the general contents of this Book? The life of the Apostles after the Ascension of Jesus.

95. What Books follow the Acts of the Apostles? The Apostolical Epistles.

96. By whom were these Epistles written? St. Paul wrote fourteen of them, and seven were written by other Apostles.

97. What do the Epistles particularly contain? They contain exhortations and instructions for the first Christian communities and their superiors.

98. What Book forms the end of the Holy Scripture of the New Testament? The Apocalypse or Revelation of St. John.

99. Which of you can tell me the principal contents of this Book? It contains prophecies about the kingdom of Christ upon earth, of the victory of the Christian Church over Judaism and paganism, of the reward of the good, and of the awful fate of the damned.

100. In what way does this Book differ from the other Books of the New Testament? By being written in wonderful visions and apparitions.

101. Why is this Book called the secret revelation? Because its contents are very difficult to understand.

102. After we have learned to know the different Books of the Old and New Testament the question is: Can we then be convinced that the Holy Scripture has come down to us unfalsified, *i.e.*, unchanged? Yes, we can be convinced of this.

103. Why? Because the Catholic Church has taken every imaginable precaution to that end.

104. But there are for instance several events in Holy Scripture related with different words? The principal facts always remain the same.

105. Has everything been written down that Jesus and the Apostles taught? No, all has not been written down.

106. How did those teachings and revelations which were not written come down to us? By Tradition or word of mouth.

107. Must we believe Tradition as undoubtingly as we do the Holy Scripture? Yes, we must believe Tradition as firmly as we believe the Holy Scripture.

108. For what reason? Because Tradition contains the revealed truths as well as the Holy Scripture does.

109. Can you prove this to me by Holy Scripture? Yes; St. Paul, the Apostle, writes: "Therefore, brethren, stand fast, and hold the traditions which you have learned, whether by *word*, or by our Epistle."

110. Why did not the Apostles write down everything that Jesus taught? Because they did not receive any commission from Jesus to do so.

111. What commission did Jesus give to His Apostles when He sent them forth into the world? He said: "Go ye and *teach* all nations."

112. What did Jesus not say? Go and write down all that I have taught you.

113. Is Tradition necessary? Yes; it is necessary.

114. Why is it necessary? To decide difficulties, the interpretation of a passage of the Holy Scripture.

115. What do the Councils of the Church teach concerning Tradition? They teach that we must accept it with reverence, and observe what it hands down to us.

116. Which Council of the Church declared this? The Council of Constantinople.

117. Through whom did Tradition come down to us? Through the Fathers of the Church.

118. What did I tell you about the Fathers of the Church? That they were eminent men.

119. In what way were they eminent? By the sanctity of their lives.

120. By what else? By their eminent gift of teaching.

121. How consequently have the Holy Fathers always been acknowledged by the Church? As the legitimate witnesses of Tradition.

122. Can you name some of the Fathers? St. Augustine, St. Jerome, etc.

123. What then must a Christian principally believe? Everything that God has revealed and the Catholic Church proposes to his belief, whether the same is found in the Holy Scripture or not.

124. But why is it necessary that the Catholic Church should propose the revealed truths to us? Because it is only through the Catholic Church that we can infallibly know what God has revealed.

125. How can we only know infallibly by the Catholic Church what God has revealed? Because we can only have the Holy Scripture and Tradition from the Catholic Church and through her alone can we learn the meaning of the Holy Scripture and Tradition.

126. Why is it necessary that the meaning of the Holy Scripture and Tradition should be interpreted and explained for us? Because the Holy Scripture does not explain itself.

127. And why else? Because the Holy Scripture can be interpreted and explained in different ways.

128. Who explains the right meaning of the Holy Scripture to us? The teaching office of the Church.

129. May any one interpret the Scripture and Tradition contrary to the Church's meaning? No; for that would be to understand the Scripture and Tradition better than the Holy Ghost, Who inspires the Church with the right meaning of the same.

130. Who teaches the Church the right meaning of the Holy Scripture and Tradition? The Holy Ghost.

131. What would happen if each one interpreted the Scripture according to his liking? The truth would gradually be lost.

132. And what would happen to Christian Faith? It would have no longer a firm foundation.

133. What then is necessary? That the Catholic Church should explain for us the meaning of the Holy Scripture and Tradition.

134. What practical application does the Catechism add to this? It says: "Hold fast to the teaching of the Catholic Church all your life, for by believing what the Church teaches, you believe the word of God."

Yes, children, impress these words deeply upon your minds. The Church teaches only what is good, she points out the way to heaven, she leads us to eternal happiness. The teaching of the Church is not man's word, it is God's. And the word of God is the foundation upon which alone we can erect the edifice of our eternal salvation. The Word of God is the star which illumines the path to our heavenly country. The word of God is the anchor, with which we must make fast the ship of our earthly life, that it may not be wrecked in the combat with sin and passions. The word of God is the invisible hand by which God will conduct us into the kingdom of everlasting peace. He who holds fast all his life to the teaching of the Church, will not go astray, but will find the way to eternal salvation.

AN INSTRUCTION ON SECURING THE ATTENTION AND REVERENCE OF CHILDREN AT MASS.

How can the children be taught to be attentive and reverent during their presence at the Holy Sacrifice of the Mass? Among the lessons, which duty imposes upon the instructors or caretakers of souls to instill, none is perhaps more solemnly important than the one which teaches the children to come before the Altar of God in a spirit well pleasing in His sight; and there to conduct themselves in such a manner that Jesus may put His hands upon them in blessing, saying: "Let the little children come unto me." Children from their earliest years of reason should be taught to assist at the Holy Sacrifice reverently, attentively and devoutly. For only through their reverent attendance at this holy sacrifice are made true the words of the Saviour: "Out of the mouth of babes and sucklings thou hast perfected praise" (Math. xxi. 16). The reverent attention of the little ones in church—in *facie ecclesiae*—is a striking example for the good of their

elders. The hearts of parents are frequently touched by the pious attitude of their children in attending divine service. They who have taught children from their earliest years of reason to attend Mass with proper reverence and attention will have sown the seeds of pious lives, and will have instilled in them reverence for all holy places.

The hearts of children can be molded as wax; and seeds planted in a child's heart bear fruit in later years. If the children's hearts and souls were trained to real love of God and true reverence for all holy places how much irreverence, how much hypocrisy might be avoided as they advanced to manhood and womanhood. The Church has ever attached the greatest importance to this solemn duty, and the Council of Trent has urged its fulfillment in very forcible language: "That the sheep of Christ may not hunger, that the children may not beg for bread, and find none to break it for them, let those having the care of souls frequently explain to them some part of the Mass, and make clear the secrets of this most holy sacrifice."

This is binding:

1. Hence not only must the elder members of Christ's flock be nourished, but the little ones, the beloved lambs of His fold, must not go hungry.

2. The children must not beg in vain for their bread. The priest, or other guardian of their souls, must break the bread for them.

3. This bread of spiritual nourishment, that is, the instruction on the Holy Sacrifice of the Mass, to be made digestible by the priest and the instructors.

4. The "frequently" teaches that it is not sufficient that the children should be instructed only at the time of their First Communion, or that they should receive one or two instructions on the Mass in their regular religious course. It teaches likewise that it does not suffice to correct them with indignant words on the occasion of some improper behavior in church.

No; the instructions on this most important subject must begin when the child has attained the age of reason. This is the proper time to plant the seeds of piety and reverence, and to teach the child to understand the divine service wherein God is worshipped and adored in the most fitting way. If at this time the instruction is neglected through the mistaken idea that the child is too young to be made to understand, then indeed will it be difficult later on to make straight the crooked tree. The second precept of the Church commands not only those who have attained their growth but all children who have come to the use of reason to be present at the Holy Sacrifice of the Mass. That is to be present with attention, understanding and reverence. As we must honor God both interiorly and exteriorly, so also must we take part interiorly as well as exteriorly in the Holy Sacrifice of the Mass.

In what does exterior honor consist? It consists in the absence of everything that is unsuited to the sanctity of the place and the holiness of the offering, and the addition of all outward signs that add to the worship of God. This exterior honor and attention must spring from a lively faith and true love of God. For this it is necessary to instill into the child deep feelings of respect, honor and reverence for the house of God, where

the Holy Sacrifice is celebrated. It is a great mistake to take young children to church, giving them something with which to amuse themselves while there, in order to keep them quiet. From the time they are first taken to church they should be shown the difference between that and other buildings. They should be told it has been made beautiful because it is God's house; that the flowers and candles are upon the altar because Jesus is there, and that they must fold their hands and reverently kneel, keeping their eyes turned toward the altar, and say such prayers as they know. If the little ones have behaved well in church they should be encouraged by words of praise. They should not be taken to long services, as they soon become tired and restless, and cannot understand what is going on. They should be made to look forward with joy to their visit to God's house. Again and again the inner furnishings of the church should be shown to them, and their uses explained, so that they may become familiar with every article pertaining to the service and worship of God. The altar, the Tabernacle, the Sanctuary lamp, the chancel, the communion rail, the holy water font, the confessional, the crucifix, the stations of the cross, etc. Great pains should be taken to show the children how they should enter and how they should leave the church. The taking of the holy water, making the sign of the cross, genuflecting before the altar, etc., must all be shown, and the reason for everything must be given to them. Great care should be taken to instill interior worship as soon as the dawn of reason begins to enlighten their minds. The interior honor must be joined to the exterior honor as soon as possible. It is an old adage, "*Voluntas sequitur intellectum.*" The child must be made to understand what the Holy Sacrifice of the Mass is, and the meaning of all the different parts. Then the attention will come of itself. Again parents, guardians and teachers must be warned against the false idea that young children are not capable of understanding, and of giving interior honor to God. The nature of the Sacrifice must be explained, and the little ones taught to watch the priest as he celebrates, at the same time saying the prayers they have been taught. They will soon be able to follow the movements of priest, altar boys and worshippers. It is well to question them concerning these movements. For instance to ask: What did you see the priest doing? What did the altar boys do? and the people present, what did you notice about their actions? The child will then be led to ask questions concerning what it has noticed. These must be clearly answered and every point thoroughly explained. For instance, the child must be taught the doctrine of the Real Presence as indicated during the solemn parts of the Mass, by the ringing of the bell and by the bowed head of the worshippers. It is not encouraging to see a little child of seven or eight years kneel with the others when the bell rings, but when asked unable to tell you why it did so. Perhaps it will answer, "Because every one else did." May all then who have the charge of children be impressed with the fact that they cannot begin too early to make them understand the worship of God, and to instill into their souls, reverence for God's house, and loving attention and reverence during the divine services in His honor. Every child should be furnished with a little illustrated prayer book. The pictures of the different

parts of the Mass should be explained, and the child shown by the aid of the pictures how to follow the Mass, saying the "Our Father" and the "Hail Mary," if these are the only prayers it knows. It should be told to adore God in its own words during the different parts of the Mass. The children who can read should slowly and thoughtfully read the prayers found under the pictures. After the Sacrifice of the Mass is well understood, the meaning of the different vestments of the priest and the Church's use of the different colors should be explained. Next the different articles used in the Holy Sacrifice and at Benediction, the chalice, the ciborium, the monstrance, etc.

After the low Mass, Mass with music, High Mass, Vespers and Benediction should be explained.

To make the children realize that the sacrifice of the Mass is the same as the sacrifice of the Cross on Calvary, it will not answer simply to state the fact to the child, or to have it learn what the Catechism teaches. The children must be filled with love for this great sacrifice, and taught reverently and understandingly to follow it in every part. They should learn to sing the beautiful hymns of the Church, that their little hearts may be touched and their voices lifted up in praise to Him Who loves little children, and Who says: "Let the little ones come unto me and forbid them not."

BOOK REVIEWS.

A History of the American People. By Francis Newton Thorpe. (Chicago: A. C. McClurg & Co.)—Prof. Thorpe's reputation as an historian, from his previous works as well as through his work as a lecturer of history, is a sufficient guarantee of the excellence of his most recent production. "A History of the American People" is a compendium of about 600 pages, covering the entire period from the discovery to the present day: it is the best compendium of American history we have read. Profound knowledge and painstaking diligence are not the only qualifications required for the historian. There must be knowledge, ability, painstaking diligence, and above all an entire absence of political or religious prejudice: otherwise readers will have just reasons for fault-finding; since in these matters no individual's opinions can please everybody. Prof. Thorpe has these qualifications. If he has political leanings, he does not allow such to have an influence on his history; and religious matters, (we think at least a chapter ought to have been devoted to the religious condition), are, whenever introduced, treated in a spirit of justice and toleration. So skilfully is the art of condensation practised, that a great mass of information is pressed into the 600 pages. The work gives such a knowledge of our history, such a knowledge of the political, financial and commercial growth of our country as every American should learn: while for those who wish to pursue the study further, it will lay a thorough foundation for subsequent work.



The Philosophy of Mental Healing. By Leander Edmund Whipple. (New York: The Metaphysical Publishing Co.)—This is a system of mind cure. It differs from Mrs. Eddy's Christian Science mainly in that Mr. Whipple makes no appeal to Revelation to sustain his theory—his arguments are drawn partly from experience, but mainly from what he calls metaphysics. While we cannot demand of a metaphysician that he prove all his positions, we may at least expect that he be clear and consistent; but Mr. Whipple

flounders about in mud of his own making until the reader who really wishes to understand his position gives up in despair. His notions of metaphysics, of being, of the universe, of mind seem to change with the needs of the argument, and often, indeed, for no reason at all, except the lack of clear conceptions in his mind. The system, if it can be called a system, is some sort of idealism, but as it aims at being of practical value, it gets more than ordinarily involved in the inconsistencies which beset idealistic systems. But the author keeps right on spinning out sentence after sentence, darkening counsel with words, no doubt to the great admiration of that class of readers who find so much satisfaction in the obscure and the occult.

His empirical proofs are proofs only of the generally admitted principle of the influence of mind on body. He concedes that mind cannot cure "all the ills that flesh is heir to," and admits the need of surgery, for example, but he hints prophetically that the time may come when mental healing shall be equal to every task demanded of it.

Everybody admits that mental states affect bodily states for better or worse. This fact has a solid reasonable basis in the traditional philosophy of the Christian schools on the connection between soul and body. There is room for other study into the facts and the methods by which the mutual influence of the physical and the psychical in man takes place. In other words, we want something on the Psychology of Mental Healing, not on its "Metaphysics."



The Riddle of the Universe. By Ernst Haeckel, Ph.D., M.D., LL.D., Sc.D. (Harpers. 1901.)—Ernst Haeckel is a Professor of Biology at the University of Jena, in which capacity he has earned a well-merited reputation as a man of science, which reputation he tries to ruin by attempting to act as professor of everything to all mankind. Puffed up with his success in his own field of investigation, he feels competent to settle all the questions which have troubled mankind since the days of Job. His latest achievement in this line is the work under review, "The Riddle of the Universe." The title should not mislead any one into believing that the professor's genius is contracted to the narrow sphere of solving any one of the world-enigmas of philosophy; not one but all the riddles find their answer in this bible of monism or materialism. It may be that the riddle is not stated by the professor as nature has proposed it; it is true that at times he has a certain high and mighty Alexandrian way of cutting knots he cannot loose, or on occasion a tricky conjuring way of making it seem that there really never was any knot to be untied, but the reader is always duly impressed (if he does not spoil the effect by thinking) that there are no

mysteries in the universe for Ernst Haeckel, Ph.D., M.D., LL.D., Sc.D., etc. The past has nothing in its bosom which escapes his eagle glance; other scientists may confess the limitations of their knowledge and defects of evidence, but the genius of Haeckel falters at nothing—there are no limitations to his knowledge, and where stubborn nature refuses to give the necessary evidence, he can tell what *must* have been. He speaks as familiarly of the workings of evolution in the past as if they had gone on under his superintendence and according to his will.

One is reminded of the story told of the Norfolk alderman who placed benches on the sea strand in his native town with the inscription: "*Presented to fellow citizens by Alonzo Gubbins, Esq. The sea is his and he made it.*" So the universe is Haeckel's and he made it.

His omniscience extends to the practical workings of the universe. In his lighter moments he suggests solutions for the difficulties encountered by mankind in running its little sphere of the cosmos; he propounds systems of government and of education; he solves the difficulty of dealing with his bugbear, the Catholic Church; he speaks with all the authority of his knowledge of animalcula on the training of lawyers and the proper viewpoint in art. Timid mortals, who, confessing their own littleness, feel the need of an infallible guide, need not worry about what will happen when the Papal power is overthrown—in Ernst Haeckel, Ph.D., M.D., LL.D., Sc.D., will be found an oracle to whom all may come for the solution of the problems which perplex mankind.

Metaphysics, biology, psychology, physics, religion, ethics, politics—everything knowable and some things besides—are treated in this work of 400 pages. In his metaphysics he rejects the belief in a creator as an absurd hypothesis; the world is infinite and eternal, though how this extended changing universe can be either infinite or eternal he wisely omits to discuss. He reduces metaphysics and physics and makes a great to do about a monistic unification of the two great physical laws of the conservation of energy and the constancy of the sum of matter which he calls the Law of Substance.

In biology he makes a great display of his undoubted learning, but to no purpose. For pages and chapters he indulges in tremendous Greek words, and all to prove that man is an animal, a mammal, of the order of primates, with some 200 bones arranged in much the same order as the bones of the monkeys. A sane man will simply say, "Well, what of it?" but the hasty or uninstructed reader will rub his eyes in bewilderment to find that by some turn of the argument he is nothing more than a monkey. Any one who knows anything of philosophy will simply say that all Christians allow that man is an animal, but claims he is a *rational* animal; that the main argument for the supremacy of man in nature is a psychological one, and ask how Haeckel treats the questions of conscious-

ness, reason, reflection, free will, which prove so clearly to most thinking men that there is in nature a principle of activity higher than the material.

How then does the omniscient professor treat psychology? He simply denies that such a science exists. Ernst Haeckel, Ph.D., etc., does not know psychology, therefore there is no science of psychology. The conclusion is unavoidable. Psychology is merely a branch of physiology, which is a department of physics. With this question comfortably settled by the professor's ukase the rest is plain sailing. If the question becomes one of physiology there is no proof for spiritual soul, freedom or immortality.

It is an interesting example of the genial and truth-loving professor's methods to see how he treats the objection that so many men eminent in philosophy and physical sciences considered that there is a science of mind with its own special set of facts and that these facts cannot be explained on any basis of matter. He says that Descartes was afraid, and Kant tricky, and Newton crazy, and Weber, Wundt and Virchow suffering from senile decay.

He has special chapters on consciousness and immortality, but, as may be judged from his knowledge and treatment of psychology, they are filled with petty objections and misstated theories, eked out with Billingsgate whenever he speaks of Christianity. And yet the whole question as to whether the universe can be explained by a merely material principle is pre-eminently a question of psychology. The spiritualist can give up to matter the whole universe excepting living things. He might, though he should and need not, give up everything excepting mind, and still, of course, matter would hold a divided sway in the universe. Judged, indeed, by size and extent, its kingdom is almost co-extensive with the world as far as we know it, while the realm of spirit in this universe is restricted in its immediate activities to a very limited space. The convinced evolutionist who considers that by combining the biological system of Darwin with the cosmogony of Laplace he has discovered a continuous progress of one material principle, jumps impatiently over the serious breaks in his process made by the lack of proof for spontaneous generation and the need of a higher principle to account for the facts of life and of mind. The monistic temper can never be thoroughly empirical, for nature steadfastly refuses to be cabined and confined in the narrow limits of any one principle. Haeckel is a patient investigator in his own chosen field, but when possessed by his great idea, he rejects honest investigation of opposing facts and dogmatizes in learned words like a country schoolmaster. When he touches on religion, especially the Catholic Church, his unreasonableness becomes insanity. He cannot see any good whatever arising from Catholicity. He has the most perverted views of Christianity and its origin, selected arbitrarily and ignorantly from various attacks on the Bible, the worst view always best suiting his choice in the matter. He implies that there is no proof for the

authenticity of the four Gospels, excepting a silly miracle reported as having happened at the Council of Nice, and he accepts as certain the testimony of the most absurd of pseudo gospels to give vent to the most damnable blasphemies against Christ.

In politics and ethics he is equally omniscient and infallible. Though it is a matter of grave concern to some materialists to know how human conduct may find a fitting standard and an efficient stimulus when religious belief is destroyed, Haeckel is as cocksure as he is about everything that men will get along better without the belief in God and free will and immortality. True he knows so little about the question that he steals the theistic notions of moral right and wrong, of conscience and responsibility and duty; he even appropriates the Sermon on the Mount, though he would inject a *little* more selfishness into it to make it more in accord with evolution. If we wish an example of ethics based on the survival of the fittest, we have it in the dealing of some mighty nations with weaker peoples, and if we consider it as being made the standard of individuals, we can imagine how long justice or equal rights or free institutions or even civilization of any sort would remain in the world.

If this work is as full of unreason and misstatement and contradiction and absurdity, it may be questioned whether it will have any influence or value to merit the recognition of serious men. In the philosophic world it will have little or no recognition, but as a popular attack on theistic principles from the point of view of materialism, it is the most important work since Büchner's "Force and Matter." It is just the work to suit the mental calibre of the half-educated unbeliever, whose unbelief is more a matter of faith than is our belief. The appearance of learning, big words, high sounding phrases, clever sophistries, a high and mighty tone, good, hard hitting in controversy, and the trick of making a principle seem to cover all the facts whether it does or not—all these are very effective weapons when so many learn and read and so few think consecutively for five minutes about any one thing.

The work is of value also, and not only to the professor of logic, as a storehouse of sophisms. Haeckel has convictions and the courage of them. He is not content with the dog in the manger agnosticism of men like Huxley. He comes out into the open and states his position and beliefs. The result is that he will crystallize the half-formed ideas of the unbelievers who have only objections to offer when asked for a reason for the unbelief that is in them. Theists can assume the attack and to good purpose, to show what a poor attempt the materialist makes when he tries to construct a world-system on his principles. In the war of argument it is always easier to attack than to defend. We are glad that Mr. Haeckel has built up his little castle—the kindly gods have delivered him into our hands.

Select Recitations, Orations and Dramatic Scenes, with Actions and Emphasis. By C. J. Birbeck, Professor of Elocution and English Literature. (New York: Joseph F. Wagner.)—The author of this neat and attractive volume does not claim to have made any new discovery in the art of elocution. He does not claim that all other works on the subject are worthless or defective and that he at last offers to the lovers of elocution and aspirants to dramatic fame something "far superior to anything heretofore published." On the contrary, the author gains our admiration by *claiming nothing whatever.*

He simply speaks of his book as "An Elocutionary Manual, containing 100 selections, etc., supplied with copious and minute directions for their correct, graceful and impressive delivery;" and at the end of a two-page "Introduction," devoted entirely to "general hints" (and very good ones) "on reading and reciting," expresses the modest hope that "the 100. selections contained in this volume may be found available and useful."

This is positively refreshing, as the dignified reticence of the author seems to imply that he is content to let his book speak for itself and stand or fall on its merits.

We think it will stand, for his selections, as he says himself, "contain elevating and entertaining matter," and have at the same time "literary worth," while his "copious and minute directions" are plain, simple and methodical and cannot fail to be helpful to "the youthful aspirant to recitative fame." We would not hesitate to recommend it to young persons, whether boys or girls, who wish to become creditable readers and speakers.



Short Sermons for Early Masses. From the German of Rev. G. Wolfgarten. By a Priest of the Archdiocese of St. Louis, Mo. 3 Vols. (St. Louis, Mo.: B. Herder.)—These three volumes, neat in style and very convenient in size, form one of the latest additions to the already lengthy and rapidly increasing catalogue of "Sermon Books," and we may say at once that the *addition* is not merely a question of number or quantity. There are certain *qualities* or features of the work which will doubtless cause it to be welcomed by those who need or who are willing to avail themselves of the assistance it is intended to give.

First of all, though there are three volumes, each volume is complete in itself and goes over the whole ground, as it contains fifty-three sermons, or one for every Sunday of the year.

One of the most remarkable, as well as most pleasing features of these sermons, is that, while the three for any given day have almost always an obvious connection with the Gospel or Epistle of the day and are sometimes on the same subject, sometimes on dif-

ferent subjects, in the former case as well as in the latter the treatment is *entirely different*, and there is rarely if ever any repetition in either language or train of thought. They furnish, therefore, not only proof of remarkable versatility on the part of the author, but also a valuable object lesson as to the way of drawing forth beautiful ideas from the "Divine Store House of Wisdom" and putting them together in an interesting and instructive form.

Another pleasing feature is the fairly abundant use of the Holy Scriptures (with chapter and verse always given, except when text is taken from the Gospel of the day) and the frequent introduction of short and pithy anecdotes or quotations.

These merits of the author have been fully brought out by the translator, who has done his work so well that it is really difficult to bear in mind that one is reading a translation. Even one or two *defects* that appear in some of the sermons—not in all—seem peculiarly natural and familiar when compared with what is not unfrequently heard at the *early Masses*. We refer to the "scolding" or "denouncing" of the poor unfortunate sinner in such terms as the following, taken literally from the text: "And *you*, disobedient Christian!" "And *you*, revengeful Christian!" "Look into the coffin, *you* sinner!" "And *you*, O hardened sinner!" "And *you*, O drunkard!" etc.

Of course it may be claimed that these are not direct addresses to persons present in the audience, but are oratorical figures—"Apostrophes"—and it is quite evident that they are intended as such by the writer. Nevertheless they are objectionable for several reasons in these *Short Sermons*. First because in a five-minute instruction there is not time enough for the speaker to prepare either himself or his hearers for the high pitch of feeling implied in or intended to be produced by a fervent apostrophe. Nor is there time to give to the "unfortunate sinner," whether present or absent, the exhortation and encouragement that should follow such an arraignment. And as a matter of fact it will be noticed that in every case, after uttering a few phrases such as those just quoted, the preacher turns at once to his "Dear Christians," who never do any of these bad things, and leaves the poor sinner to his own perdition.

Finally, whatever may be the intention of the speaker, those of his hearers to whom such expressions would apply will, in a majority of cases, think little about Figures of Rhetoric or Oratory, but, conscious of their own guilt and taking the words in their plain and literal meaning (especially if delivered in a very plain and direct way) will feel the blow most painfully and be liable to imagine themselves the victims of a public exposure.

Once more let it be distinctly understood that we take exception to these expressions *only* in *short, familiar Instructions*—not in Mission or Lenten sermons, where they find their proper place with proper developments. We insist upon this point because we believe it to be a real, though unintentional defect of very frequent

occurrence, and believe also that it may be *very easily avoided* by a little habitual attention and care in choice of more delicate forms of expression.

Any one who will exercise a little of this care will find it exceedingly easy to modify the expressions we have quoted, and others of the kind that may be found in these volumes, which in every other respect are, to say the least, fully equal to any other work that has yet appeared on the same subject. The more carefully we examine them the more favorably they impress us, and we feel it to be a sufficient expression of good will to wish that the measure of their success may be simply *what they deserve*.



The Sermon on the Mount. By Bossuet, Bishop of Meaux. Translated by F. M. Capes, from the "*Meditations on the Gospels*." (London and New York: Longmans, Green & Co.)—Any one who succeeds in rendering into becoming English dress any of the writings of the *Facile Princes* of modern pulpit orators deserves well of the English-speaking Christian world. And this credit is unquestionably due to the translator of the above-mentioned *opuscule*.

This little volume, 16mo, 144 pages, is published, as indicated, by Longmans, Green & Co., in plain cloth, but in their usual faultless style as to printing, paper, etc. If their retail price be, as marked in the copy before us, \$1, it would seem that they are well paid for their artistic skill. Nevertheless the price might be easily spent for a larger volume of far less value. The translator has followed the text of some one of the many editions of Bossuet's works published in Paris in 1845, very probably that of A. Royer, as his PREFACE is an exact translation of the latter edition.

He confines himself to that portion of the "*Meditations on the Gospels*" which gives a summary of and a delightful and instructive commentary on the Sermon on the Mount. As stated in the *Introduction*, these "*Meditations*" were written for the use of the Visitation Nuns of Meaux, and as should be expected from such an illustrious author, having such an end in view, are in a style at once simple, clear and forcible. The meditations are *forty-seven* in number, some of them very brief, but each containing sufficient pregnant thought for one's daily spiritual food.

The explanation of the EIGHT BEATITUDES is followed by a series of short but beautiful dissertations on the characteristics and excellence of *Christian Justice*; while the commentary on "*The Lord's Prayer*" is supplemented by equally beautiful reflections on the duties of a Christian; the qualities of prayer; the nature of *true virtue*, and "the wonderful effects and invincible strength of the doctrine of Our Blessed Lord."

The translator's work is worthy of highest commendation for his

faithful rendering to absolutely faultless English of the beautiful thoughts of the original text. This little book should find its way into every Christian household, and it will doubtless be welcomed in religious communities and duly appreciated by the Catholic clergy.



The Confessor after the Heart of Jesus. Translated and Adapted from the Italian of Canon Guerra. By Rev. C. Van der Donckt. (St. Louis, Mo.: B. Herder.)—This modest little volume will doubtless meet with a most flattering reception on the part of the Catholic clergy, as it will at once take the front rank among all the works on the same subject that have so far appeared in English.

The translator claims to have *adapted* as well as “translated” the work before us, and with perhaps a single exception (to be mentioned later on), he has certainly fully established his claim.

For by his own judicious interpolations and his prudent references to what may be termed the “Current Literature of Theology,” he has brought a treatise which might otherwise have seemed to be somewhat antiquated and foreign fully up to the requirements of the present day and our country.

After devoting two chapters to an impressive and unctuous instruction on “The Heart of Jesus Model of the Confessor” and “The Heart of Jesus and Sinners,” the author devotes the other two chapters to the *intentions* of the *love* required for the proper exercise of the ministry of confessions. Chapters V. and VI. treat respectively of the “Study Necessary to the Confessor” and the “Choice of Opinions.” Both subjects are handled with admirable ability and prudence. The remaining twenty chapters cover well the whole ground of the Confessor’s dispositions, duties and obligations. The style is clear, concise and forcible. Quotations from the Holy Scriptures, Fathers, Councils, Theologians, Decrees and Encyclicals are numerous and well chosen.

Chapter XXIV., “Confessions of the People of the World,” forms the “single exception” already referred to. It would seem to have been simply *translated* from the original *without* “adaptation;” so that, as it stands, it is decidedly inferior to the rest of the work.

The author tells us that he speaks of persons who “never neglect Mass on Sundays or Holy days, and even hear Mass at times on week days, assist at Benediction every Sunday and go to confession several times a year;” but who do “irreparable damage to their souls,” *because* they find confessors “so condescending as to pass lightly over *great crimes*.”

Among these “great crimes” are specified *going to the theatre, reading novels*, which are “at least lacking in modesty,” and having the “unbridled curiosity” *to read newspapers*. Other things are

also mentioned that are by no means peculiar to the so-called "people of the world," but the whole chapter is utterly commonplace, whereas the importance of the subject calls for careful and elevated treatment, and which, it is to be hoped, it will receive in subsequent editions of the work.

But even though the defects of this one chapter may be as serious as they appear to us (and it is quite possible that they may not appear so to others), the little book should be in the hands of every young priest, while older ones and confessors in colleges, seminaries and religious communities will find in it helpful reminders of their very great responsibilities.



Aphorisms and Reflections. By the Rt. Rev. J. L. Spalding, Bishop of Peoria. (Chicago: A. C. McClurg & Co.)—The author of this little volume is well and widely known as an earnest, vigorous and original thinker, the burden of whose thoughts is the bettering of his fellowman, and especially the uplifting of the rising generation. This is amply attested by his five previous works in prose: "Theories of Life and Education," "Education and the Higher Life," "Things of the Mind," etc. It might, therefore, be naturally inferred that the present volume is in some way or other closely related to those that have preceded it. Such is, in fact, the case, for we are told in the "Introductory" that it is written "from the point of view of *religion and culture*."

But to give an idea of its subject or contents by way of analysis or synopsis is impossible, since the author himself tells us "there is *in it* nothing so formal or weighty as a system, but rather glances at many subjects—aspects of things as revealed in glimpses caught on occasion or by chance, and hence there is lack of orderly arrangement."

In reality the present work seems to us to be nothing more than a plain mosaic of thoughts and ideas already expressed in the various writings of the author. Whether they will appear more striking or will prove more instructive by being thrown together promiscuously as in the present volume, it is difficult to determine.

It is probable, however, that "those who love to permit the mind to wander unhindered and at random" will find a certain fascination in the utter absence of sequence of thought and the delightful uncertainty of *what is coming next*, while those whom the author describes as "true readers, who *tear the heart out of books* and are ready to go through a whole volume if there be *but the hope* of finding in it *a single genuine thought*," will doubtless find much to gratify what (if we may be allowed to follow out the figure just employed) may be called their "*intellectual cannibalism*."

In the Beginning (Les Origines). By J. Guibert, SS. (Benziger Bros. 1901.)—"In the Beginning" is the rather odd title of a translation of "*Les Origines*," a study on the questions of evolution, by Rev. J. Guibert, SS., Superior of the *Institut Catholique* of Paris, and formerly Professor of Science in the Seminary of Issy. The questions treated are the origin of the universe, of life, of species and of man, with three additional chapters on the unity, antiquity and primeval condition of the human species.

It is written frankly as a work of Christian apologetics, but the author's viewpoint never leads him into misstating or undervaluing any theory he is engaged in refuting. In his preface he outlines his principles thus: 1. Honestly explain systems; 2. Assert with firmness what is well established; 3. Leave the questions open which have not yet received a solution. Among these open questions he instances the origin of species and the antiquity of man. As for the origin of species he seems inclined to favor restricted evolution as being most in accordance with the facts known.

The first chapter of the work on the origin of the universe is concerned largely with the Biblical Cosmogony in the first chapter of Genesis and the various interpretations given of it. The chapter on the Origin of Life gives the results of the experiments of Pasteur and Tyndall on spontaneous generation. The question of the origin of species is then treated with great fairness and lucidity, though it might have been done at greater length. Over half the work is devoted to the treatment of questions of anthropology, a branch of science which the French have made especially their own.

J. Guibert disclaims any credit for originality in his scientific research. He states fairly and clearly the results of investigations by leading scientists and discusses honestly their bearing on theistic beliefs. One cannot but admire his calmness, his desire to present difficulties and arguments in the fairest way, his clear grasp of salient points, and his willingness to accept all that can be proved.

The work was written for his pupils at Issy. It will be found most valuable for all who wish to have a clear and orderly statement of the theories of evolution and their bearing on natural and supernatural religion. A mere reading of the table of contents, which is a model of order and precision, will help to clear up certain difficulties and obscurities which surround this question in the popular mind. The book may be recommended to those of the laity who desire to get a clear presentation of the evolutionary theory and arguments for a rational defence of religion against objections drawn from it.

The translation is generally good; but as the book has been rendered into English no doubt for the benefit of those not familiar with French, we think the translator should not have left so many of the notes and citations in the original language. Sometimes, indeed, references are given to English works in the French edition, as, for instance: "*L'Intelligence des Animaux, par Romanes*" and "*Zahm, L'Evolution et le Dogme.*"

An Original Girl. By Christine Faber. (New York: P. J. Kenedy.)—The writer of so many charming and sensible books for young women has given in her late book, "An Original Girl," a perfect study of human character, combined with no small amount of scholarship and a sane and artistic perception which tend to make the work a book of real entertainment. The characters, so varied in type, are delineated with a clearness suggestive of Dickens, together with the psychological power of George Eliot.

Miss Burram is the incarnation of a stoically proud woman, rendered distrustful and metallic by a hard sorrow, which accounts for the many irritating faults and unlovely oddities of her life. She is not, however, entirely void of that instinctively female tenderness, for it seems to dominate her when little Rachel so generously sacrifices the friendship of Rose Gedding to her pleasure. All in all, she is a noble woman, patient in suffering and strong to endure.

In the character of the faithful though untutored Jim Hardman, the authoress shows that soul culture is a thing entirely apart from mind culture, for neither the bland smiles of Sarah nor the powerful influence of the wealthy Mr. Notner, to whom all Rentonville pays court, could ring from poor Jim, or Jeem, as Sarah calls him, the heart secrets confided to him by little Rachel, that child, whose moral suffering killed her earliest natural affection; and now nothing remains in its stead but a strong sense of duty to her benefactress.

Mr. Herrick is a compound of the elements that make the character of Uriah Heap in "David Copperfield." His utter lack of manliness is shown in the library scene, where he discloses to Rachel the false quantities of her history.

There is a pathos in the meeting of Rachel and Tom that holds the heart, though it does not lie so much in what is said as in what is implied. The vivid description of the storm forms a restful picture from the sayings and doings of men to the more soul-stirring grandeur of Nature. The usual monotony of a lengthy novel, too, is greatly relieved by a graceful and easy transition from the high exclusive society of Rentonville to the squalid homes of the less fortunate in the slum district of a crowded city. The whole plot is interwoven with a mystery that keeps the reader at a high expectant tension from beginning to end.

The authoress develops her story not according to the genealogical method, beginning with great-great-grandfather and ending with granddaughter. She, on the contrary, catches significant scenes in the lives of her characters and emphasizes such features as are necessary to give unity to her story.

On the whole the book, though its keynote is simplicity, is the work of an artist, in whom the creative impulse is very strong, and the reader that holds the old-fashioned notion that all novels are inspired will readily revise his theory on reading "An Original Girl."

A Short Introduction to the Literature of the Bible. By Richard G. Moulton, M.A. (Boston: D. C. Heath & Co., 1901.)—This suggestive little book is not an abridgment of the author's larger and esteemed work on the *Literary Study of the Bible*, though there is naturally much in common between them. The Short Introduction is intended for the general reader rather than for the formal student of Holy Writ, and in accordance with this distinct purpose, technicalities and the lengthy treatment of certain topics are avoided.

The contents of the Bible are studied from an exclusively literary standpoint, *i.e.*, prescinding as far as possible from the various critical and theological questions at issue, and the main purpose of the book is to foster an inclination to read the sacred Record rather than to dissect it or seek therein proof of preconceived opinions.

The different books are taken just as they are, without reference to the processes of compilation whereby they came into their present form, and the author rightly assumes 'that much light and interest may be derived from a study of them which calls special attention to the peculiar literary form or structure to which each book, or portion of book belongs.

In an introductory chapter of a dozen pages the author defines his point of view in literary as distinguished from theological and historical—discussing by way of illustration passages taken from the Book of Judges and the Prophecy of Micah, after which an important literary distinction is formulated and explained, *viz.*, between *history* and *story*. Both are narrative, with this fundamental difference, that "history is narrative addressed to our sense of record and the explanation of things, while story is narrative appealing directly to the imagination and emotions." With this distinction in mind the author reviews rapidly in the first part of the work, (1) The History of the People of Israel as presented by Themselves, and (2) The History of the New Testament Church as presented by Itself. In the latter section, however, the distinction of the component elements is somewhat modified inasmuch as the New Testament record presents a series of annals of which the salient points are not "incidents that make subject for stories, (as in the O. T.) but rather thoughts which find expression in discourse." St. Luke's Gospel is taken as the basis of the Evangelical narrative, and in the rapid analysis made of the Acts proper attention is paid to the Epistles.

The second part of the work contains ten chapters to which are added two Appendices, intended chiefly for the use of students desiring to make a more exhaustive application of the principles laid down in the book. A few lucid remarks on the distinction between poetry and prose introduce the first chapter, which deals rather briefly with the poetry of the Bible, the question of Lyric poetry being reserved for special treatment in the third chapter; while the two following chapters are devoted respectively to Old and New Testament Wisdom. The three final chapters treat of Prophecy; first, in general as a branch of literature; then with special reference and application to prophecy in the Old and New Testaments.

The book contains much that is useful and suggestive and while many might hesitate to endorse in detail some of the assumptions—necessarily somewhat conjectural—relative to the peculiar literary form to be recognized in this or that section of the Bible, it is impossible to follow the author's treatment of the various topics without perceiving that it not only helps to clear up many an obscure passage, but that it also—through the principles laid down—throws a welcome light on the entire Biblical narrative. Though free from technical phraseology the work is none the less scientific, and while it takes cognizance of the best results of modern research, it is conservative throughout in tone and treatment. The modern reader interested in the literary aspect of the Bible will find it a real help, a safe practical handbook.



The New Epoch for Faith. By George A. Gordon, D.D. (Boston and New York: Houghton, Mifflin & Co.)—The recently published work of the Reverend Mr. Gordon is an eloquent witness to the chaos into which Protestant thought and teaching has fallen. What this state is has been described without exaggeration by a well-known Protestant leader:—"There is no accepted body of doctrine, clear-cut, well-reasoned, consistently and comprehensively thought out which you can count upon hearing when you enter a Christian Church. In an informal discussion at a club, where men of widely different views were expressing themselves with great freedom, a mill agent, a man of unusual keenness and intelligence, a member of a Congregational Church, described what is actually given out in many of our Churches as 'débris floating in dishwater.'" The inherent rationalism of the Protestant principle of private judgment, assisted by the external influences of agnosticism and other forms of unbelief, has achieved the overthrow of the quasi-authoritative principle of the infallibility of the Bible, which was Protestantism's sole source of consistency in belief and practice. In this destruction of historic Protestantism some of its thinkers endeavor to find a way out of the ruins of their religious edifice by abandoning all their dogmatic beliefs and their faith in supernatural religion, and endeavoring to construct what they call a purer Christianity from its ethical element alone. The ethical element, too, is reduced to the one broad principle of humanitarianism. When, then, everything that is distinctively Christian is surrendered to rationalism, and only the humanitarian principle is retained, these leaders would fain persuade themselves and their followers that a new era has dawned for the Gospel; and that the disappearance of everything that differentiates Christianity from a system of purely natural ethics is a return to the religion of Jesus Christ. This is the drift of the views propounded in "The New Epoch for Faith." Faith for Dr. Gordon is another name for purely natural

theism. Here we have a striking confirmation of an observation made some years ago by Mr. Mallock, who wrote that then Protestantism was rapidly ceasing to be a supernatural religion at all, and was becoming a sort of vague theistic belief scarcely, in most cases, distinguishable from pantheism. The designation of "The New Epoch of Faith" for a condition of religious belief in which faith, whether we take the term in the Catholic or in the Protestant sense, is rejected, recalls a remark of that astute reasoner, the late Professor Huxley. One of his opponent's having stated that agnosticism is but a phase in the development of Christianity, he replied, that it is, in the same way as death is a phase in the progress of individual life. To reduce the New Testament to a purely ethical character, and then to make the rule of benevolence the sum total of Christ's teaching, and to call the acceptance of this moral precept a return of the world to the authority of Christ, is a perversion of fact from which Dr. Gordon's sense of humor ought to have saved him.



Meditations on the Psalms Penitential. By the Author of "*Meditations on the Psalms of the Little Office.*" (St. Louis: B. Herder.)—A new book of meditations is apt to be but a paraphrase of some older work, and the spiritual food provided is seldom improved either in flavor or nutritive power by the process of re-cooking. The little book entitled "*Meditations on the Psalms Penitential*" is a brilliant exception to this rule. It is a treasure of solid instruction. To priests it will be found very profitable, both for their private meditation, and for the instruction of their people, in confessional and pulpit. The typographical and the logical arrangement is excellent. The Latin text is given in one column of the page; and in the other we have the translation taken from the Douay Version, followed by a brief but scholarly critical paraphrase. Then, at the end of each psalm there is a meditation largely composed of apposite texts from the Holy Scriptures, with occasional quotations from the Fathers, and other spiritual writers. All is woven into a prose of solemn and impressive beauty. The reflections and suggestions seem to arise naturally from the text, and are never trite or superficial. There are no flights of imagination, or profusion of ejaculation, no far-fetched amplifications so congenial to the Latin mind, and somewhat repellent to the more prosaic Northern temperament. There is a wealth of thought in the meditations for discourses on contrition, the love of God, preparation for confession, and thanksgiving after absolution. The author is to be congratulated on his successful effort towards enabling the thirsty soul to draw waters of joy "from the ancient wells of Life, presented undefiled through the ages by the guardianship of the Catholic Church."

BOOKS RECEIVED.

- "The Confessor."—Guerra.
"Meditations on the Psalms Penitential."
"Short Sermons for Early Masses."—Wolfgarten.
"Select Recitations and Dramatic Scenes."—Birbeck.
"Last Day of Our Ladye."
"Two Mothers."
"St. Elizabeth of Thuringia."
"A Mirror for Monks."—Blosius.
"Sacred Rhetoric."
"Bible and Rationalism."—Thein.
"A History of American People."—F. N. Thorpe.
"The New Epoch for Faith."—G. A. Gordon, D.D.
"The Life and Literature of the Ancient Hebrews."—Abbott, D.D.
"Aphorisms and Reflections."—Spalding.
"The Pillar and Ground of Truth."—Cox.
"History of American People before Columbus."—P. DeRoo.
"An Original Girl."—Christina Faber.
"Riddle of Universe."—Haeckel.
"Philosophy of Mental Healing."—Whipple.
"The Bible of the Sick."—Ozanam.
"Life of Mother Russell."—M. J. Russell.
"Sermon on the Mount."—Capes.
"Faith and Folly."—Vaughan.
"Short Introduction to the Literature of the Bible."—Moulton.
"In the Beginning."—Guibert.
"Bible as Literature."—Gigot.
-

THE HOMILETIC MONTHLY

AND

CATECHIST

VOL. II.

NOVEMBER, 1901.

No. 2.

Sermons for the Month of December.

FIRST SUNDAY OF ADVENT.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

V. IDOLATRY.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"He manifested his glory, and they believed in him."—John ii. 11.

SYNOPSIS.—God has revealed Himself from the very beginning, but many have not known Him. Some believed in many gods and thus fell into idolatry. Reason alone proclaims God from its study of the things of the world. But man followed not reason, but adored nature, the elements, fire, water, sun, moon, stars, etc. Others worshiped the world's heroes—Bacchus, Vulcan, Ceres, Mars, Venus, Mercury. Prayers, food, wine, money were offered to these divinities. They were considered human and full of passion. Then Christ came and proclaimed the one true, eternal God. Despite this many are ignorant of God, many are still idolaters. Our duty is to pray for them, and to help by our charity those who give up all to bring the light of truth to these benighted people who sit in darkness and in the shadow of death.

St. John tells us in to-day's Gospel of the first miracle which Jesus worked in Cana of Galilee, and he closes his narration with these words: "Jesus manifested His glory, and they believed in Him." What powerful conviction is produced in the mind when God shows to man His creative power! As soon as the disciples saw water changed into wine they believed that He who had done this was truly God. All men were not brought to the faith so easily and so

quickly. From the beginning God had revealed His glory in innumerable creatures; He had filled the world with the wonders of His omnipotence so that man met Him everywhere his eye rested. Notwithstanding this, who can number the millions who have lived upon earth and did not know God, did not believe Him! Some believed indeed that there must be a Supreme Being, from whom everything proceeded; but they knew so little of this Being that their knowledge did not deserve the name of knowledge. They had the most strange ideas about God, in their imagination they created innumerable gods and fell into the most shocking idolatry.

If I speak to-day of this idolatry in which the people found themselves in their ignorance of the one God, you will perceive what reason you have to thank God that He allowed you to be born within the light of Christianity.

1. From the study of himself, from the creatures of this earth, and the entire structure of the world, by the use of his reason alone man knew this world was not self-existent, but must have had a Creator. Who this founder was, whether one or many, he did not know. In the beginning God's creatures carved out images of wood, stone or metal, which were to remind them of the invisible God. By degrees they forgot that these images were only representations of God, and the day came when they worshipped these images as God Himself, paying divine honors to them. They prostrated themselves before what they had made with their own hands, and said: "Thou art my god." The greater number considered that these idols were really the gods themselves, and even the more intelligent worshipped these lifeless figures, because they imagined that the image of wood or stone was either the body of a god, or the dwelling place of one.

2. And again, men not only made statues and figures to adore them, but they began at the same time to adore nature and all her works.

They offered sacrifice to the elements and amongst these principally to the fire, because they saw that it contained an extraordinary power, and that it consumed everything, rendering even the hardest metal soft; and when this fire fell from heaven as lightning they deemed it a power not to be mastered. They placed the sun, moon, stars amongst the gods, and were content to deify even the necessities of life. Hence we find amongst different nations, according to the state of their development, the most hetero-

geneous divinities, and often the basest, most unsightly, and even despicable things, were adored. Not only were rivulets, brooks, and streams held to be divine, but even animals, such as storks, dogs, goats, lions, crocodiles, and snakes. The giant oaks as well as the insignificant bean received their share of worship. They went so far in this respect that they supposed every creature, every bush, plant, and root had a divinity of its own. They could not bring themselves to believe that one God had created all things.

3. The well informed pagans did not take part in such coarse, foolish idolatry; they did not worship such ignoble things. But they did not know *who* and what God was. They turned away from inanimate and unreasoning nature, but they could not raise themselves *above* nature; the great ones of the earth, conquerors, leaders of the people, inventors of arts and sciences, princes and kings, in fine, men who were distinguished amongst others by their intellectual or corporal powers, these were admitted by them to divine honors. Bacchus taught the Greeks to plant the grape vine, and press the grapes; for this he was considered the god of wine. Ceres, a woman, had instructed men in the tilling of the fields, therefore she was worshipped as the goddess of harvest; Mars, a war hero, who discovered the art of placing an army in orderly rows and leading them to battle, is therefore worshipped as a war god.

But this was not all. They soon began to deify man as he was, and therefore they not only had tutelar gods and goddesses for every virtue which man can practice, but in the same way for every crime, or every shameful deed, and every vice. The just worshipped Justitia as a divinity; the chaste Vesta; the worldling Venus; the thief, swindler, Mercury; the drunkard, Bacchus.

4. And how were all these divinities worshipped? As their deity was either imaginary or human, they supposed that the actions and manner of living of their gods resembled the actions of men. They imagined, too, that their gods had human bodies and human morals. They offered up their prayer in the morning amidst loud acclamations, and the sounds of flutes and noisy instruments, so as first of all to waken the gods from sleep. They gave them food and poured out wine, so as to appease their hunger and thirst. At night they gave them lights so that they might be able to see in the darkness. Because they looked upon their gods as human. In times of calamity they reviled them as if they were the authors of the temporary misfortunes. Because they considered their gods human, they at-

tributed to them humors and passions, considered them sometimes unjust or partial, as if they sometimes persecuted the good, and protected the wicked. Because they thought the gods were human they not infrequently considered them cruel, revengeful, and implacable, and they even believed that they could please them by human sacrifices. Thus the Persians had the custom of burying persons alive. The ancient historian Herodotus relates that the wife of the Persian King Xerxes, when she was quite old, out of gratitude to the gods for the good health she still enjoyed, caused fourteen children of the noblest Persian families to be buried alive.

Human sacrifices were offered by most intelligent Romans and Greeks. When the Greeks were sailing towards Troy their leader Agamemnon sacrificed his own daughter Iphigenia to the goddess Diana to obtain a good voyage. The Germans also degraded themselves with atrocities of this kind. On certain days they offered up human sacrifices to the god Wotan!

Thus was it with the people; these were the ideas they had formed of God; such unworthy representations did they make of His attributes; so little were they able to bring themselves to the knowledge of the one God! At last Christ came and changed the water of error into the wine of truth. Men drank of this wine, and immediately their eyes were opened, the power of the serpent's poisonous breath in Paradise was broken. Now they saw clearly that the sun, moon, animals, plants, air, water, heaven and earth were not gods, but that there was only one God from Whom all these things and even the human race originated. This wine was carried by the messengers of the faith from that country where Jesus had lived and taught to the remotest regions. Our ancestors, too, even we ourselves have drunk of this wine, and thereby received the spirit of the right knowledge, so that we know who and what God is. But alas! how many thousands of men still live in error and ignorance! The same error and confusion exists to-day amongst those nations where the light of faith has not yet risen. Many thousands of human beings still worship the sun, moon, stars, and fire, and live on in idolatry.

O, have compassion upon these poor miserable human beings, and help as far as lies in your power those men, those priests, who forsake their country and everything that is dear to them to go to these heathen people and bring them the light of the true knowledge of God! Give generously, let your donations flow into the missionary societies for the work of spreading the faith!

Give with grateful hearts more abundantly during this year for this holy purpose! But you who are not blessed with means, who have no money at your disposal, give what you have: pray! Yes, let us all pray that God may bless the efforts of the missionaries, that those terrible phantoms of darkness and night may vanish, those idols fall, before which so many still bend the knee; let us pray that the light of Christianity may be spread abroad further and further, and that all men may know the Father, and He whom He has sent, Jesus Christ, and that the whole world may exclaim with one voice and heart: "I believe in God!"

THE COMING OF OUR LORD.

BY THE LATE REV. DOM WILFRID WALLACE, O.S.B., M.A., LL.D., D.D.*

"It is now the hour for us to rise from sleep."—Rom. xiii. 11.

SYNOPSIS.—*The church has her year with its different seasons and changes; its seed time and harvest time; its night and its day.*

Now she lifts up her head, for she feels that her Redeemer is at hand. Like an ever watching sentinel she arouses us from our sleep and bids us attend to the work of our soul, so as to make room for the Babe of Bethlehem. The spiritual life is one continual warfare with the enemy of our soul. We must do battle constantly or we shall be overcome and fall into the sleep of death. Our weapons are sanctifying grace and faith. We should heed the warning of the Church and prepare ourselves diligently during this Advent for the coming of our Infant Saviour, not forgetting that there will be a second coming of Christ, when all shall be changed, and when we shall be judged for the way we spent this Advent.

The ecclesiastical year, as well as the civil, is marked by its own changes and seasons; it has its seed-time and its harvest; its fertilizing rains and genial heat; its vernal promise and bounteous produce. Its sun, the source and centre of all the Church's power and efficacy, is the Sun of Justice, Who, bounding as a giant to run His course, goes forth from the east even unto the west, enlivening all creatures with His life-giving grace. Its constellations are the saints who have adorned the Church of God by their virtues and heroic deeds. We have marked their rising and their setting

* Published here for the first time.

through the revolving year; and, last of all, we have seen their glory concentrated, as it were, in the solemn commemoration of all the saints. One by one they have faded from the firmament, and we await patiently for the day-star to dawn upon our hearts. Already the Church begins to lift up her head and look, seeing her redemption at hand; already the tops of the mountains are gilt with the Orient's first beams on His way to visit us, and we are walking in the aurora of Bethlehem. As St. John Chrysostom says: "When we see the night verging towards the dawn, and hear the twittering of the swallow, we arise saying: 'it is now day, and we must set about the day's business,' and, putting on our garments, and shaking off the visions of the night and the sleep thereof, we put our hands to the work." We are wrapped in slumber, when, lo, on this day that ever wakeful sentinel, the Church, comes to arouse us, and warn us that the day is at hand. As the night is the time for dreams to oppress the passive soul, so perhaps we, from want of active contemplation of the mysteries of faith, not allowing them to have the influence they ought to have on our every thought and word and act, may have become spiritually torpid, carried away by carnal and worldly desires; we may have laid aside the armor of light, and so exposed ourselves to the fiery darts of the most wicked one. And just again, as a man imperfectly aroused from sleep, goes to his work in a dreamy sort of way; his head occupied with the visions of the night, so that he is incapable of taking a clear view of his position and duties, so, my brethren, there is reason to fear that if we do not start up with alacrity at this first most solemn summons, the day of our Lord's coming will find us unprepared, still oppressed with worldly imaginations, still engrossed with worldly cares, so that there will be no room in our hearts for the Babe of Bethlehem.

The spiritual life is one of continual struggle and conflict. If we live according to the Spirit, we must always be on the watch against a surprise of the enemy: ever ready to do battle with him. Hence the apostle exhorts us, especially at this season, to put on the armor of light. This warfare in which we are engaged is none the less real, indeed, it is all the more dangerous, because our enemies are invisible to the corporal eye. If, then, we disregard this solemn summons and continue to slumber, we shall, in all likelihood, fall victims to their assaults, and our sleep will become the sleep of death. And what a terrible awakening awaits us from that sleep! Not an awakening to the happy dawn which

stole over Bethlehem on Christmas morn, but unto the dreadful day of wrath, when our Lord shall come in power and majesty to judge the world.

Elsewhere the apostle tells us what arms we are to use in this desperate conflict. "Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice; in all things taking the shield of faith wherewith you may be able to extinguish all the fiery darts of the most wicked one." (Eph. vii. 14.) We must then wear the breast-plate of justice, that is to say, we must take care by a good confession and sincere repentance, to clothe ourselves in the robe of sanctifying grace; and that again must be guarded by the shield of faith. How little do we reflect upon the wonderful efficacy of the gift of faith which we received in our baptism; and which is the groundwork of all religion and all holiness! It is the most effectual weapon of offence and defence. By faith, we are told, the saints conquered kingdoms, wrought justice, and obtained the promises. Whilst, on the other hand, when faith decays, charity grows cold. Let us then excite ourselves to a more lively faith, and let us regulate our whole lives according to the principles of faith; that what the apostle says of the just man may be true of us: "My just man," he says, "liveth by faith." (Heb. x., 38.) And who is the enemy we have to fight against? We are told in this day's lesson that it is especially incontinency. It was this vice with all its fearful consequences which, having overwhelmed the world as with a deluge of sin and misery, brought down the Omnipotent from His throne, to come and remedy by His example and teaching the forlorn condition of our fallen and degraded race. This vice is one of the worst and most fatal consequences of original sin to which our nature is most prone; from which no condition is exempt, no height of sanctity can secure immunity. It is the most insidious of all, and steals on us unawares from the most innocent and far-off occasions. As vain is it for us as for the apostle St. Paul to cry out: "Unhappy man that I am, who shall deliver me from the body of this death?" (Rom. vii. 24.) There is but one answer for all: "My grace is sufficient for thee." (II. Cor. xii. 9.) The remedies against this vice are as simple as the evil is complicated: "This kind of devil is not cast out but by prayer and fasting." (Math. xvii. 20.)

Hence, my brethren, the Church invites you, at this holy season, to works of corporal austerity and to increased earnestness in

prayer. Do not then neglect the Church's warning, lest you presume to approach the holy Child Jesus with your souls stained with this common defilement.

Again, "let your loins be girt about with truth." There is no better preservative against this vice than simplicity, especially that simplicity which exhibits itself in the candid confession of our sins and the laying open of our conscience to our spiritual director. Our Lord, with unwonted severity, pronounces woe against those whited sepulchres, who appear fair and comely outwardly to men, but inwardly are sinks of corruption. Walk, then, in all truth and simplicity before God and men, remembering that your members are the temples of the Holy Ghost; strive to keep with truth and fidelity the bond which we have entered into with God, and of which the angels are witness, to render up our bodies holy and immaculate in His sight. Thus shall we with confidence present ourselves before the spotless Infant who comes to us amid the snows of Christmas. He will expect us to appear before Him with the same purity, innocence, guilelessness and simplicity of which He gives us an example in His own person. Let us, then, strive to cultivate these dispositions and practice these virtues during this present Advent. Thus we may hope to receive a cordial welcome from our Lord when we shall visit Him in His humble manger.

Every action of our Lord's life is a mystery, and has a deep meaning of its own. Hence His coming amongst us in the form of a helpless Infant has its own special meaning. It was a device of His love to attract all without exception, sinners as well as saints, to come and pay Him their homage. As He lies in the crib, stretched upon the straw, He smiles upon all with indiscriminating love. He stretches forth His little arms to embrace all alike; for all are alike to Him: all may approach Him with impunity, for He is quite helpless; He cannot judge or condemn, for He is but a babe; He lavishes upon all alike His most tender caresses. Let us not then miss such a golden opportunity, but prepare ourselves well during this time of preparation to approach His humble throne with good and fervent dispositions, and so render ourselves capable of receiving the abundant graces which He will lavish upon us.

For we must not forget that the Church does not fail this day to warn us of another and very different coming of our Lord,

when He shall come at the last day, in great power and majesty, to judge the world. If, then, we will not profit by the graces of His first coming, we must expect to experience the rigors of His second coming. Thus, instead of the straw and the manger, we shall behold a dazzling white throne; instead of the meek and humble worshippers of Bethlehem, we shall see legions of angels, drawn up in battle array, ready to do their Lord's bidding and to execute judgment on the wicked; instead of a weeping infant, we shall encounter the Son of Man in all the power and glory of His Godhead. Nothing will then be forgotten or overlooked; the time of forgiveness will then be past; then shall there be strict and thorough scrutiny, stern and unrelenting judgment.

Let us, then, anticipate this second and dreadful coming by making the most of His first and all-loving advent amongst us. Do not imitate the example of the world, which looks upon Christmas as a time of sensual and sinful excess, but walk as becomes children of the light, not in rioting and drunkenness, not in chambering and impurity; but put ye on the Lord Jesus Christ by practicing the virtues of which He has given us the example; and spend His holy season of Advent in such fervent preparation, that the grace of God may, in the words of St. Jude: "Preserve you without sin, and present you spotless before the presence of His glory, with exceeding joy in the coming of our Lord Jesus Christ." (Jude 24.)

DEVOTION OF THE FIRST FRIDAY

THE DIVINE HEART OF JESUS WOUNDED FOR OUR
SINS, ASKS OF US A CONTRITE AND HUMBLE
HEART.

"Who healeth the broken of heart, and bindeth up their bruises."—Ps. cxlvi. 3.

SYNOPSIS.—Of old God demanded many sacrifices as an acknowledgment of His supremacy. But the most pleasing of all to Him is the sacrifice given by the humble and contrite heart. There is no true penance without this crushing of the heart. Examples of the spice and the grape. This sacrifice fills the heart with heavenly consolation. The blow of Abel was avenged because Cain did not repent. David repented and was forgiven the murder of Urias. The mercy of God

shown in His attitude towards repentant sinners gives us the value of a contrite heart.

Examples—The Jews in the desert; the Ninevites; Manasses; Samaria; Peter; Paul; Zacheus.

Contrition is not so difficult. Ponder on God and ourselves and contrition becomes easy. The Heart of Jesus teaches us the road to true sorrow for our sins. The passion and death of our Saviour should beget sorrow in the hearts of all sinners.

Cry out for pardon in the words of the psalmist.

In the old law God required of His chosen people various sacrifices for the different seasons of the year. At Easter the entire people were to sacrifice to Him an unspotted lamb. At Pentecost He required the first of the loaves. On the feast of the Tabernacle the first of the remaining fruits was to be offered up. On the feast of Atonement a calf and a ram were sacrificed by the high priest, and the elders of the people brought two goats to the door of the tabernacle of which one was sacrificed for the sins of all the people, and the others was set at liberty in the forest. Upon the birth of a child the Lord demanded from the parents two turtle doves or two young pigeons. But of all these sacrifices none was so pleasing to the Divine Majesty as that of a contrite and humble heart, a truly repentant man. For what does God care for the killing and burning of an ox, sheep, or goat if the heart of him who offers it is far from Him? Hence the repentant David said: "For if thou hadst desired sacrifice, I would indeed have given it; with burnt offerings thou wilt not be delighted." (Ps. l. 18.) As soon as this same man offered to God a contrite and humbled heart ready to make every satisfaction, he obtained forgiveness and grace. Then he sang joyfully the consoling versicle: "A contrite and humbled heart, O God, thou wilt not despise." And in another place: "Who healeth the broken of heart, and bindeth up their bruises," i.e., He heals the hearts that are stricken with the mortal sickness of sin, and like a merciful Samaritan He binds up the wounds, pouring wine and oil into them. This is what Christ did upon the cross when the soldier's spear pierced His side and His most Sacred Heart, out of which flowed blood and water: blood, to denote the martyrdom, but water to express the Baptism of penance, in which the contrite heart sheds bitter tears for having offended God, the only and supreme good. "No gift," says St. Jerome, "is more pleasing to God than contrition of the heart, proceeding from true love." The beauty and fragrance of a contrite and humbled heart may be made manifest by a study of a few of its emblems. As long as

the most precious spices remain whole they give out no agreeable odor, but as soon as they are crushed in a mortar they send forth a delicious perfume. The vineyard which in the spring is pruned by the vine-dresser with a vine-knife, gives the ripened grape. Consider, O Christian soul, how pleasing to the Sacred Heart of Jesus is a contrite and humble heart. The venerable Blossius says: "In this life we cannot offer to God a more delightful or worthy sacrifice than that of an humble and obedient heart." Such a heart is like a crushed spice, a crucible ever heated with the fire of Divine love, a vineyard which indeed at first by the contemplation of the enormity of the offence against the Infinite God fills the soul with bitterness, but which in the end leaves a heavenly consolation in our hearts. Hence all the penitential Psalms, as St. Bonaventure remarks, begin with tears, and end with jubilation. "O what sweetness does penance contain," cries out the holy Abbot Antiochus. "Oh, how beautiful it is, principally because our Lord is so loving and easily forgets the evil we have done, because He is merciful and has compassion upon the human race. He is the greatest lover of our souls, and cares for the salvation of all in every possible way." Authentic writers declare that corpses frequently have been known to bleed in the presence of their murderers. Certainly the blood of the innocent Abel, whom Cain murdered, instantly demanded vengeance from God against the ungodly murderer. "What hast thou done? The voice of thy brother's blood crieth to me from the earth." (Gen. iv. 10). Let us consider the murder of the innocent Urias, who by order of David was deserted in battle and killed. It is not mentioned in Holy Writ that the blood of this innocent man demanded vengeance from God, the just judge, against David. It is a remarkable circumstance! Why did the blood of one murdered man cry to God for vengeance upon its murderer, and not that of another? St. Ambrose says: "Cain did not confess it, but David did: I said I will confess my injustice against myself to the Lord!" And indeed he not only confessed his crime, but he did so with a contrite and humbled heart, and with copious tears because of the offence against God. Hence he said: "Streams of water have run from my eyes, because they have not kept Thy law." These tears did God the Lord accept as precious pearls, therefore the blood of Urias, although it was shed innocently, did not cry for vengeance. Cain on the contrary did not shed a single tear over his crime;

he remained indeed unrepentant all his life; for this reason also he was accused by the blood of Abel before the just tribunal of God, and condemned. Learn from this what an agreeable sacrifice to God a contrite and humbled heart is. Let us remain with David and recall to our remembrance that frightful defeat which the city of Jerusalem once experienced when the avenging sword of Divine justice carried off in a few hours 70,000 people by the pest. Whilst the dread pest was raging, David saw the avenging Angel with a gloomy aspect and a drawn sword, and immediately he and his prostrated themselves upon the ground in prayer, and "the Lord was merciful and spoke to the Angel who slew the people, saying: 'It is enough.'" Whence came this sudden change of Divine justice? O Christians, look here and ponder how gracious and merciful the Divine Heart is towards those who are contrite of heart! David had hardly acknowledged his guilt, or begun to make his confession publicly with a contrite heart, by saying: "It is I who have sinned, I did wrong," when the Angel sheathed his sword of vengeance. O what a salutary word: "It is I who have sinned," when it rises from the innermost part of a contrite heart! "O wholesome contrition! O blessed repentance!" exclaims St. Lawrence Justinian, "thou art the refuge of the humble, the alleviation of the contrite, the door of forgiveness, the hope of respite, the teacher of the knowledge of our own weakness, the fear of demons, the mother of virtue, the guardian of graces, the stimulus to prayer, the source of tears, the harbinger of subsequent mercy, the friend of angels, and an admirable rule of conduct for the spiritual life." What saved the Ninevites, who were threatened with the overthrow of their city? (Jonas iii. 10.) Their contrite and humbled heart. What reconciled the ungodly Manasses with God again? His contrite heart. (II. Paral. xxxiii. 11.) What delivered Samaria from famine, war, and destruction? The contrite and humbled hearts of the king and the people. What kept the fiery serpents in the desert away from the murmuring people? Their contrite and humbled heart. "They came to Moses, and said: We have sinned, because we have spoken against the Lord and thee; pray that He may take away these serpents from us." (Num. xxi. 7.) What was it that restored to the state of grace Peter in the courtyard, Paul on the way to Damascus, Matthew at the seat of customs, Magdalene at the banquet, Zacheus upon the fig-tree, the publican in the Temple, the thief upon the cross? Was it not their contrite and humbled hearts?

St. Bernadine of Sienna considers sin as a mortal wound of the soul, and as a gangrenous sore. As a wholesome medicine for this he prescribes "Repentance and contrition," he says, "puncture the sore, confession opens it, and takes away the matter, satisfaction applies the plaster to it; by this puncture the heart of man is crushed, and the pleasure of sin is taken away from it."

Contrition is therefore not so difficult as many believe, for to love God above all things is not hard in practice. The chief reason of our difficulty lies in our ignorance, in the fact that we do not appreciate the supreme goodness of God and His infinite Majesty, benevolence, amiability and sanctity as we ought to, but very often, which is greatly to be deplored, we prefer the most trifling things to God Himself. If the sinner would ponder more on the difference there is between God and all other things, he would certainly be more easily and more often moved to true contrition, which is an inward sorrow and horror for sin, and proceeds from motives of true love of an offended God.

I do not believe that there is a better or easier means of arousing perfect contrition than the contemplation of the most amiable and Divine Heart of Jesus. It is related of our first parents in the old traditions of the Jews, that they repented and bemoaned their past sin in Paradise, with a sincerely contrite and humbled heart when they found their beloved and handsome son Abel lying in the fields covered with blood and disfigured, killed by his own brother. Through this disfigurement and by the contemplation of death, which sin had brought into the world, their eyes were opened more than by the loss of Paradise, out of which they had been driven. From that moment they execrated their sin, and because they sighed with contrite and humbled hearts they obtained the grace of forgiveness. Now, O Christian, I will show you a far more innocent Abel, who likewise was wounded, killed, disfigured, covered with blood and nailed to the cross for your sake; do you wish to know the impious murderer who killed the innocent Jesus, the author of life? You are that man of death; by thy pride thou didst crown the head of Jesus with thorns, thy sensuality nailed Him to the cross, thy intemperance in eating and drinking gave Him vinegar and gall to drink, thy envy scourged Him, and thy crime cruelly wounded the Most Sacred Heart of Jesus. Thus does God suffer for what man has committed. What then is your determination, O sinful soul? Behold, thou hast no other means than the sacred wounds, than the

Divine Heart of Jesus! Take refuge therein with a contrite and humbled heart, for as long as His Heart is open, grace will not be wanting. Say then: O Jesus, my God, I love Thee above all things, therefore I am sorry from my whole heart that I ever offended Thee. I promise an earnest amendment, confession and satisfaction, everything in fact which Thou dost ask, for that alone will save me.

SECOND SUNDAY OF ADVENT.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

VI. THE NATURE OF GOD; OR, WHAT IS GOD?

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"And God said: I am who am."—Exod. iii. 14.

SYNOPSIS.—*The people of Athens, because of a dread pestilence, erected an altar to the unknown God. St. Paul preached this God to them. Do we understand the nature of this same God? The wisest philosophers of ages could not answer the question, "What is God?" God Himself answered it when He said, "I am who am." This signifies, 1. The fulness of all things. 2. The eternal One. 3. The unchangeable One. 4. The self-existent One. 5. The all necessary One. 6. The omniscient One. 7. The omnipotent One. 8. The author of all things created. 9. The only supreme and all Good One.*

All are called to enjoy Him forever, but how few will finally attain to this enjoyment. How much better all would be if all knew this Supreme Being.

A dreadful pestilence once devastated Greece and carried off men and animals. In their necessity the inhabitants called upon their gods to deliver them from this terrible epidemic. But all their supplications and sacrifices were in vain. Then they thought that there must be another god who could punish them, and whom they had not yet worshipped, for all the known gods had been fervently supplicated, but in vain. Thereupon they prayed to the unknown God to have pity upon them and deliver them from the plague. And behold! they had hardly called upon this God before the pestilence ceased and vanished from the whole country. Filled with joy at

this the grateful inhabitants of Athens erected an altar of stone, upon which these words were inscribed: "To the unknown God!" Now when the Apostle St. Paul came to Athens during one of his apostolical journeys, he stood still one day in the middle of the court of justice and said: "Athenians! I see that you are, I might say, in all things hyper-orthodox. For as I went around and saw the images of your gods, I found an altar with this inscription: 'To the unknown God!' I will now make known to you what you are worshipping without knowing it." And thereupon he explained to them in a lengthy discourse who this unknown God was whom they ought to adore and worship. What was unknown to the Athenians has long been known to us, my dear brethren. This one God, proclaimed by St. Paul is adored by us. We believe in Him, we call upon Him in all our necessities and dangers. We profess aloud that there is a God in heaven, who has created all things upon this earth. But if I were to ask one of you now, who and what is this God whom you adore, in whom you believe, whose existence you publicly profess: what answer would I receive? I will answer, explaining for you the important question:

WHAT IS GOD?

Once when the Prince Hiero, of Syracuse, asked the philosopher Simonides, what God was, the latter begged for one day's reflection. On the following day he appeared before the prince and begged for two more days, and at the expiration of that time he asked for four more days. Now, when the philosopher again asked for more time to consider the question, the prince was greatly astonished. Simonides replied: "Alas! the more and the longer I reflect upon it, the more difficult it becomes for me to tell you what God is."

Timæus did not delay so long when the same question was put to him by the worldly wise Socrates. He answered immediately: "I know well what God is not (namely, neither planet, nor man, nor metal, and so on); but what He is I am unable to say." As I have shown, the heathens knew by their reason and by creatures that there was a God; but it was not possible for them to obtain a knowledge of the nature of God. And no wonder! "For that which is infinite and unfathomable," says Tertullian, "is known only to Him Who in the same way is infinite and unfathomable." If then we wish to know what God is, we must not ask either heaven

or earth, sun or moon, star or element, or the angels, but we must ask God Himself who alone knows Himself perfectly. This is what Moses did, and for that reason he was answered by God Himself. For when God sent him to Pharaoh with the commission that he should allow the Israelites to leave Egypt that they might offer sacrifice to Him in the desert, who was their Lord and God, Moses said: "But if the people or Pharaoh should ask me what is your name and who you are, what shall I say to them?" Then God said: "I am Who am. Thus shalt thou say to the children of Israel: He Who is, hath sent me to you."

In these words God has expressed His nature, and at the same time everything that He is as God. Now hear what God has said of Himself: "I am Who am," *i.e.*, I am the abridgment and the fulness of everything which is. Everything that we can say of a being, for instance, that it is beautiful, good, precious, costly, large, intelligent, wise, is said of God. He is the beginning, the continuation and the completion of all things. He fills and embraces all things. "What language," exclaims therefore St. Gregory, "can name Thee, O God? Thou art unpronounceable for every mouth, because Thou it is who hast given speech to every mouth. Thou art incomprehensible because from Thee proceeds all comprehensiveness. O the nothingness of human expressions! Every glorious name belongs to Thee, and yet no one can designate Thee! Being of all beings; that is the only name which is not unworthy of Thee!"

2. I am Who am, *i.e.*, I am what always was, what continually is, what endures for all time and never ceases, what never changes, what is ever unchangeable. For that which changes we cannot say of it that it is for all time, because now on account of its changing it is not what it was formerly, and before was not that which it now begins to be. What has been burnt by the fire we can no longer call wood, but coal or ashes; nor can we say that this is a firebrand, which is still fresh, green wood. In the same way a man who has become tall and old is not the same as he was when a little child, that is, in the powers of his mind and body; still less can we say of a little child that in old age and after death it will be the same as it is now. But God is eternal, consequently unchangeable, everlasting and perpetual. Therefore the Psalmist says: "In the beginning, O Lord, Thou foundedest the earth, and the heavens are the works of Thy hands. They shall perish, but Thou remainest; and all of them shall grow old like a garment. And as a vesture Thou shalt

change them, and they shall be changed. But Thou art always the selfsame, and Thy years shall not fail." (Ps. ci. 26, 28.)

3. I am Who am, *i.e.*, I am that which is eternal, without beginning and without end. For that which is only for a time, was before it became anything, nothing, and will again be nothing when it will have passed away with time. And of that which was before and is now no longer it cannot be said that it *is*. But in God there is nothing which now is and formerly was not; nothing which was before in Him and now is no longer there. St. Cassian remarks of this: "I am Who am. God has here with wonderful dignity exalted the question of the eternity of the Divine nature, for nothing is so suitable to say of God as to call Him eternal, The Being which has neither a beginning in the past, nor an end in the future."

4. I am Who am, *i.e.*, I am that which is of itself. For I alone am from and out of myself. All other things are not from themselves, but out of Me and through Me. How long they will be the same depends upon My will, for they are not out of themselves and through themselves. For had there been a time when nothing was then nothing could have ever come into existence, for it is absolutely impossible that that which is not, could produce anything. I am necessarily without a beginning; so that I cannot have an existence from another, but only from myself, from My Divine nature.

5. I am Who am, *i.e.*, I am that which must be as it is, and cannot be any other way. I have nothing that is not necessary to Me. The kindness, wisdom, omnipotence, sanctity, justice, as well as all the other perfections are my own necessary being. Therefore all these things are absolutely necessary to Me, but in other beings only as much and as far as I will it. In this sense the Gospel says: "None is good but God alone." In this sense the Church prays in the holy sacrifice of the Mass: "Thou only art holy." For there is no angel and no man so good, so wise, so mighty, so holy, that he could not be wiser, better, more powerful, holier. But God of Himself is the most perfect. Therefore human goodness and sanctity in comparison with His goodness and sanctity is as nothing.

6. I am Who am, *i.e.*, I am a simple Being without any admixture. For if I had anything from any other being upon Me, I should not be entirely of myself; I should be what I was not before, I should thus be changeable." But with God there is no change, nor shadow of vicissitude." (James i. 17.)

7. I am Who am, *i.e.*, an omniscient Being, I know everything,

the least and the greatest, the past, present and the future, also what men do of their own free will, even the most secret thoughts and impulses of the heart. I know all this in the most perfect way, all at once, everything at the same time, from all eternity. For if I did not know all things at the same time, but some things later, and not everything in the most perfect way, but so that I might err, not all things of myself, but through exterior communication, I should be in a sense dependent; I should attain a perfection which I had not before, consequently a change in my Being.

8. I am Who am, *i.e.*, I am all things and unite in myself everything without measure or bounds. Because I have everything of myself, therefore nothing exists which could restrict Me. For this reason I am unrestricted, limitless, infinite, and therefore an incomprehensible Being which cannot be called anything else.

9. I am Who am, *i.e.*, I am the author and foundation of all things, I am the first cause, on account of which, and through which everything is that is. For this reason I am the creator of all things; and can make without requiring anything to create from. For if I required any substance which did not exist through Me, I should be restricted in My activity, I should no longer be the independent Being which I am.

10. I am Who am, *i.e.*, I alone am God, and there is none to be compared to Me. For if besides Me there was a being like unto Me it would contain all the attributes which I have in My nature, consequently it would be of itself and not of Me. Thus I should no longer be God, because there would be something that was not of Me.

You have now, dear brethren, heard how God Himself describes His Being. We can comprise in a few words that which we have described to-day: God is a Being who of Himself and in Himself is so perfect that we cannot conceive anything greater, better, or more perfect. He is called, and He is, a Being, because He exists not only in our fancy and our imagination, but in truth and reality. He is a Being who is of Himself, because God cannot proceed from any other being; a Being from whom everything that is in existence proceeds; a Being who is of Himself so perfect that there cannot be anything better or more perfect. And for this reason God is called the Supreme and best good which was from all eternity, and which ever will be. We signify this in our language by the word, for when we say "God" it sounds almost as if we said "good."

I shall take occasion to give a special discourse on this word which

expresses the entire Being of God, and I shall show you more plainly what God is as the supreme good. This will be the subject of our next instruction.

For to-day I shall take leave of you with the concluding words of the Gospel: "Many are called, but few chosen." O how dreadful, dear brethren, is the lesson to be taken from these words! We know that we are all called, for the heathen, Jew, and heretic are called too. But who can tell whether we are all chosen! Christ says to us: "Broad is the path that leads to destruction, and many there are that walk thereon." Now what is the reason of this? Osee tells us distinctly enough: "For there is no truth, and there is no mercy, and there is no knowledge of God in the land." (Osee iv. 1.)

Observe the last words: "No knowledge of God in the land." And because this knowledge is wanting we have in our day so many lies, cruelties, enmities, murders, robberies, etc. How could such atrocities take place in the world if people understood what faith teaches, if people knew what God is? Thales, a heathen, in speaking of his gods, said: "The people must consider that the gods see everything and are everywhere present." And why? For "then the people will lead purer lives," said he. When we know what God is we must maintain that the eye of God is everywhere and can see all things, even the most hidden. But either people do not know it or they do not believe, such ungodly lives do some people lead now-a-days!

THE IMMACULATE CONCEPTION.

BY THE REV. P. A. BEECHER, DUNWOODIE, N. Y.

"Thou art all fair and there is no spot in thee."

SYNOPSIS.—The arguments for the Immaculate Conception from reason, Tradition, the belief of the faithful and Sacred Scripture. Reflections. Notwithstanding her high privilege, she is, while only Queen to the Angels, more than Queen to us—She is our Mother.

Frequently throughout the year we kept both feast and holy day in Mary's honor. We rejoiced at her nativity; we honored

her annunciation; we knelt with her in tenderness at the crib; we sorrowed as we met her on the road to Calvary; we joined in her joy on Easter Sunday; and of that joy we felt the consummation when, her checkered life of sorrow and happiness ended, we saw her taken gloriously body and soul into heaven. But on the forthcoming feast we shall be called upon to celebrate that privilege which is the beginning and root of all her sanctity; which constitutes her "the glory of Jerusalem, the joy of Israel, the salvation of her people," and an honor to the whole human race. The feast of the Immaculate Conception! Happy should be the ears which hear that announcement, for, I say to you, generations longed to see the day that would commemorate its final decision, and they saw it not. Fathers, doctors, theologians, and the faithful of all times believed in the Immaculate Conception; nevertheless, it was not until the ever memorable December day, in the year of grace 1854, after the cannon in St. Angelo had boomed a signal for a triumphant peal of bells, that the doctrine became an article of defined faith, so that, thereafter, no one could doubt it without hurting his own soul. The coming feast will be the 47th anniversary of that day of triumph, and though our cities will wear their work-a-day aspect, we can, for all that, make it a day of honor for Mary and of profit to ourselves by congratulating her on her high privilege and begging her assistance.

But we may be called upon not only to congratulate her and beg her assistance, but likewise to defend her honor; for it is a well-known fact that none other of her titles is so strenuously denied by non-Catholics as that of her Immaculate Conception. This is in part due to ignorance regarding it, but principally because the sects at variance with Catholic teaching, no matter how much they may differ amongst themselves, are all, from the heresy of old Nestorius, who disgraced the patriarchal see of Constantinople, down to the last wind of strange doctrine, characterized by their attempt to belittle the dignity of the Mother of God. Need we say that their hostility and anger are spent in vain, for against her enemies she is as an army set in battle array! She needs no defence, for her Son will reckon with her adversaries. Still, in accordance with the promise, "They that will explain me shall find life and shall have salvation from the Lord," we shall offer a few reasons for our belief.

For the sake of clearness, we shall first state the doctrine in the

words of the definition: "The Blessed Virgin Mary, in the first moment of her conception, by a special grace and privilege of Almighty God, in view of the merits of Christ Jesus the Saviour of the human race, was preserved free from all stain of original sin."

We now come to consider some of the arguments. Of course, the great argument for us Catholics is that the Church has defined it; but, apart from this, we must be able to give an account of the faith that is in us. We shall divide the arguments into two classes, the first class including those which go to show how conformable the doctrine is to reason and revelation, the second the immediate arguments on which the definition has been founded.

As to the former. Firstly, Jesus Christ is the Son of God and of the Virgin Mary, proceeding from all eternity from the bosom of His eternal Father, born in the fulness of time of His Virgin Mother, and united to her by every tie that can bind a mother and son. Now, as His Father is the infinitely holy God, adored of cherubim and seraphim, must we not hold that His Mother was, at least, preserved from all sin, for dishonor to a mother is dishonor to the son? Furthermore, let us consider the part Mary has taken in the Incarnation. Let us take any part of the Sacred Humanity, the Sacred Heart, for instance. We adore it. Is it the Divinity which is united to it? Not merely that, but we adore the living, fleshy heart itself, just as it beats within the bosom of Jesus Christ. But where did He get that Heart? Where His Flesh and Blood? From the most pure veins of the Blessed Virgin Mary. And are we to suppose that flesh and blood so honored, deified, united to the Divinity for evermore by the indissoluble bond of personal union could come from a source stained by that stain which of all others God detests most, the foul stain of sin? *Could* sin touch God so closely? No one who remembers that into His presence nothing defiled shall enter, and who has formed the first idea of His sanctity, can for one moment entertain the thought.

Secondly, the Prophet Jeremias and John the Baptist, although conceived in sin, were, by special grace, sanctified before birth, the former because he was to predict the coming of Christ, the latter because he was to prepare the way. And as God granted this grace to persons who were only remotely and externally connected with His Son, one of whom while in the flesh never saw Him, is it not natural to suppose that He would go the whole way and completely exempt from sin her who was to be the mother of

that same Son, and who, we are told, was prepared for her Divine Maternity from all eternity? And the reasonableness of this argument is confirmed by the fact that the privilege of the Baptist was greater than that of the Prophet, inasmuch as he came nearer Christ.

Finally, God gives His grace to each one according to the end, dignity and office for which one is intended. Now, Mary is the Mother of God and a co-operator in the redemption; and hence we almost invariably find reference to her when there is question of Christ and the redemption. When Isaiah had, in seraphic fervor, besought God to make clearer the mystery of the redemption, he was shown the Virgin with her Son Emmanuel, and the Flower from the root of Jesse. Jeremias, equally favored, sang in the sublime simplicity of Hebrew prophecy of the wonder which God would create on earth: "A woman shall encompass a man." And coming to later times we find the same undivided reference. In St. Matthew we read: "The mother with Jesus who will make safe His people"; and "the Boy with Mary His mother." In St. Luke: "Blessed, with her blessed fruit"; and the "Mother with the infant who is a light to the revelation of the Gentiles, and the glory of the people Israel." In St. Paul: "The mother with the Son who is sent from heaven that we might receive the adoption of the sons of God." And the favored Evangelist, while rapt in ecstasy in lone Patmos, gazed with eagle eye on the wonderful secrets of heaven, and saw, great amongst them, "A woman clothed with the sun, and the moon beneath her feet, and on her head a crown of stars, and she brought forth a man child who was to rule all nations with an iron rod." Thus, throughout, we find her mentioned in connection with Christ and the redemption, just as Eve is mentioned with Adam and the fall. What, then, is the conclusion? That she must have been always free from sin, because nothing could be more opposed to the redemption than sin; for the redemption means a rescuing from sin, a buying back, as it were, from the dominion of Satan.

The foregoing are a few of the many arguments—for we meet them on all sides—which go to show how conformable is the doctrine to reason and revelation. But we now come to a brief consideration of the arguments on which the definition was founded; namely, Tradition, the belief of the faithful, and Sacred Scripture.

As to Tradition. Tradition has come from the Apostles; but

they themselves were too busily engaged in preaching to transmit it in writing, and accordingly we must go to their disciples, the early Fathers and Christian writers, to find the full deposit of apostolic teaching. Nevertheless, we have it on testimony, which, while not clearly established, cannot be denied, that St. Andrew said: "As the first Adam was made of the earth before it was cursed, so the second Adam was formed of Virgin earth which was never cursed." Passing from the age of the Apostles we next come to that of the Fathers and Christian writers, those giants of the Church, whose majestic foreheads flash on to us the light of heaven. No visionaries these, but men whose great minds were developed in the cold, severe philosophy of the pagan school. With one voice they have spoken, and that voice is that Mary is Immaculate. From the school of Alexandria, in its day the centre of the world's philosophy, come the voices of Dionysius and the renowned Origen. Cyprian voices the belief of famous old Carthage. In Milan we hear the eloquent voice of Ambrose. Constantinople hearkens to the golden-mouthed Chrysostom. To Jerome, in the caves of Palestine, "Mary is the cloud of day who never knew darkness." Augustine casts in the full weight of his mighty intellect; while Basil holds the high place of leader whom defenders of the doctrine have gloried to follow. Great and strong as the peal of thunder is the voice of the Fathers and Doctors which has come reverberating down the centuries, not like thunder in its dying between hills and valleys, but gaining strength with time and distance, until to-day that voice re-echoes from the walls of China to the llanos of Peru, from the Rocky Mountains to the distant wash of Australasian seas; for everywhere is the belief strong, vivid, cherished that Mary is Immaculate; and as unceasingly as from the choir of angels goes up the anthem of "Holy Lord God of Hosts," does the salutation "Hail full of grace" ascend from the Catholic heart to Heaven's Immaculate Queen.

Nor are we Catholics of America second to others in our veneration of Mary, for, grand and glorious thought, noble reparation of Catholic instinct, and, mayhap, happy omen of our religious destiny, we offset the unbelief and prejudice of the still doubting millions by keeping the feast of the Immaculate Conception as our national festival.

Of the next argument, the belief of the faithful, it will be necessary to say a few words only. It has what we might call two

phases, the historical and the theological. The former, or historical phase, we can treat of in one sentence; namely, history proves that the doctrine has been believed from the earliest times all over the world. From this arises the second or theological aspect, the Infallibility of the Church, which, in the present case, is a two-edged sword of defence, having what we might call a passive and an active side. By the former, or passive Infallibility, we mean that the faithful as a body can never err in believing, and by the latter, that the Church can never err in teaching; for, if either of these should come to pass, then and there the gates of hell would have prevailed, which, Christ testifying, can never be.

Finally comes the great question, where in Sacred Scripture is it revealed? True, it is not formally stated in Sacred Scripture; for instance, the word "Immaculate" is not used. But those sacred writings are the great spiritual mine into which the deeper and more perseveringly we delve the greater shall be the treasure found. Now theologians are convinced that the words of the Archangel, "Full of grace," were expressive not only of Mary's then sanctity, but were expressive of sanctity never sullied by stain of any kind. They are convinced that to Mary alone, in the fulness of their *mystic* sense, do the words of the Canticle of Canticles apply, where God gazes on her pure soul, and delighted with this His noblest work, says: "As the lily amongst the thorns, so is my beloved amongst the daughters of Jerusalem; my love, my dove, my beautiful one, thou art all fair and there is no spot in thee: my love is one only." And, pursuing this *mystic* sense, we ask, why "*one only*"? Does He not love those who love Him? Did He not love John the Baptist, greater than who, He declared, was not born of woman? Did He not love Peter, when in the fulness of honest love the big-hearted Apostle exclaimed, "Lord, Thou knowest all things, Thou knowest that I love Thee?" And did He not love Mary Magdalen, when He testified that many sins were forgiven her, for she had loved much; when He addressed her by her name as she sat at His feet gazing with love into His countenance; and when, above all, on the first Easter Sunday morning, blinded with tears and distracted with grief, she mistook Him for the gardener, and in the simplicity of her ardent love asked if He had stolen her Lord, and where He had put Him? Yes, these He loved, and loved intensely; but for Mary alone has He the words, "My love is one only"—because she is *all*

fair, and there is *no* spot in her—because she is the Immaculate Conception.

But though great be the mystic testimony of the writer of the Canticles, and the literal testimony of the Evangelist who penned the sublime words of the *Magnificat*, God was not satisfied, but He Himself would bespeak Mary's praises. Nor did He wait the fullness of time for the great mystery of the Incarnation. We must go back in spirit over five thousand years, to the Garden of Eden, the scene of His first dealing with man. The woman, foolishly believing the serpent, takes the fruit and eats and gives to her husband, who also eats. Instantly, the Triune God comes in anger from heaven, upbraids the two miserable beings now trembling before Him, and—what a subject for fear and reflection—mocks them: "Lo! Adam has become as one of us." My brethren, we but little realize how much for us depended on this awful moment. An insult has been offered to Him who for a single offense drove hosts of spirits from heaven, pursued them with thunder and winged lightning through the realms of chaos, until He prostrated them on the burning marl of the deep tract of hell. He is still the same God, without diminution of majesty, without shadow of change. A grievous offense has been committed against Him—how will He act? Verily, my brethren, it was an awful and tremendous moment; the destiny of mankind was trembling in the balance, and the brightest cherub, if asked his opinion, would have declared that it was woe to the human race. But God, in His infinite design, foresaw what no cherub could see; He foresaw the glory of the Incarnation, and the pure soul of Mary, and, accordingly, mercy seasoned justice, or, in figurative Hebrew thought, mercy kissed justice. Still justice being the sternest of the virtues, demands some reparation. No sooner had God upbraided Adam and Eve than He cursed the earth, cast them out amid its briers and thorns, and regretting that He ever made man, went back to His faithful angels. This was, indeed, a humiliating scene for the whole human race. But there is one redeeming event, one which the whole human race should gladly adhere to, but of which, unfortunately, millions are loath to hear. In anger, indeed, He went back to His faithful angels, but of what He did before so doing I have not yet told you all. He turned to the serpent, cursed it, and said: "Because thou hast done this, I will place enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie

in wait for her heel." Harken to the glorious prophecy of the Immaculate Conception, rightly called the first gospel, because the first glad tidings to come from an angry God!

But let this suffice. It is sad that we cannot speak of Mary without being under the necessity of introducing the unquiet tone of controversial voice, and of going thus far to prove what we ourselves have already so lovingly believed. For how, O sweet Mother, as we see you rise from seas of sanctity, "our tainted nature's solitary boast," could we picture you otherwise than with soul Immaculate, purer than foam on central ocean, more beautiful than the morning star which is your emblem—a beauty not of earth but of heaven, and infusing into those who contemplate it love and peace and joy and holy purity. Mary Immaculate! Yes, our Catholic instinct was ahead of reason in telling us so, and we would have believed, had there never been sounded from the city on the hills the trumpet note of an infallible decision. Let us congratulate our Queen on her high privilege, which we know to be the beginning of that union with her Son which has constituted her the realization of every type of female grace and loveliness of the Old Dispensation: of the beauty of Sarah and Rachel; the prudence of Abigail; the chastity of Susanna; the fortitude of the mother of the Machabees, and the heroic virtue of the lily-crowned maiden of the valley of the Bethulia. But human types are altogether inadequate. We look to heaven, and even there we see her above the choirs of angels and archangels, principalities, powers, virtues, dominations and thrones, nay, above the young-eyed cherubim and rapt seraphim, next the throne of God Himself. These are Mary's servants, she their Queen; and, while contemplating her beauty, they gladly own her such. To them, Queen she remains: to us a something dearer, a something more, for by the closest spiritual ties, whose binding was that of God Himself, she is—our Mother. Nor will she forget the occasion, for it was the closing scene in the deep tragedy of the sacred Passion, when our Divine Lord, in a supreme effort of final love, for the moment conquering agony, turned to the beloved Disciple and said: "Son, behold thy mother." Though unborn, we who to-day address her then existed in the mind of God, and we, too, were consecrated her children in the person of the beloved Disciple. And may God be praised for giving us so tender and dear a Mother, and for infusing into our hearts the love of children; for such, O sweet Mary, we feel; else,

whence this unselfish joy at the thought that you are Immaculate, or the confidence with which, when oft the dazzling rays of the Great White Throne would awe us back into our own wretchedness, we still look up and cry for pardon, because we know, we feel, that you are there? With the sweet ways of a mother, lead us, lead us on to Jesus, and from your place beside the throne deign to intercede for us, for we well know that, with the sceptre of intercessory prayer, you rule that sacred realm of all mercy and all love, the Sacred Heart of Jesus.

THIRD SUNDAY OF ADVENT.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

VII. GOD IS THE ONLY TRUE GOD.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

“And other seed fell among thorns, and the thorns growing up with it choked it.”

SYNOPSIS.—Many are the good seeds that have been sown, but little fruit has resulted. There are many good things among the creatures of God, but the only Supreme Good is God. We all strive for the possession of the very best. Now this supreme good should be one—most perfect. Able to deliver from evil and to bestow all good. It must be sought after for itself only. It must satisfy all, must last forever. Therefore we see that money is not the highest good, neither is wealth. Honors and dignities do not satisfy, neither do sensual pleasures. Knowledge and art fill us with pride and vanity. Virtue itself fails to give lasting peace to the troubled heart. Witness King Solomon. God alone fulfils all the requisite conditions for perfect happiness. Therefore we ought to serve Him perfectly. Have we always done this? If not let us begin now and strive to possess Him that is rich in all things.

How many good seeds have I not sown from this place, and how abundantly have I sown the seed of the word of God in your hearts! But where are the fruits? How many good seeds have I still in preparation to lay during the seed-time of this life in the mysterious ground of your hearts! Will they bear fruit? Not "if they fall amongst thorns," if they fall upon hearts which are full of worldly cares, in which eagerness for wealth, in which avarice and covetousness predominate. And oh! what a pity that the hearts of so many of my hearers should be so overgrown with the thorns of temporal cares, with the perpetual longing for the things of this life, that the seed which is sown cannot grow up and bear fruit! Alas, why do you not strive for those things which alone are real, true, and right! There are many good things here below; everything which God has created is good. Heaven is good, the earth is good, the firmament, the elements, all are good; but yet not the true good. Health is good, life is good, and liberty and honorable station; but none of these is the true good. The same may be said of wealth and happiness and freedom from care; of science and reason, and memory and the numerous arts are good, even of virtue itself. They are all good, but not the chief good.

What then is the true good? I reply with the saints: "Why asketh thou me concerning good? One is good, God." (Matt. xix. 17 and Mark x 18.) Yes, God is the only true good, God is the supreme good.

We must strive after this good, we should love it above all things, in the enjoyment of it we shall be blessed now and for evermore. I shall now speak of this good, so as to explain better what God is: I ask your careful attention for we are told: "The devil cometh, and taketh the word out of your hearts, lest believing you should be saved." (Luke viii. 12.)

It is natural for man to wish for what is good; indeed, man is not satisfied to strive merely for that which is good, everyone strives for the possession of the very best.

The pagan philosophers wrangled amongst themselves as to what this supreme good is. This man was of opinion that life is best; another thought it is liberty; a third health; a fourth money; a fifth sensual pleasures; a sixth virtue; a seventh wisdom; briefly there were as many opinions as persons. The most intelligent were unanimous regarding the following points: 1. The supreme good could only be one. 2. The supreme good must contain in itself all per-

fections. 3. It must be sought after for itself alone and for no other reason. 4. It must be capable of delivering from all evil, and of blessing with all good. 5. It must be able to impart itself to all mankind, to be in a manner infinite, so as to satisfy all. 6. Finally it must be of continual duration.

Now, my dear brethren, we shall see if we can find anything upon earth which has all of these requirements.

1. Is it to be found in money and wealth? There are many who say: "Money is the god of this world, money is above everything." But it would be a great mistake if we were to look upon it as the supreme good. For in the first place we do not desire riches on account of gold and silver, which are a shining mass of metal, but because they can satisfy certain desires of the heart. Place a whole bag of money before a hungry person, he cannot enjoy it, a sick person would not become well, an ambitious person would gain no honors, still less would the unchaste satisfy their desires with money. Money is sought for only to procure the means to drive away an evil, or to afford a pleasure. So that wealth does not satisfy us; it rather excites avarice and the desire to have more, bringing worry, restlessness, and discontent in its train. Therefore St. Chrysostom says: "Wealth like poverty must be considered according to the condition of each person. We should not consider a man healthy who suffered continually from thirst, even if he lived in abundance, and dwelt beside rivers and streams; for of what benefit would these waters be if his thirst remained unquenched? It is the same with the rich. We cannot say that those who thirst for more riches are happy." Gold and silver do not make us virtuous; it is possessed by swindlers, usurers and ne'er-do-weals no less than amongst pious and respectable persons. How then can it be the supreme good?

2. Are high offices, dignities and honors the supreme good?

They are not. For honor consists in the esteem which others have for us; it is therefore more in others than in us, and the proverb is only too true when it says: "Honor is with him whom the other honors." So then honor and respect do not make persons better, but they tend to make man proud and haughty. It often happens that the world worships as its idol a person who is not worthy to dwell upon earth, and who is no more a hero than those idols and statues which the pagans worshipped upon their altars. Thirdly, honors and dignities are insufficient to satisfy our desires and aspirations. For we desire to be permanently happy; but honors

and reputation have no stability, and are subject to the humor and discretion of people who are often as inconstant and changeable as a weathercock. How frequently it happens that a few hours destroy the friendship of years! And where does ambition find a limit, when have we honors enough? Alexander possessed half the world, but his ambition was not satisfied. He wept when he heard that there were people on earth who did not acknowledge him as their king. Honors and dignities therefore cannot be the supreme good.

3. What about sensual desires and pleasures? No reasonable person could imagine that they are the highest good, certainly no Christian could. In the first place sensuality degrades men unto the level of the animals, and destroys the order of nature. For instance, nature wishes that the mind as the nobler part of man should rule the body, which is the inferior part. Sensuality, however, subjects the mind to the body and enslaves it to its animal propensities. Secondly, it is foolish to place our whole happiness in that from which we must frequently abstain, if for no other reason than fear of disgrace. Do we not to-day speak of an Epicurus and a Heliogabalus with disgust? They placed their entire happiness in eating and drinking, in obscenity of word and deed. Do we not turn away with aversion from a drunkard? What a disgrace for the unchaste to be found out in their wicked lives!

These sensual pleasures therefore last only a few moments, which are usually followed by a painful repentance, trouble, and dissensions, ensuring enmities, bitter tears, and evils of soul and body. Can then these pleasures and enjoyments be the supreme good?

4. As little can sciences and arts be our supreme good.

For these frequently obscure the mind far more than they educate and perfect it. Many there are who, on account of their learning, become filled with pride, and fall into the greatest errors, sometimes even lose their faith. Besides this we can never bring science or art to the greatest perfection, and the most learned will always have something to learn, even if he lived to be a thousand years old. King Solomon was the wisest of men; but we do not read that his wisdom preserved him from falling deeply into sin.

5. Even virtue itself cannot be called the supreme good. For although it ennobles man and regulates his inclinations, perfects him, and leads him to do good, still it does not raise him above a thousand contrary and sad accidents, with which this life is beset, and

which generally afflict those who strive to live virtuous lives. You see, dear brethren, there is nothing upon earth which answers to all the demands, the sum of which may be considered as the supreme good. No mortal has ever yet been truly contented and happy so long as he pursued earthly things. If earth gave perfect bliss would not the aforesaid Solomon have enjoyed it? For forty years he reigned in peace, splendor, and abundance, and enjoyed all things according to his heart's desire. "I built me houses, and planted vineyards: I made gardens and orchards, I heaped together for myself the wealth of kings and provinces: I made me singing men, and singing women, and the delights of the sons of men, cups and vessels to serve to pour out wine; and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared. Who shall so feast," he exclaims, "and abound with delights as I?" And yet Solomon found no true happiness in all he possessed and enjoyed. "I saw in all things," he continued, "vanity and vexation of mind, and that nothing was lasting under the sun." (Eccles. ii.) Yes, everything upon earth is vain, except one thing, and that is to love God, and to serve Him alone. God only is worthy of our love; He is the supreme, the greatest good; He it is Who comprehends all good in Himself, Who delivers us from all the troubles of this life; and Who alone can satisfy our desires for happiness; Who lives for ever and always, and Who, on account of His infinite kindness, alone deserves to be served. For He is the only true, infinite, everlasting happiness, in the enjoyment of which consists all the joy of heaven, all man's salvation, all the delights of the angels and the saints. God and God alone is the supreme happiness. Where, dear brethren, up to the present, have you sought this supreme good? Perhaps in riches and in unjustly acquired goods; in living in such a way as to imperil your immortal soul? or have you sought it in the pleasures of the table, in sensual and animal desires, and converted to your own use the favorite motto of the worldling which says: "Eat, drink and be merry, for to-morrow we die." Or did you seek the supreme good in honors and dignities, in the praises of men and their favor, or in gorgeous display, and splendor of attire? or was it in art or in some handiwork of which you thought more than you did of the honor and service of God?

If so, then you have unfortunately *lost* the supreme, eternal good! Then have you really forsaken the source of living waters, the

stream from which everything that is good is drawn, and you have dug cisterns for yourselves which leak, and cannot hold refreshing water. Of a truth, dear brethren, none is good but God alone.

Behold, He is there present to everyone! The most exalted, the supreme good is there expressed for all! It is possible for all to possess in reality this supreme good.

"Why dost thou roam about," exclaims St. Anselm, "what seekest thou so carefully that which is best for body and soul elsewhere? Seek the only real good, in which all good is to be found. Hast thou this, then thou hast all things!"

ST. JOHN THE BAPTIST.

BY THE REV. DOM BEDE CAMM, O.S.B., B.A. (OXON).

"Amen, I say to you, there hath not risen among them that are born of women a greater than John the Baptist."—Matt. xi. 11.

SYNOPSIS.—The spirit of Advent is that of St. John Baptist, whom eternal wisdom exalts as the greatest of men. Great indeed in his predestination, in his sanctification while yet unborn in his birth and life, as the first of the hermits and last of the prophets, greater in his death as martyr. But greater yet in his perfect humility, in his entire freedom from jealousy, he rejoices in effacing himself that the glory of Jesus may be made manifest. Thus in his school we may learn to be true disciples of Him who is meek and lowly of heart.

There is no season of the liturgical year more beautiful than this time of preparation which we call Advent. The Church in her offices for this season seems to sum up and concentrate the sighs and the longings of centuries, the sublime outpourings of the prophets, the agonized cries of sin-laden hearts, the divine poetry of the psalmists, the noble aspirations of the souls of the just, all these she weaves together into a magnificent harmony of prayer and longing, prayer for the coming of the deliverer, longing for the hope of Israel, passionate desire for the dawning of the Day-star. And these aspirations of the past culminate and are personified in one sublime austere figure, himself the bridge that links the new order with the old, the last of the prophets and the first of the martyrs, John the Baptist, Precursor of Messias.

And so it is he who is put before us in the Gospels of the last

three Sundays of Advent. It is this mysterious Voice, the Voice of one crying in the desert, which rings in our ears during these weeks of waiting. It is his warning, "Prepare ye the way of the Lord," which is the keynote of the season. And it is therefore fitting that to-day we should direct our attention to him, should study for a while his features, and listen to the lesson of his life.

The text that I have chosen follows immediately after the passage chosen for the Gospel of last Sunday, but then our eyes were fixed, as was just, upon the radiant figure of Mary Immaculate, clothed with the sun, and crowned with her diadem of stars, and the dazzling radiance of her glory blinded us to all besides. But now it is time to return to the subjects proper to this season of penitence and prayer, as Holy Church herself reminds us by not permitting the Octave day of the Immaculate Conception to interfere with the due celebration of the Sunday office.

I.

Let us listen then to the most splendid panegyric ever preached by human lips. For those lips are the same that will one day pronounce the eternal destiny of every living soul, they are moved by the unerring certainty of infallible knowledge, they are a judgment pronounced by the Incarnate God. "Among the sons of woman there hath not arisen a greater than John the Baptist."

Great indeed in his predestination! Called and chosen by divine election to be the forerunner of the longed-for Messiah, the herald of the coming king, the angel of the God of Israel. "Many prophets and kings have desired to see the things which ye see, and have not seen them," are the words of that God, but to John was given the supreme joy of proclaiming his advent, of welcoming him into the world, of testifying to Him in life and in death. Well may the Eastern Church love to paint his figure, as that of an angel, with great wings outspread, for he was indeed the angel whose coming was predicted by Malachias of old.

"Behold I sent my angel, and he shall prepare the way before my face. And presently the Lord whom ye seek, and the angel of the testament whom ye desire, shall come to his temple. Behold, he cometh, saith the Lord of Hosts." (Malach. iii. 1.) To Gabriel it was given but to announce His coming to the Virgin Mother, it was the lot of John to proclaim Him to the world.

Great was he too in his conception. A child of miracle, angel-heralded, well might those who assembled at his birth cry out in awe, "What, think you, shall this child be?"

Like Jeremias of old, he was sanctified in the womb, and months before his birth he began to fulfil his predestined office by proclaiming the advent of Messias. He was thus the first of living creatures to do homage to the Incarnate Saviour, and to the Virgin Mother, who bore Him in her bosom. Blessed indeed in his birth, coming forth into this sin-stained world, cleansed and pure from the taint of Adam's guilt, great in a privilege only second in dignity to the incommunicable glory of the Immaculate Conception. Well might Gabriel declare that "many should rejoice at his birth!" Well might the souls of the aged parents be filled with the joy of the Holy Ghost, well might Elizabeth prophesy, and Zachary break forth into his sublime canticle of praise. For this birth was the dawning of a new epoch, it was the Aurora which heralded the sunrise. "And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to declare His ways. To give knowledge of salvation to his people, unto the remission of their sins. Through the bowels of the mercy of our God, in which the Orient from on High hath visited us. To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace."

Yes, indeed, he was great in his birth, a birth attended by the Queen of Angels and the Lord of Heaven. He was cradled in Mary's arms, and kissed by her Virgin lips, and it was from her we doubt not, that he drank in that passionate devotion to Jesus which was the keynote of his life.

Great was he too in his life. "The child grew, and was strengthened in spirit, and was in the deserts till his manifestation to Israel." How much is hidden in these few simple words! "He grew, and was strengthened in spirit." He had been born sinless, and sinless he lived. His life was no pitiful series of fall and repentance, repentance and fall, as ours too often are: there were none of these sad relapses which ever seem to attend and mar our progress; he simply grew; ever stronger, and ever more closely united to the divine spirit who had made in him His chosen dwelling place. And so, at an age when other children have few thoughts beyond their play or their food, he was driven by that same Holy Spirit into the desert, into those wild and rocky solitudes which it made grown

men tremble even to pass through, that wilderness which was the haunt of wild beasts, and, as men thought, of evil spirits wilder and more terrible than they.

There, far from his aged parents, he lived the eremetical life. Like Elias of old, of whom he was indeed the representative, he lived there alone with God, clad in rough skins, and feeding on locusts and wild honey, for those desolate regions produced neither corn nor oil, nor aught that could sustain life. Thus he became the first of the hermits, the model of the solitary life. And thus, when Benedict of Nursia, fled, as a boy, from the delights of Rome to hide him in the rocky fastnesses of Subiaco, it was to the great Precursor of our Lord that he turned his eyes, and chose him as his model and his patron in the hardest and most extraordinary of all forms of the Christian life.

Thus, though sustained by sin, though a Virgin in body and soul, St. John the Baptist from his earliest childhood led the most austere of penitential lives. "John came neither eating nor drinking," says our Blessed Lord—his life was one long fast; his clothing was not "the soft raiment" of the courtier, for he was to be the herald of a crucified King.

Great too was the Baptist as Prophet. This was no "reed shaken by the wind," no time-serving flatterer of men's vices, no respecter of persons. The last of the prophets, he was worthy of his spiritual ancestry, worthy of the stern Thesbite, his prototype, worthy of the martyred Isaias, of Daniel and Eliseus, who shrank not before kings, of Jeremias, whose words of warning and of woe echoed through the palaces of Jerusalem, of Micheas and Zacharias and a hundred more. Stern and austere figures, they had confronted unflinchingly the wrath of an apostate people and the threats of wicked kings, and the Baptist surpassed them all. Never for a moment, when the time had come, and the call to go forth sounded in his ears, did he spare the sinner or shrink before the great. True to his divine vocation, he delivered unceasingly the message entrusted to him, the message of warning, the exhortation to penance, the call for a change of life.

"Ye offspring of vipers," thus he addresses his hearers, "who hath showed you to flee from the wrath to come?" "Bring forth therefore worthy fruits of penance. For now the axe is laid to the root of the tree. Every tree therefore that beareth not good fruit shall be cut down and cast into the fire."

And so with the different sections of his penitents, the grasping tax gatherer, the coarse and violent soldier, the hypocritical pharisee; their wounds are laid bare in all their ugliness, the advice given is absolutely frank and fearless. Truly a great preacher of justice! Well may Jesus proclaim him "more than a prophet."

And this fearless rebuke of vice won him the martyr's crown! No "reed shaken by the wind" was he. Unmoved either by Herod's favors or by the hatred of Herodias, he persisted in his calm, stern warning to the guilty monarch, until his witness to justice and purity was sealed by his blood. In England fifteen centuries later, a holy Bishop, called by his name, and strengthened by his example, bore a like witness before another Herod and fell a victim to the vengeance of a new Herodias. It was not for nothing that Blessed John Fisher, Bishop of Rochester, had kept upon the altar of his private chapel a representation of the Baptist's severed head. It was by daily contemplation of the life of the Precursor that he too was strengthened in his conflict, and won grace to follow in the Baptist's steps. How great is an example which thus lives on through the ages, and bears fruit in generation after generation of heroic souls! Truly was it said of the Precursor, "he shall go before Him in the spirit and power of Elias."

II.

And if St. John Baptist was great by all these titles, he was greater yet by his extraordinary humility.

"He that humbleth himself shall be exalted," is the divine decree, and no one ever, surely, save the lowly Queen of Angels, was so humble as St. John. Think for a moment of his position. A great prophet, a mighty preacher, a power unequalled over the souls and consciences of men, he drew daily ever greater crowds out into the desert to hang upon his lips. They flocked from the Holy City, even the haughty priests trembled at his voice, and asked what they should do to be saved. "Then went out to him," says St. Matthew, "Jerusalem, and all Judea, and all the country about Jordan, and were baptized by him in the Jordan, confessing their sins." But more than this, there went forth to him a solemn deputation from the Sanhedrin to inquire if he were indeed the long-expected Messiah. It would seem that they were prepared to recognize him as such, at any rate men's hearts were strangely moved, and he could have

done what he would with the crowds. But not for a moment does he hesitate. He utterly disclaims the idea. He is neither the Christ, nor Elias, nor the Prophet foretold by Moses. Mark that in his humility he will not even give himself the title which our Lord Himself applied to him. "Amen, I say to you, Elias hath come already." Not for him to compare himself to the immortal prophet of Israel. He is but a Voice crying in the wilderness, the humble herald of the King who is at hand.

Far from wishing to attract his converts to himself, he is forever pointing them on to another. He is never tired of telling them that he is but the servant, the messenger, that there is one at hand whose shoe-latchet he is unworthy to unloose, one to whom the allegiance of all hearts is due, who should baptize with elements far different than Jordan water, even with the Holy Ghost and with fire!

And when Christ comes to him, amid the crowds, and humbly begs for baptism at his hands, who shall describe the awe-struck wonder of his humble forerunner? "Lord, I have needs to be baptized of Thee, and comest *Thou to me!*" Only the gentle, reiterated command can make him fulfil an office which fills his lowly heart with confusion. And then when the rite is completed, and the heaven above is opened, and the wondrous vision vouchsafed, his joy knows neither measure nor restraint, and he proclaims to all men that this is indeed Messiah.

And yet he rises to even greater heights than this. Was ever soul so utterly free from the slightest taint of jealousy, the smallest atom of self-love? He had been surrounded by crowds and followed about by ardent bands of disciples, and lo! he finds himself deserted and forgotten. The thousands who were wont to hail him as their prophet and their guide have forsaken him for another, and his glory is eclipsed. Nor are there wanting a few faithful souls, who clinging to him still with jealous love, would fain awaken his resentment against the new prophet. "Behold he baptizeth," they indignantly complain (he has usurped thy special office), "and all men come to him." It was the complaint made by the high priests later, "the whole world had gone after Him." Yes, the Master knows it, and he rejoices at it (and this it is perhaps that makes his disciples all the more bitter in their zeal. If he will have no regard for his own renown they will vindicate it for him). "Did I not tell you," he says, "that I am not the Christ, but merely sent before Him. It is right, it is just, it is the will of God." Yes,

it is the will of God, and that is all St. John has ever cared for, it is the will of God, and its accomplishment fills him with joy. "He must increase, and I must decrease." "Oh, children, will you never understand? I am but the friend of the bridegroom, who have stood long in the cold night waiting, straining my ears for the sound of the bridegroom's voice, and now at last he has come, and I rejoice to hear His Voice, I glory in His triumphs, I have fulfilled my humble task, which was but to bear witness to His advent." "This my joy, therefore, is fulfilled." "He must increase and I must decrease!" What wonderful words are these!

How few there are who can welcome self-effacement, oblivion, desertion like St. John. Well might our Lord proclaim him as the greatest among the sons of women. Nor were they the expression of a transitory moment of heroism, an impulse of self-sacrifice soon regretted and recalled. On the contrary St. John does all he can to efface himself from the eyes and memory of men. His two most beloved disciples, Andrew and John (if indeed it was St. John), he takes care to hand over to our Lord. "Behold the Lamb of God," he says to them, and they know him too well to doubt the meaning of the gesture and the look which accompany these pregnant words. And so they, too, as John intended they should, follow after Jesus, and are numbered henceforth among the disciples of the Nazarene.

Still there are some who cling to him obstinately, and grudge the homage paid to the new Teacher. John takes the best possible steps to convince them, he sends them to Jesus. He knows that the sight of Him, the wondrous words that flow from His lips, the sublime works of mercy wrought by His Sacred Hands will convince them, as nothing else can. And so, as he cannot take them himself, for he is in prison, he sends them to Jesus, that they may put to Him their questions, and may be satisfied from His own mouth that He is indeed the Way, the Truth, and the Life.

Such, my brethren, was the heroic life the Church proposes for our study during this sacred season. Blessed indeed are we if become the true disciples of the Baptist, for he will pass us on, as he did Andrew and John and many another of old, to the company of Jesus, and it is in his school that we shall best learn the rudiments of that lesson which our Lord came down from heaven to teach: "*Discite a me quia mitis sum et humilis corde*"—"learn of me, for I am meek and humble of heart, and ye shall find rest for your souls."

FOURTH SUNDAY OF ADVENT.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

VIII. HEAVEN, ANGELS, EARTH.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"And all the people when they saw it gave praise to God."—Luke xviii. 43.

SYNOPSIS.—*The people seeing the cure of the blind man praised God. But the creation of the world is a still greater miracle. God created heaven and earth. What is heaven? Answer of St. Augustine. In this place God put the angels. There were nine classes of these heavenly spirits. At times they have taken the form of a body, and have appeared on earth. Many by pride fell away from God and were cast out. God has spared us even after many sins. I shall sin no more. God created the earth, then by His word made "light and separated it from darkness." There will be another separation at the last day. What side shall I be on? Join then with all creatures and praise and glorify God here on earth, and you will merit to be with Him throughout eternity.*

Wonderful! The people who accompanied our divine Saviour, saw this one miracle, a blind man restored to sight at the words, "Receive thy sight," and they immediately glorified and praised almighty God. And you, who beheld in the previous instructions not only one miracle, but as many as there are centuries upon the earth, by the light of faith through that all-powerful word: "Let there be," and you who are the faithful have perhaps not spoken one word of praise and thanks to the Almighty. When the six eldest Machabee brothers had suffered death according to the law, and the youngest was being led to the block, his pious mother fearing that the sight of his six slain brothers might intimidate him, and cause him to comply with the law, said to her little son: "My son, I beseech thee, look upon heaven and earth, and all that is in them, and consider that God made them out of nothing, and mankind also; so thou shalt not fear this tormentor." (II. Mach. vii. 28.) Heaven and earth is the work of God, He made them out of nothing, but He did not make them all at once. He could have done so, because

He is omnipotent, but He did not so wish. For this reason He accomplished His work in six spaces of time, which in the Holy Scripture is described as "days." As the history of the creation as written down by Moses, under the direction of the Holy Ghost in the Book of Genesis, is very instructive and wholesome for us, we will study it in the succeeding lectures, and with this aim we will to-day take as the subject of our consideration

I.

THE WORK OF THE FIRST DAY OF CREATION.

"In the beginning God created heaven and earth." Thus does the author of sacred history begin, and thereby teaches us that before all things God created heaven.

We may now ask the question as to what is understood by this heaven?

St. Augustine and St. Gregory understand thereby that place where God is enthroned in His glory, also that place where no tears are shed, no sorrow is known, no suffering felt, no death is found, only inexpressible delight, incomprehensible bliss and everlasting life. God created this place first of all, and arranged it as the dwelling place of those creatures we call angels, and who were called into existence at the same time that heaven was created. Certainly Moses says nothing of their creation, but his silence is easily explained. Apart from the fact that he only wished to relate the creation of the visible world, he might, as St. Thomas Aquinas believes, not have mentioned the angels here for the reason that he feared the people of Israel, whose inclination for idol worship he felt, would possibly lead them to a superstitious adoration of those angelic beings. That, however, Moses knew of the existence of the angels is apparent because he frequently remembered them. The Jews too believed for the most part that there were angels, and their belief was in nowise erroneous, for Christ the Lord did not describe it as false, on the contrary He Himself often spoke about the angels. Thus we Christians believe that there were angels, and a great number of them. Holy Scripture teaches us this distinctly; it mentions nine classes which we know under the name of the nine choirs of blessed spirits, and they are called angels, archangels, powers, principalities, dominions, sovereignties,

thrones, cherubim and seraphim. The names indicate an order of precedence amongst them; at the same time no matter how they may differ in rank they have all one and the same nature. All angels are spirits, therefore have no body. But you will say: Did not angels appear in human form to Abraham, Jacob, Lot, Tobias, the Blessed Virgin, the shepherds on the plains of Bethlehem, to St. Joseph, to the women at the tomb of Jesus, to St. Peter in the dungeon and to many others?

Certainly, but these forms were not natural to them, not their own, they had only taken them for a time so as to associate visibly with the people to whom God had sent them. This is what the archangel Raphael himself says to the two Tobias: "I seemed indeed to eat and drink with you; but I use an invisible meat and drink. It is time therefore that I return to Him that sent me." (Tob. xii. 18). The angels are then spirits, pure spirits without a body, but they have reason and free will. In this respect they are far superior to the soul of man. They are then the most beautiful, most exalted, and most superior creatures, and for this reason God has endowed them with numerous natural and supernatural spiritual gifts. Unfortunately for many of them this superiority was a source of arrogance and pride. Lucifer, at the head of a great part of the heavenly hosts, rebelled against God and said: "I will ascend above the height of the clouds; I will be like the most High." (Is. xiv. 13.)

Alas! how deeply they have fallen who wished to ascend so high! They were thrust out of heaven, and cast into the deepest abyss, into hell. This fall of the rebellious angels is described for us by St. John in his secret revelations. "And there was a great battle in heaven;" he says, "Michael and his angels fought with the dragon; and the dragon fought, and his angels, and they prevailed not, neither was their place found any more in heaven. And that great dragon was cast out, the old serpent, who is called the devil, and Satan." (Apoc. xii. 7-9.)

So then pride, this single sin made so many thousands of angels unhappy, everlasting miserable. O if we would just think: Miserable creature, dust that I am, I have sinned against God countless times, have sinned not only in thought as the angels did, but in word and in deed. How often could not God have sent his angels to me, to cast me to the evil spirits! I am not worthy that the earth should bear me! And yet God still permits me to live, He has

pity on me, gives me opportunities to repent of my sins, holds out His hand to me, to draw me away from the abyss, and to put me in that place which has become empty by the fall of the rebellious angels! Should I not love so good a God from now on? Should I ever again offend so good a God? Woe is me if I misuse this boundless patience and compassion, and if all God's goodness is lost upon me! But no, like the archangel Michael I will combat and fight against those who incite me to rebel against God by sin. Who is like unto God? May this cry of the good faithful angel be my password also in the combat. If the splendor of earthly treasures dazzles and enthralls me I will cry out: Who is like unto God? If quickly fading beauty attracts me, if vanity and pride steal into my heart and cause me to desire empty honors, if sensuality offers me its poisonous cup, then will I cry: Who is like unto God? Yes, my dear Christians, take this exalted word of the faith: Who is like unto God? take it as a shield upon which all the darts of the tempter will fall harmlessly. In the midst of the mire of worldly destruction you will be as pure as an angel, and you will remain unconsumed amidst the fire of the passions, like the three Hebrew youths in the fiery furnace. We will now pass on to the second work of the first day of creation.

II.

In the beginning it says: God created the earth, *i.e.*, that globe upon which we men live. This had not in the beginning the form and arrangement which we now behold. Holy Scripture says: "And the earth was void and empty, and darkness was upon the face of the deep."

There was at that time upon it neither man nor animal, mountain nor valley, trees nor plants, nor anything whatever. All was chaos, a mixing up of all things without either order or form, and everything was enveloped in an impenetrable darkness. Holy Scripture gives us to understand thereby that the earth was not beautiful and fruitful of its own accord, but that the riches with which it is adorned came from an invisible hand. It teaches us who this invisible dispenser is, when it narrates the following: "And the spirit of God moved over the waters." Like a bird that spreads its wings over its eggs to keep them warm, to give them life, did the Holy Spirit warm the stiff and dead elements to civili-

zation, and vivify them with fruitfulness. For this reason there now began the separation of the elements. And God said: "Let there be light." And light was made. With these omnipotent words the Creator loosened the most subtle of all the elements from the mass, and produced light. Therefore Holy Writ says: "And God divided the light from the darkness. And he called the light Day, and the darkness Night." At this moment, as the holy Fathers think, took place the separation of the angels in heaven, the rebellious ones being cast into utter darkness. Once more, dear brethren, will God undertake a separation of this kind, another dividing, when He will separate through His angels the wheat from the chaff, the just from the sinner, the pious from the ungodly. Then shall he place the former on His right, the latter on His left, then shall He receive the former into heaven and into eternal light, but the latter He will thrust into hell and into everlasting darkness. Let each one ask himself: "If this separation were to take place now with which company should I be found according to my conscience? Amongst the elect, the children of light, or amongst the reprobate, the spirits of infernal darkness? Remember one thing: "If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be." (Eccles. xi. 3.) As you will one day die, either good or bad, so will you remain for all eternity. "And there was evening and morning one day," that is to say, the first of the creation of the world.

You have now heard how God created the world in the beginning, you have beheld a new miracle; you have seen heaven and earth, day and night come into existence. Ought you not, therefore, to praise, glorify, and extol God? Listen! Heaven and earth cry out to you and say: *Ipse fecit nos*: "He hath made us." Therefore praise and glorify, not heaven and earth, or what they contain, but Him alone who created both, otherwise you will one day forfeit both, the earth by death, and heaven by guilt, and you will be cast eternally by God into the abyss of hell.

PENANCE, A PREPARATION FOR CHRIST'S COMING.

BY THE REV. FRANCIS P. DUFFY, DUNWOODIE, N. Y.

"Prepare ye the way of the Lord, make straight His paths."

SYNOPSIS.—The intention of this sermon is to stir people up to going to confession in preparation for the feast of Christmas. The method is to give a running commentary on John the Baptist sermon, applying it to present circumstances.

Introduction.

- A. Christ's first coming. Preparation of Innocence. Examples: 1. Mary; 2. Joseph; 3. Shepherds; 4. Magi; 5. Baptist.
- B. Christ's public coming. Preparation of penance. John's mission, 1. To prepare sinners; 2. By preaching of penance.

Application.

- A. John Baptist and priest.
- B. People the same yet.
- C. Obstacles the same, 1. Mountains: unchristian ideals and actual sins; 2. Valleys: sloth and despondency; 3. Crooked ways: lack of honesty with self and God; 4. Rough Places: peculiarities.
- D. The coming of Christ, 1. In grace; 2. In memory; 3. In Holy Communion; 4. Judgment.
- E. Preparation, 1. We are now unprepared for His coming in many ways; 2. Objections: a. Faith of itself insufficient; b. Must not rely too much on gentleness of Christ; 3. Fear and sorrow before pardon and peace; 4. Motives of fear; 5. Motives for consolation; a. Christ's desire to save; b. Striving now to make a way to us; c. Desires to be united with us in Holy Communion; d. Preparation made easy by Sacrament of Penance.
- F. Conclusion, joy and longing with which we may look forward to His coming.

At the first coming of the Son of God among men, the preparation of the world, or that small portion of it, which was then to receive Him, was made by Himself directly. When we consider the character of the persons whom He predestined and prepared for the duty of receiving Him on His entrance into the world, we must be struck with the fact that it is by innocence, by simplicity, by sinlessness that man is best fitted for intercourse with Divinity. The woman whom He chose out of all the world to be His mother was prepared for her high vocation by sinlessness, surpassing that of the angels about His throne; her spouse and protector, St. Joseph, was chosen for his purity and righteousness; the announcement of His coming was made by miraculous means to kindly, humble shepherds, who were as guiltless as the gentle animals they tended, and to the grave and high-minded Magi, whose souls were purged

of duplicity and worldliness by the contemplation of eternal truths. The Precursor, too, this same John whose words we have just now heard, was sanctified by the Lord Himself, while both were yet in the womb, and grew up far from the haunts of wickedness and vice, preparing himself for his appointed work, "and he was in the deserts until the day of his manifestation to Israel."

The day of that manifestation was now at hand. The happy, quiet years which Christ spent in the sinless home at Nazareth were now at an end. His pleasure was to dwell with the virtuous, but He had come to seek and to save those who were lost. But before He made His public manifestation of Himself He sent John the Baptist to prepare the minds and hearts of men to receive Him, and accept His dominion over them. It could be no longer a preparation of innocence, it was precisely because men had gone so far astray into sin that He was come among them.

Those who wore simple-hearted, and occupied with the desire of pleasing God and saving their souls would receive Him gladly. But the world was full of men who were in no state of mind to receive His teachings or acknowledge His mission. It was to such that John was sent—to Pharisees, filled with self-conceit and satisfaction with themselves, to men whose ideals were all of national glory or personal wealth, to rude soldiers and grasping merchants, and to the crowd of men to whom salvation was a concern which entered little into daily life. The work of John was to call such men to penance, to make them stop a moment in their careless or sinful courses, and take thought of their souls, to purify them with fear and soften them with sorrow, and put them in such a state of mind that when the Lord should come among them they should be able to recognize that they were poor and miserable and blind, and naked, and had need of a Saviour to redeem them from their sins and point out the way of salvation.

And so, my brethren, with each succeeding year on this Sunday before the anniversary of our Lord's coming into the world, Holy Church by this Gospel confides to each of her priests the office of John the Baptist, to stir up your hearts to repentance in preparation for the coming of the Lord. It is with the world to-day just as it was in the days of John, the effects of Christ's coming are indeed made evident in the world in countless ways, but the nature of the human heart is not changed. When Christ wishes to come in to you and take up His abode in your hearts He finds the same

obstacles which opposed Him then, the same hills and marshes, the same devious ways and stony paths.

And it is our duty to prepare the way for His coming, to throw down the hills and fill up the low places, and straighten and smooth the path for the feet of Him who bears to us the tidings of good things. The application of the comparison is not hard to make. Have we not built up mountains between our souls and God, the lusts of the flesh, and the greed of gold, and the pride of life, mountains of wrong ideals, and illicit desires and actual transgressions? Do we not make the road of salvation hard to travel because it is blocked with barriers of our own making? Nay; do we not often build the hills of wickedness over our heads, and creep into darkened caves within them in the hope of shutting our eyes from the sight of God and our ears from the voice of conscience?

And the valley is the swamp of sloth, of spiritual laziness, of carelessness concerning the things which pertain to eternal life, of contentment with low spiritual ideals, or discouragement about the possibility of doing any better. From one reason or another we go on from day to day with little desire for improvement or with weak and ineffectual resolves, until we get to love the lowland winding paths we have chosen, and are loth to bestir ourselves to throw down the hills and fill up the moors to make a level road for the feet of God to tread. And the crooked ways, who can estimate the crooked ways of his soul? The turnings and twistings, the habits of self-pity and self-deception and self-excuse, the refusal to come right out like a man and acknowledge a fault, the compromises with the world and its spirit, the total lack of honesty with conscience or with God. How can God deal with a man who will not be honest and straightforward with Him? How can Christ come to one who is continually dodging the opportunity of meeting Him? How can he save one who does not know exactly whether he wishes or needs to be saved?

And we are called upon moreover to be generous with Christ, to smooth the way for His coming, to trim off from our character those peculiarities and angularities which make us hard to get on with, and which lessen the work of Christ in our souls.

Now, my brethren, just as Isaias in his day, and John the Baptist in his, called upon all to prepare themselves thus for the coming of the Lord, so Holy Church now calls on each one of us at this season to make ready, for the Kingdom of God is at hand. Unto

each one of us the Lord Jesus Christ cometh, and in various ways: 1st. By the communication of His spirit through the working of the Holy Spirit in our souls; 2nd. By the remembrance of His past coming renewed in us through the feasts of Holy Church, and the words of Holy Gospel; 3d. In a more intimate manner by his presence in the Holy Sacrament of the altar; and finally, on that dread day when He will come in glory to judge the living and the dead. In these ways he comes and we must prepare to meet him. Thrice he comes in mercy and once in justice. He is coming to us in various ways during this week on which we now enter. To all of us he comes in grace, to all in the memories of Christmas Day, to many in the banquet of His Sacred Body and Blood, to some perhaps, ere the week is passed, in the dread coming of judgment.

And for all these comings our preparation is necessary, necessary to-day as it was in the days of John the Baptist. "Do penance," repent of your sins, cast off the old man and put on the new. Turn your minds from the things of the world to the things of God, that you may see the salvation of God. Who is there among you now that does not need to repent for actual, perhaps grievous sins? How many are there here whose aim in life it is to level the mountains and fill up the valleys, and make straight and plain the way which leads them to Christ and Christ to them? How many are anxious for the coming of His spirit of love and meekness and self-sacrifice? How many even appreciate these qualities of Christ sufficiently to enter into the fulness of the spirit of Christmas Day? How many are now prepared to welcome His coming into their hearts in Holy Communion? And, God spare us all, my people, how many of us could consider ourselves fit to face Him if He ever were to call us now along His road of death, which leads so straight and swift and sure to His majestic and terrible Presence as He sits on the Great White Throne of Judgment?

"Prepare ye the way of the Lord, make straight His path." Make your way to God now while you may do it for yourselves and find Him loving and kind; do not leave the way to the meeting to be made for the first time by the agency of death, and do not flatter yourselves that the way is all prepared because you are of the household of His Church. John said in this same sermon: "Do not venture to say among yourselves: we have Abraham for our father. For I say to you that God is able of these stones to raise up children to Abraham." It is not sufficient that we are Catholics, we must

bring forth worthy fruits of penance if we would not be cut down and cast into the fire.

It seems hard when we consider the character of Christ and the memories of Christmas Day to think that such severe and rugged preaching should be then or now a fitting prelude to His coming. Who was more gentle than He? Who more considerate? Who more forgiving? But be not deceived. The Baptist says: "His fan is in His hand, and He will cleanse His floor, and will gather the wheat into His barn, but the chaff He will burn with unquenchable fire." Christ was gentle and forgiving to those who came to Him broken and penitent and filled with the desire to turn away from their evil course, but none could be more severe than He on sinners who remained self-satisfied in their sins. The Baptist's mission was to stir men up to the sense of sin and the need of salvation, so that they would be ready for the gentle healing and kind encouragement of the Lamb of God, who taketh all sins away. John's preaching was as the voice of conscience after sin, direct and uncompromising, menacing and terrible; Christ's ministry—I have no need to describe it—you have all experienced it in the Sacrament of Penance—the soothing, the consolation, the strengthening, the confidence in the power of His kindly arms, the sweet sorrow which floods the soul, the mingled regrets and resolves which crowd into that hour of reconciliation and love.

And so, my people, if I seem to speak harsh things to you now, at a time when the whole land is filled with the anticipated joys of Christmas festivities, it is in order that such as need it may seek and find the gracious forgiveness of the dear Lord Jesus Christ. We cannot spend a really happy Christmas unless we feel that we are in the favor of Christ. Christmas brings no mirth to one who is in sin; its festivities are a delusion and a sham if the devil be brought to the feasting. If you be in sin then on Christmas Day, leave joy to the innocent children; you have no part in it, you dare not rejoice over the coming of the Lord if you reject His graces. Go aside rather and mourn lest the Lord should come to you in reality and winnow you as chaff from the threshing floor of the world.

But remember, and remember for your consolation and hope, that it is not the will of Christ that He should come to us in wrath. He is not to blame if our meeting with Him is delayed until the day of mercy is past. Why, He is trying to come into your souls now,

even as I speak to you. As my poor words resound in your ears, the dear Christ is working away in spite of sweat and blood, of thorn-pierced Head and bruised Feet, working with His own Sacred Hands to open up the road between Him and you. If you are frightened by the rugged words of the Baptist, let your hearts be moved and consoled at the sound of the voice of the Good Shepherd coming over the moors to find His lost sheep.

He is trying to reach you by His Grace in order that He may be united to you in the closest union in the Holy Sacrament of the altar. Listen then to His pleadings. Accept His proffered graces. Prepare the path to your hearts. "Behold the Bridegroom cometh. Let us go forth to meet him." Sweep your house clean with the broom of penance, garnish it with good works of charity to the poor and then with love and confidence invite the Lord Jesus to take up His abode with you.

"Prepare the way of the Lord, make straight His paths." Oh! He has made it so easy for us to do it by His grace-giving tribunal of Penance. When a man comes into the church and casts himself at the feet of Christ here present on the altar and prays: "Have mercy on me, for I am a sinful man, O Lord," the mountains of sin are thrown down; and when with clear vision he looks up to God and makes a sincere resolution to amend his life, the valley of indifference and despondency is filled up; and then when he makes honest acknowledgment of his sins, the crooked ways are made straight, and the path is opened for the coming of the Lord. Blessed is such a man, for to such the Christ will come. The indwelling of the Holy Spirit is his, and the fulness of the joy of Christmas Day is his, and the very Bodily Presence of the Lord Jesus Christ is his, and the hope of the blessed coming of the Lord in eternity abides with him to renew from day to day the joys of Christmastide. Such a one can look forward with the Church with longing and hope for the coming of the Lord. "O Daystar, Brightness of Eternal Light and Sun of Justice, come and shine on us sitting in darkness and the shadow of death; O Emmanuel, our King and Lawgiver, the Desired of Peoples and their Saviour, come and save us, O Lord our God."

THE NATIVITY OF OUR LORD.

THE EXAMPLE OF THE SHEPHERDS.

BY THE VERY REV. F. C. DOYLE, O.S.B., GREAT MALVERN, ENGLAND.

"Let us go over to Bethlehem, and let us see this word that is come to pass which the Lord has showed us."—St. Luke ii. 15.

SUMMARY.—*The return of the Christmas festival brings to our minds all the events which the feast commemorates. We are with the Shepherds; we hear the glad tidings; we go over with the Shepherds to Bethlehem. This act of theirs manifests to us their virtues, faith, confidence, love. Proposition. Let us study these virtues, for we need them in this age.*

I.—I. FAITH. In the angel. In the message which he brought. In the Saviour whom he announced.

2. CONFIDENCE. In the angel; by leaving their flocks which they felt sure would be quite safe under his guardianship. In the infant Saviour, who came not as an avenger as He was to Adam, to the sinners before the deluge, to the inhabitants of the cities of the plain; nor as a God of majesty such as He appeared to Moses; but as a child inviting confidence.

3. LOVE. Besides faith and confidence, the Shepherds' action in going to Bethlehem shows us their love. This is seen in their promptitude of action, in that of St. Peter, and in that of St. Mary Magdalene.

II.—OUR NEED OF THESE VIRTUES.

1.—FAITH. The Church is to us what the angel was to the Shepherds—a messenger from God. As they had to undergo a test of their faith when they beheld an infant lying in a manger; so we have to undergo a similar test in presence of the Blessed Sacrament, and in the teaching of the Church.

2.—CONFIDENCE. In the ministers of the Church who hold in our regard the place of God. In their guidance. In their teaching.

3.—LOVE. If we have this faith and this confidence, the outcome of these virtues will be love for God, for the Church and for the Church's ministers.

CONCLUSION. *Exercise your faith by belief in the Eucharist, and by belief in the Church and in her ministers. Your confidence by trusting in Him when you receive the Eucharist, in Him, who, in order to inspire this confidence, has laid aside His majesty and His power to assume the lowliness and the helplessness of our human nature. Your love by action, that is to say, by observing God's laws, living soberly, justly, and piously in this world that you may receive His blessing which will enable you to persevere to the end.*

The return of the great Christmas festival once more carries our minds back through the centuries, and in the twinkling of an eye sets us down in the very midst of the events which it

commemorates. In imagination we are on the plains below Bethlehem; we are among the flocks guarded by the vigilant shepherds; we look up into the starlit sky; then our eye is caught by the lights of the little town seated on its limestone ridge; we hear the angelic choir singing: *Glory to God on High, Peace to Men of Good Will*, and the glad tidings that a Saviour is born. What are our first words? What is the first act that suggests itself to us when their message falls upon our ears? It is to say what the shepherds said, and to do what the shepherds did: "Let us go over to Bethlehem and let us see this word that is come to pass, which the Lord has showed to us."

In this prompt compliance with the directions given by the angel, these simple-minded men manifest to us their faith, their confidence and their love, virtues most necessary for us in this age of unbelief, of distrust and of callous indifference to all that God has done to save men.

(1) Like the great bulk of the Jewish people, these shepherds, though uneducated, unlettered men, had imbibed from their teachers the popular idea current in their nation concerning the deliverer, the Messiah that should be sent of God. He was to be a mighty prince of the house of David; wiser than Solomon; more valiant than his illustrious ancestor; a leader of men; one who should draw the sword, and, rallying round him the manhood of Judea, should march to victory over its foes, bursting asunder the shackles that held their land subject to its conquerors, and setting up the Jews as the dominant people of the world. How rudely were all these notions shattered! On them had been built up the popular conception of Jewish power, greatness and glory, an air-built fabric which the words of the angelic messenger smote as with the hammer of Thor, and brought crashing to the earth in widespread ruin and confusion. What had he said? "Though this day there is born to you the Christ, the Lord, you shall find the infant wrapped in swaddling clothes and laid in a manger." Did they indignantly reject his words, and question his statement so subversive of all their preconceived notions? Did they say: "Let us go and let us see whether this is true or not?" No; they had faith; they accepted his statement as an accomplished fact; their first words were: "Let us go and see this word that *has come to pass*." They straightway turned their faces to Bethlehem and went to feast their eyes on the vision of the newly-born

Saviour. They climbed the slopes; they entered the little town, now thronged with all the scions of the family of David assembled for enrollment in accordance with the Emperor's edict; they discovered the place where the Virgin had found shelter and where the Messiah was born. This was not the chief mansion of the town, nor the caravanserai where strangers usually found a lodging, but a cave on the outskirts of Bethlehem. They entered it, and by the dim light of a lantern, which revealed the nature of the place and the use to which it had been adapted, they found the new-born infant wrapped in swathing bands and lying in a manger. Bending over the helpless little child, they beheld the youthful mother clothed in all the virginal beauty and modesty of the immaculate one, and the humble artisan, the child's reputed father, gazing with adoring love upon Him for whose coming the prophets and all the just men of old time had longed and prayed. There was naught in these lowly surroundings to point out the great leader, the Redeemer promised in the Garden of Eden by the mouth of God Himself. But they had heard the word: "This day is born to you a Saviour, who is the Christ, the Lord, in the City of David." They questioned not, nor doubted. They believed. This is their faith.

(2) That faith filled their hearts with unbounded confidence or trust both in the angel who brought them the glad tidings and in the Messiah, now lying before them in the form of a feeble infant. They confided or trusted in the angel and they gave proof of their trust by leaving their flocks on the plain below Bethlehem, while they went in search of the Savior. They felt perfectly certain that no harm could befall their sheep, since they, the guardians, had received from the heavenly visitant an order to do as they had done: "You shall find the infant wrapped in swaddling clothes." Consequently, they obeyed, fully assured that the blessed spirits, whose chief had spoken with them, were hovering over them in the sky, now reddening with the glow of the swiftly approaching dawn, and spreading over them their protecting wings. When, after discovering the cave, they entered it and knelt before that little babe, whom their faith proclaimed to be the incarnate God, their confidence in the angel went forth also to the lovely and helpless child whom they adored as the Saviour that should redeem the world. There before them lay their Creator, their God. Not now as the great Jehovah of whom

they had heard when, on the Sabbath, the Scriptures were read to them; not as the angry God who, on account of Adam's transgression, had driven both him and his guilty partner from the earthly paradise, who had afterwards, by the great deluge, blotted out their guilty descendants; who had later on rained down fire from heaven on the accursed cities of the plain; who had spoken to Moses amid the lightning flash and the thunder roll of Sinai; no, not in this character of the great Almighty One, but as a helpless little child inviting and eliciting confidence, because clothed in their flesh, a child of their own nation, with a human heart beating in his bosom, a heart that could feel for and love them. Therefore, the confidence which they had shown in the angel who brought them the tidings of the Saviour's birth went out increased a thousandfold to the Christ that had come to instruct and to save.

(3) The action of the shepherds "in going over to Bethlehem," besides manifesting to us their faith and their confidence both in the angel and in the newly-born Christ, is an evident proof also of their love. For belief or faith in anyone in whom we put it, and entire confidence in Him in consequence of that belief, engender love. Now, how does this love show itself? It shows itself in the promptitude with which it turns to and deserves to be united with the object of its passion. Behold this promptitude in the shepherds, for it is a proof of their love. No sooner had they given their belief to the words of the angel and put their confidence in Him, than they at once turned their belief and their confidence into action: "Let us go over to Bethlehem." We see the same result in the action of St. Peter and of Mary Magdalene. After our Lord's resurrection Jesus stood upon the shore of the Galilean Sea, in the waters of which the apostles had been fruitlessly fishing all during the preceding night. Addressing them, Jesus said: "Cast the net on the right side of the ship." They obeyed His word and then they were unable to draw the net to the shore, by reason of the multitude of fish enclosed in it. Thereupon John said to Peter: "It is the Lord!" Then Peter, who believed and trusted in his Master, could not wait till the vessel had reached land. These two virtues burst forth into love, alone made manifest by his action. He flung himself into the sea, and thus reached the Lord. So was it also with Mary Magdalene. As she stood without the sepulchre, weeping because they had, as she supposed, taken away the Lord's lifeless body, Jesus stood be-

side her and said: "Woman, why weepest thou? Whom seekest thou?" Thinking Him to be the gardener, she said to Him: "Sir, if thou hast taken Him away, tell me where thou hast laid Him and I will take Him away." Jesus said to her, "Mary." Thereupon her love flashed out into action, that love which sprang from faith and confidence; she threw herself at his feet; she would have kissed them had not the Lord restrained her. Urged by the same impulse, an impulse springing from the same cause, the shepherds went to cast themselves down upon the earth before the Saviour and to show Him their love. Thus we see in the action of the shepherds in going over to Bethlehem, faith, confidence and love.

II.

I. These are the virtues which we need in these modern times. The age in which we live is one of unbelief. It is an age of criticism, of scepticism. Doubt has taken the place of faith, and reason would pry into the hidden things of God. Have we not, then, need of the spirit which animated the shepherds? We have to listen to an authority just as they had, an authority in which we must put implicit trust. That authority, like the angel who spoke to them, comes before us with a message from heaven. The credentials which it shows to compel our belief are the same as were those of the angel; for its title to teach, to command and to govern was bestowed by God, by Him who said: "All power is given to Me in heaven and on earth. Therefore, go and teach all nations, and, having taught them, govern them, teaching them to observe all things that I have told you." To preserve that authority from all shadow of error in its teaching He said: "I am with you till the end of the world." Consequently, when that authority speaks, we must yield to it an unwavering faith. Like the shepherds, we must accept its message, just as they did the message of the angel—without hesitation, without questioning, humbly bending our intelligence to believe and our will to accomplish. This is sometimes difficult; but was there no difficulty to test the faith of these lowly men whom I am holding up for your imitation? Yes, they had to undergo a test just as we have. When they entered the cave they beheld the Messias, not as He had been pictured to them from their earliest years—a wise, all powerful, highly influential prince, but a little child, the offspring of poor parents, so poor,

indeed, as to have been obliged to seek the shelter of a stable, to lay Him in a manger from which the cattle, sharing the stable with them, took their food. So is it also with us. Our faith is often put to the test. It is submitted to this trial when we kneel before the Eucharist and adore it as the great, all holy, omnipotent Creator of heaven and of earth; when the Church proposes for our belief dogmas that transcend the intelligence with which God has endowed us; when misfortunes befall us, the reason for which we cannot understand.

2. We have need not only of faith, but of great confidence in the authority set over us by God. Those who wield that authority are but men like ourselves. Their proceedings, their methods, their decrees do not always approve themselves to us. All these, often enough, seem inopportune, antiquated, unreasonable. But we know that God has appointed the men who issue these decrees to be channels by which His guidance reaches us. Therefore, confidence in them may mean that we must go forward like Abraham, "not knowing whither we are going." As in the case of the shepherds, so also in ours this confidence will mean and will necessitate the abandonment to the care of divine Providence of much that by such confidence will appear to be in imminent danger of being lost. In spite of this apparent danger, our confidence must be firm, unshaken. Why so? Because we have God's promise that if we seek first His kingdom and His justice all things else will be added unto us.

3. The union of these two virtues in any heart makes that heart burn with a love of Him in whom he believes and trusts.

Therefore, on this the great festival of our Lord's nativity, endeavor to stir up within yourselves faith, confidence and love. You have imitated the faith of the shepherds by going over to Bethlehem, the house of bread, by kneeling at the Holy Table and there partaking of the living bread which, in His love and compassion, God has prepared for you. With all your heart and mind believe the word of Christ, who said: "Take ye and eat. This is my body; this is my blood." With equal faith, believe the unvarying teaching of the Church which throughout all ages has maintained the real presence of Christ in the Eucharist.

Imitate also their confidence by putting implicit, unbounded trust in Him whom you receive under the sacramental veils. To inspire you with that trust and confidence He has stripped Him-

self of everything that might fill you with alarm. It is not as the great Almighty God that He comes to you, but as the babe of Bethlehem, stretching out His arms to you and inviting you to take Him to your bosom.

Imitate also their love by making your faith and your confidence operative; that is to say living, manifesting their existence by deeds; for love does not consist in mere feeling, in sentimentality, but in actions. If it exists in any heart, it shows its life by works. Hence our Lord said: "If any man love me, he will keep my commandments." Therefore, following out the words of the apostle, read in the liturgy of this day, try to live soberly, justly and piously. Be sober in your use of created things; just, by the exercise of charity towards all; pious, by a fervent service of your Lord. These efforts will prove your love and will procure for you the blessing of the infant Saviour, a blessing which will fix firmly in your heart faith, confidence and love.

SUNDAY IN THE OCTAVE OF CHRISTMAS.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

IX. FIRMAMENT; WATER; VEGETABLE KINGDOM.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"He spoke, and they were made; he commanded and they were created."—Ps. xxxii. 9.

SYNOPSIS.—When the earth was created it lay for a time in disorder; then God, by His almighty power, began the work of order. He divided the firmament from the earth, and separated the waters from the waters. He named the divisions heaven and earth. God made the heavens beautiful that man might not give himself to the vain attractions of the earth. Then the waters at the command of God gathered in one place and forsook the land. How feeble is man when compared with the powerful element, water. How great is the power of God which commands the waters and is obeyed. How often we resist that power by sin. Then God covered the barren earth with beautiful flowers and plants, and trees of all kinds for man's refreshment and use. Have we been grateful for all God's kindness? Give thanks then with all nature to God, our Creator and Best Friend.

WORK OF THE SECOND DAY.

God had finished His first day's work; heaven with its inhabitants was created; the earth with its elements was called into existence; but there lay material still in disorder waiting for the master hand who separated and formed it. Already He had begun the work; the most subtle of all the elements, light, was made. Now further order was to be established. God said: "Let there be a firmament made amidst the waters; and let it divide the waters from the waters. And it was so. And God called the firmament, Heaven; and the evening and morning were the second day."

Dear brethren, look up and behold this miracle of divine power. As a result of the heat which streamed forth from the luminous matter a part of the waters rose up as mist and fog. This surrounded the earth like a thick mantle, enveloped it in its infancy to a certain extent, as we wrap an infant in swaddling clothes. But this covering was to vanish, and for this purpose the Lord reached into chaos and wrested from it that fluid, aeriform, transparent element the air, through which the water dissolved into mist was driven upwards, the tension of which formed as it were a solid vault which held the upper waters separated from those of the earth. This apparent vault we call the firmament, or more generally the heavens, and we mean thereby that limitless space which is spread over our heads, in which countless planets revolve, that sumptuous canopy which the hand of the Almighty has stretched over the abodes of the children of the earth, painted with the most delicate blue, and adorned profusely as if with glittering jewels. O who amongst us looks up at the heavens on a serene night and does not admire its beauty, and marvel at its immensity? Christian soul, not without a purpose has God made the roof of our dwelling place so glorious and so splendid. Only too readily and too often does man look down, only too willingly does he forget to seek that which is above. This beauty of the heavens, however, and its unlimited space should bring home to him the insignificance and narrowness of the temporal; it should disengage his heart from earth and raise it up to that heaven of which this earthly vision is only a feeble image. "How earth wearies me when I contemplate heaven!" Thus did St. Ignatius frequently exclaim when in the quiet stillness of night he walked about in the garden of the convent and gazed upon the serene firmament. Alas, that we too

might be able to read these words in the heavens, that its lovely blue might draw us to hope, and the brilliancy of its stars make us long for that abode of which the Apostle assures us: "Eye hath not seen, neither hath ear heard, nor hath it entered into the heart of man what God has prepared for those that love Him." But, my dear friends, the firmament above us is not always serene; dark clouds cover it whence lightning flashes and dull thunder rolls below. So is the horizon of our life often covered with gloomy clouds of doubt and despondency, temptations cross one another like lightning through our mind, and a great misfortune shakes our whole being like the roll of thunder. In those dark hours, O Christians, do not give way to despondency; for behold as the clouds give to the earth a fertilizing rain, and the thunder storm clears the atmosphere, so that the firmament and its luminaries shine the brighter; even so do temptations, sufferings and afflictions serve to enlarge our spiritual views of the next life, to purify our hearts, and to fertilize them for the accomplishment of greater good.

WORK OF THE THIRD DAY.

1. Although the waters had risen so much on high, yet there still remained such quantities upon the earth that everything was inundated. Then God said: "Let the waters that are under the heaven be gathered together in one place, and let the dry land appear. And it was so done." The word was hardly uttered before it was fulfilled. Terrified the waters took to flight and seemed in readiness not only to forsake the land, but even to depart from out of the universe, so great was the speed with which they executed the command which they had received. What power is here revealed to us! Alas, how weak and helpless is man compared to this wild, tumultuous element. To keep a small river within its bounds so that it may not overflow the meadows and pastures, and render the roads impassable, man builds with much trouble and labor and at tremendous expense dikes and canals, and yet how frequently the water mocks at the bounds which have been set to it? But not so with God. He required no dikes, no precautionary means; the one word: "Let the waters be gathered together in one place" was sufficient to divide the boundless ocean, the rivers and streams from the land, to separate them and to rule them according to His will. Indeed God holds the immense bulk of water of the ocean

within its bounds. He forbade the sea ever to leave its bed, and it has obeyed for 6,000 years. It drives its waters indeed at God's command twice daily from the centre to the edge that it may remain in constant motion and not become stagnant; it is often tossed about by storms so that the waves raise up mountain high and threaten to swallow up the entire land. But the grains of sand upon the shore curb the waters and force them back, calling upon them in the name of God: "Hitherto thou shalt come, and shalt go no further; and here thou shalt break thy swelling waves." (Job xxxviii. 11.)

2. The water was separated and dammed, and the dry appeared. And God called it the dry land. But this bare, withered and barren surface God in His sovereignty and benevolence wished to clothe with a suitable garment. Therefore He said: "Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind which may have seed in itself upon the earth. And it was so done." The earth was at once covered with the most fruitful and delightful green, millions and millions of herbs, and grasses, and flowers appeared resplendent in such profusion and in such a variety of colors and radiance that man did not know which most to marvel at, the ability or the richness of the Divine artist's brush. And what is still more wonderful is that all these creatures, no matter how tender and perishable their nature, have remained through all the centuries, and have propagated themselves independently of human help. God pledged His word for their preservation, and so they are to-day as they were in the beginning. There they grow continually without sowing or care. How sad and withered would our meadows and fields, our hills and valleys look if we had to sow and plant them ourselves? The heavenly Father has delivered us from this care, He looks after them Himself. A number of plants He forms partly for our pleasure and partly for our use. For all plants delight our eyes and sense of smell, either by the splendor of their colors or their wonderful formation, and by their delicious perfume; or they are food and remedies for us and the animals that serve us. It is for this reason that we see the vegetable world so wonderfully increased in the pastures, for these are in reality the store-houses for the use of living beings. Still the Creator not only adorned the earth with green fields, sweet smelling flowers, wholesome herbs and nourishing plants, He caused trees of all kinds to

grow. Some of these were to provide us with wood, drugs, coloring matters, and so forth; others were to give us fruit for food and refreshment. The fruit trees are distributed as climate and other local circumstances render their production necessary and advantageous for mankind. In this temperate climate we have many such trees. You know them and have often tasted of them. But did you always do so with gratitude? The tree whose branches are borne down to the ground under the weight of its ripe fruit should certainly remind us of this. "Learn of me," He says as it were, "learn of me how great the goodness of the Lord is Who made me for you. Neither for Him nor for myself am I so rich. He wants nothing, and I should not know how to make use of His gifts. Bless Him forever! Thank Him, and since He has made me the servant of your pleasures, you will become the servants of my gratitude."

My dear brethren, do not take your place amongst the ungrateful; say your grace before and after meals assiduously and devoutly, and praise always the goodness of the Almighty Creator.

SERMON FOR THE CLOSE OF THE YEAR.

DUTY OF SELF-KNOWLEDGE.

BY THE REV. THOMAS F. BURKE, C.S.P., NEW YORK.

"I thought of the days of old and I had in my mind the eternal years, and I meditated in the night with my own heart and I was exercised and I swept my spirit."—Ps. lxxvi. 5-6.

SYNOPSIS.—1.—*The physical world manifests a mutual order of demand and supply; likewise in the moral and spiritual world men are united; they live and work together.*

2.—*In contrast with this truth is another, namely, individual responsibility.*

3.—*There are times when this sense of responsibility is strongly impressed upon us; moments, such as the close of a year, when we look into ourselves, and judge ourselves.*

4.—*Self-knowledge is one of the best and most necessary means of perfection. Through God and God's graces we are saved; but how to use these graces depends largely upon the knowledge of our own needs.*

5.—*The help afforded by an intimate knowledge of self in resisting temptation, avoiding sin, and flying its occasion.*

6.—*Through this knowledge we can avoid not only the external occasions, but we can uproot the interior evil.*

7.—*Method of gaining this knowledge indicated by the Psalmist, a. in meditating upon the past, and b. in thinking of the future.*

1. The idea of relationship to others is much insisted upon to-day in the discussion of moral and spiritual problems. That we do not exist in and for ourselves alone is a truth which needs no proof. Even in the physical world, no creature is found to have the complete object of its existence in itself alone. The mountain and the valley, the lazy stream and the rushing torrent, the untroubled lake and the broad sea, the tiniest violet and the massive oak, the ripening field and the desert rock, the air above and the depths of the earth, all go to form a mutual order of demand and supply that is admirable and awe-inspiring. When we depart from the physical and meditate the moral world, the law of mutual dependence and help becomes even more apparent. Throughout all the relationships begotten in human life, man must seek his welfare, to some extent at least, in union with others. In the world of business; in the surroundings of the home; in the duties of citizenship; in the demands of charity, we can plainly perceive that man is essentially a being of social characteristics, and that his life is very largely bound up with the life of others. We are not alone. In the religion of Jesus Christ, in the higher duties springing from spiritual relationship, this law is still more insistent. The command, placed only second to the greatest and the first, "Thou shalt love thy neighbor as thyself," reveals to each human being the existence of a bond of unity instituted by God Himself.

2. Plain, however, as is this truth, there is another in contrast with it, which, in the tendencies of to-day, needs a deeper and truer recognition. Despite the many ties of relationship which exist between men, we should never lose sight of individual responsibility. Whatever may be our duties towards others, our first duty is towards ourselves. The personal, individual relationship of the soul with God will demand our attention when the dearest ties of earth have been broken and the hearts most closely united in human bonds have been torn asunder. In the midst of the world to-day; to-morrow, we shall be beyond it all; working, living, laboring in the long line of toilers to-day, helping others, consoling, comforting, chiding, correcting, guiding them—to-morrow we shall stand alone with our God.

In a sense which is most true and real, therefore, we are alone. My soul and God form a world apart. Away from the throbbing activity of earth's mad rush; far from the strife that is the daily portion of those who labor and toil; distant, far distant from the

roar of the deadly battle, there is, within each man, a world wherein dwell two realities, God and his soul.

3. There are moments in our lives—for some they may be many, for others few—when, according to God's will, the sense of individual responsibility, springing from this relationship, is impressed upon us in a special way. With unusual vividness the importance of this truth is brought home to us; and with a clearness such as is afforded by the lightning's flash, we are given a sight of our inmost being. Such a moment is that given us to-day, the closing Sunday of the year, when most naturally we turn back to take a look over the country we have traversed since the year began. The gravest moral and spiritual duty at such a time is to make an accounting with ourselves; to attain a true knowledge of our own souls that we may grow in the love of our God and advance more surely; to think upon our own past, "the days of old," to meditate upon the "eternal years" which lie before and discover the bearing that the past and the future have upon our life in the present day. A true self-knowledge is one of the best and one of the most necessary means of perfection.

4. In the working out of the supernatural destiny to which we are called: in the reaching forward with eager grasp to the goal placed before us by God, there are many and various helps which do not depend upon ourselves. Through God, and indeed in a certain sense through God alone, are we enabled to attain unto our sublime destiny. For without God and the innumerable graces which, out of His bounty, He bestows, our labor would be vain. In the great act of redemption; in the infinite merits acquired by the acts of an infinite being; in the sacraments which the Divine Will has instituted as the channels through which His favors flow; in the ready answers to the prayers of the loving spirit, God bestows the graces which go unto man's salvation. These are ever at hand. But how to use them and what to use must spring from a knowledge of our individual necessities. The great power living in the rush of Niagara's waters has been there for ages; but only to-day has witnessed the successful efforts of man to use this power to his advantage and profit. The application of the divine power and life which exist in the many gifts of God, depends upon the co-operation and the work of the single, responsible spirit. They may be long neglected, long unused, because man has not realized truly his own needs; has not fully grasped his own personal and

particular requirements. Such a knowledge is to be gained through introspection, through that "sweeping of the spirit" of which the Psalmist speaks. "Know thyself" is a maxim of old; but it is ever new. With but a glimmer of the divine light of heaven, the Pagan philosopher discovered its importance; but it takes on a deeper significance when applied to the Christian soul, in view of the greater results to be obtained. Next to divine grace itself there is nothing better calculated to aid in the advance of the soul than a knowledge of its own characteristics, its deficiencies, its failings, its tendencies and inclinations, its weaknesses and its dispositions for good or for evil. It is the preparation of the field for the sowing of the seed of God's grace; and is as necessary for the spiritual harvest as the tilling of the ground for the production of the fruits of the earth. Without it that human co-operation necessary for the fruitfulness of heavenly grace will be at the best incomplete; for without a full understanding of its needs and requirements the soul will fail to derive profit from even the grace of God, or, at least, will fall far short of the greatest possible good that could be thence received.

5. The habit of many to-day is to study others, but themselves they neglect. The pursuit of knowledge has to-day opened up almost innumerable paths, fair, indeed, to view, and pleasant to traverse; but sometimes these are followed to the forgetfulness of that study which is above all others necessary, the study of one's own heart. Many of the most erudite and learned are but as babes when there is question of the knowledge of themselves. Their own souls, their own hearts they know not. To their interior selves they are strangers. Even amongst those who have at heart their eternal welfare, the secret of many failures in their spiritual life is to be found in the lack of a true knowledge of themselves. The result of such failures is oftentimes discouragement and weariness in the continued battle for God. What is the story of many a poor soul? of many a soul that has formed a habit of sin? It is a story of rise and fall, repeated again and again. Repentance follows upon the sin, sacramental pardon is sought and obtained, the will is strengthened in the possession of its new grace, a time of peace reigns in the heart; but inevitably again comes the struggle. Before the soul lies the foreshadowing of guilt in all its varied colors; there is God, who is offended by sin; there is the promise of avoidance, broken; there is the sense of shame and

disgrace. Then there is the hurried prayer to heaven; there is the temptation seemingly growing stronger and stronger; there is the last cry for help; there is even the surety within the heart that God is beside the soul to assist it—and yet with all these, be the struggle long or short, how often does the soul succumb and yet again sink into the depths. And the reason of it all? Very often, indeed, it may be dire neglect and open carelessness; but very often also it is the lack of self-knowledge and the consequent inability to use the best means of avoidance and resistance. Did the soul possess a clear, mirror-like view into its own deepest depths, knowing its smallest tendency to wrong, its slightest shade of thought, its least variance in the shifting winds of passion, then, indeed, it would know how best to use that grace, which its faith tells it, is always at hand to give strength and victory.

The soul that would walk in the paths of God realizes that its first and primary duty is to avoid that one thing which shows hatred of God, sin; but it must also realize that a second duty, in reality just as imperative, rests upon it, namely, to avoid that which leads to the sin; to fly the occasions of evil, as it would fly before the face of Death itself. How are these to be known? They can be known fully only by a study of self.

6. The difficulty often is that study is not thorough, and often also lacks honesty. Attention is given to the avoidance of the external occasion, while little thought is accorded the curbing of the evil inclinations within. Men will, for a time at least, even heroically avoid the person, the place, anything that has been to them an outward source of temptation in the past; but the evil that is within, their own disposition to sin, the result of many falls, is unknown to them, or, at least, unheeded. The danger of sin is not so much external as internal. The evil is more within than without. Our blessed Saviour has turned our attention from the outward crime to the inward imagination. He has told us that therein lies the real guilt. He has, on the other hand, told us that mere external righteousness will not avail; that unless our justice abound more than that of scribes and Pharisees we shall not enter into the kingdom of heaven. In the divine word of truth, He has said unequivocally that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies; these are the things that defile a man."

Since this is true, good reason tells us that, while it is absolutely

necessary to avoid the external occasions of sin, if we would at all serve God, it is still more necessary to avoid those occasions which are apt to rise within our own hearts, in the secrecy of our own communings with self. There is to be found the root of the evil. There is to be found the source of the remedy. To avoid the external act of sin without avoiding also the sinful thought will indeed work little good; to fly the outward occasion that may present itself in various ways and under various guises, without at the same time conquering the demon of evil inclinations that inhabits the soul, is to leave therein the germ of the disease that will surely work unto destruction.

7. For advance to the heights of spiritual perfection, therefore, it is evident that an intimate knowledge of self is necessary. The Psalmist indicates the method of gaining such a knowledge in the direction he gives to our thoughts towards the past and the future. The duty of introspection is indeed a duty of the present moment, but the motives of it are drawn from the time that has fled and the years that are to come.

"I thought of the days of old." Whatever other meaning may be attached to these words, we can at least take them in their most obvious signification as relating to the past life of the speaker. Our own past, "the days of old," is indeed the best guide to fruitful knowledge of ourselves. What an educator that past is! To consider even the brief space of the year which is now ending, what a revelation of our own capabilities and our own delinquencies it brings to us! Our own life is before us, as a plain viewed from a commanding height. "The days of old," the year that is now closing brings before us the good we have performed, and the evil for which, perhaps, we have grieved; the strength too seldom manifested and the too frequent weakness of will; the noble resistance to temptation and again the too ready yielding; the conquest over sin, a rare triumph, and the many defeats. If the thought of these serve for anything, it must serve to impress upon us the dangers to which we are now liable and will be liable in the future. Such a knowledge, to the honest soul, is half the battle. We can guide our steps aright to-day by the gravestones that lie above our failures of the past.

"And I had in my mind the eternal years." Yes, that we are immortal; that we are to exist throughout the eternal years; that never will come the moment when we cease to be; herein is

the reason of all our striving now. Eternity! Eternity of heaven, the reward of the blest, where that soul which is my possession and my care will possess God; where every faculty will be enriched and satisfied; where a happiness complete and unalloyed will be my portion. Or, eternity of hell, the place of eternal failure and loss, the abode wherein dwells the soul that is accursed of God, the everlasting misery whose worm dieth not, the house of "unquenchable fire," the prison of the condemned.

Ah, with this alternative is it strange that the Psalmist was exercised and "swept his spirit"? With this alternative should anyone hesitate to study his own soul, that knowing its qualities and its failings he may, in the best manner, prepare it for the everlasting years? Christian soul, then, know thyself. Know that God has formed thee with an eternal destiny of happiness before thee; know that He has given to thee this life as the battlefield whereon to wage the fight unto victory. Know that He demands of thee the evidences of love for Him in determined and irresistible opposition to sin. Know that in this battle thou art alone and alone must receive the fruit of triumph or defeat. "Sweep thy spirit" now, that it may be clean and pure in heaven's sight; that it may be acceptable unto God; that it may be the worthy recipient of God's deepest love and highest favors. "Sweep thy spirit" always, that at whatever moment God sends His angel in the annunciation of death, it may be prepared to answer in the words of the spouse: "Behold the handmaid of the Lord, be it done unto me according to thy word."

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF PAROCHIAL AND SUNDAY SCHOOLS.

IV.

ON THE NECESSITY OF FAITH.

DEAR CHILDREN :—In the last lesson on religion we spoke of the idea and object of faith; we come to-day to the second paragraph of the Catechism which treats of the *Necessity of Faith*.

Now in general those things are necessary for man which he absolutely must have, without which he could not possibly exist. For instance, air is absolutely indispensable to life. Without air man would suffocate. Furthermore, food and clothing are necessary for man's existence. Without food he would starve, without clothing he would freeze in winter.

For a man who wants to cross the sea a boat is indispensably necessary.

That a tree may grow and thrive, good soil, light, sun, air and moisture are indispensably necessary. Without these it would fade and wither away.

* In response to many requests this Catechetical Part may hereafter also be had in separate form under the name of "THE PRACTICAL CATECHIST." Clergymen wishing to give their teachers the advantage of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

The catechism now speaks of the necessity of Faith for salvation, and puts the question: "Is Faith necessary for salvation?"

The answer is: Faith is indispensably necessary for salvation. Holy Scripture says: "Without faith it is impossible to please God." Faith is, as we have already heard, the foundation stone upon which our holy religion is built; it is, as St. Augustine says, the *soul of Christian virtue*. It is the *ladder* by which, as it were, we climb up to salvation, the *key* with which we can open heaven. Without faith we can do nothing to merit eternal life. Without faith it is impossible to please God. The proof of this we draw from Holy Scripture. The Apostle St. John says: "He who believeth not is already judged." That means in other words: "Those who do not believe bear already within them the sentence of condemnation."

And the Evangelist St. Mark says: "He who believeth not will be condemned." Those therefore who do not believe will be shut out from communion with God, from the Vision of God, and eternal bliss; their lot will be eternal damnation.

It is decidedly not a matter of indifference as to *which* Faith we have; for it is not every faith that gives salvation; but only the *true* faith, which Christ the Lord has taught us, will save us. We draw the proofs of this also from Holy Scripture. Christ says: "He that believeth in the Son, hath life everlasting; but he that believeth not in the Son, shall not see life, but the wrath of God abideth on him." Jesus therefore promises eternal life to those who believe in Him, and says of those who do not believe in Him that the wrath of God will remain upon them.

In another part of Holy Scripture Christ says: "I am the Way, the Truth and the Life." Christ here calls Himself the Way, because it is only through Him, and through belief in Him, that we can attain to our supreme aim, which is heaven.

Christ calls Himself the *Truth*, because His teaching is the only divine, and the only true teaching. Jesus calls Himself the *Life*, because we can obtain eternal life only through His teaching.

In another place Christ says: "No one cometh to the Father but through me;" that is to say, by faith in Jesus Christ and by obeying His teaching.

The true Faith which Christ the Lord and His Apostles taught, is opposed to false faith, to heresy.

Whatever is contrary to truth is false. Those doctrines there-

fore are false which Jesus and His Apostles did not teach; doctrines which are opposed to the doctrines of Jesus and proceed from men who have fallen away from His doctrines. But as a bough which is broken off no longer belongs to its tree, so excepting the doctrine taught by Jesus there is none which can assert itself to be His true doctrine. False doctrines do not proceed from Jesus and His Apostles, but from men who have fallen away from the true Faith.

“But why does that faith alone save us which Christ the Lord has taught?”

“Because without this Faith we can have no part in Christ; without Christ there is no hope of salvation.”

As no one can reach the goal by the wrong path, so is it impossible to obtain salvation by any other but the right path; that is, by the true faith taught by Christ.

Here, too, Holy Scripture affords us the proof: St. John says: “There is no other name given to man under heaven, whereby he may be saved.”

Jesus says: “He who is not with me, is against me. He who gathereth not with me, scattereth.” And the Apostle St. Peter spoke: “Lord, to whom shall we go? Thou hast the words of eternal life.”

It would therefore be a sin to maintain that every faith could save us; for then God need not have given any revelation, and our forefathers might have remained heathens. God would not have needed to send His only Begotten Son into the world, if it mattered so little which faith we had. There are various remedies at the physician’s command which he can use to cure disease. But it is not immaterial *which* remedy he employs; he must know by his science which is the *right* one, which is the *best*. There are many stars in the firmament, but only *one* sun is the king, to illumine the day. In the same way, there is only one true Faith, and this true Faith is possessed by the Catholic Church alone. She has always preserved it without error, as a heavenly treasure confided to her. There are certainly besides the Catholic Church numerous religious bodies, but they have received their doctrine, not from Jesus and the Apostles, but from men who had fallen away from Christ and from the true Faith.

In the fourth century Arius separated himself from the Catholic Church by denying the Divinity of Jesus. His followers are called Arians. In the fifth century Nestorius left the Catholic Church

because he denied that Mary was the Mother of God. His followers were called Nestorians. Thus in the fifth century Pelagius apostatized from the Catholic Church by asserting that man is born without sin, that he could of his own strength (without Divine grace) keep the commandments, and that Baptism was not necessary for infants. His followers were called Pelagians. Thus in the sixteenth century did Luther fall away from the Catholic Church, by rejecting the doctrine of Indulgences, of Purgatory, and of the holy sacrifice of the Mass, and teaching that faith alone was necessary for salvation. His followers are called Lutherans.

When a false doctrine finds adherents, then sects arise, that is, separated parts or cuttings.

The holy doctor of the Church, St. Augustine, says of the sects: "All sects fell away from the Catholic Church like useless twigs which fall off the vine."

Everyone therefore who is a member of the Catholic Church cannot thank God enough for this great grace of being born in the Catholic Church.

Through the Catholic Church we are members of that Body, of which Christ, the Son of God, the Saviour and Redeemer, is Himself the Head. We are thereby members of a Church which is conducted and ruled by the Holy Ghost Himself.

As members of the Catholic Church we have the right at all times to satisfy our longings at the seven Divine streams of grace, the holy Sacraments.

Through the Catholic Church we participate in the blessings and graces of that Sacrifice which is renewed daily upon our altars in an unbloody manner,—the holy sacrifice of the Mass.

Through the Catholic Church we stand as members of the Church militant, in communication with the Church triumphant, the Saints in heaven, who constantly pray for us at the throne of God.

We are thereby children of a loving Mother, who will never forsake us during our whole life, who welcomes us at our birth through holy Baptism, and accompanies us to the grave; who comforts us in crosses and sufferings and even in the greatest conflicts; who does not abandon us in the hour of death, when she bestows on us the last Sacraments and Holy Viaticum. Is it not a great grace to be a member of the Catholic Church?

Melanchthon himself gives us a striking example of this, although he had fallen away from the Catholic Church.

When his mother asked him upon his dying bed whether she should embrace the new faith, or remain in the old, he answered her: That although the new doctrine was good to live in, still the old faith was best to die in.

An ancient church hymn says:

"It is good to live a Catholic, it is good to die a Catholic."

The moral lesson to be drawn from this is: Rejoice and thank God frequently that you are a child of the Church, for as St. Augustine says, there is no greater treasure, and no greater riches than the Catholic Faith, because it alone can save us.

The Catholic Faith resembles a precious treasure, a priceless pearl. He who possesses a precious treasure, a priceless pearl, guards it with anxious solicitude that this treasure may not be stolen from him. We should rejoice that we are children of the Catholic Church. But we should not be so in *name* only, but in the fullest sense of the word.

How should we behave towards those who are not of our Faith? We should be tolerant towards them.

We shall now repeat what we have to-day learnt.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day? Of the necessity of faith.
2. In general, when is anything said to be necessary? In general that is said to be necessary which man indispensably requires, without which he cannot exist.
3. What, for instance, is indispensably necessary to the life of man? For the life of man, air, food, and clothing are necessary.
4. Why are these things absolutely necessary for him? Because without them he could not live.
5. If a person wishes to cross the sea, what is indispensably necessary for him? A boat is necessary.
6. That a plant or tree should grow and thrive, what is absolutely necessary for it? Good soil, light, air, sun, and moisture.
7. Why is all this necessary for it? Because otherwise it would fade and wither.
8. The catechism speaks thus of the necessity of Faith for salvation, and puts the question: "Is faith necessary for salvation?" Yes, Faith is indispensably necessary for salvation.
9. Say this in other words. Without Faith it is impossible for anyone to be saved.
10. To what have I compared Faith therefore? To a *ladder*, with which we can climb up to heaven.
11. To what else? To a key with which we can open heaven.
12. Who was called the holy doctor of the Church? St. Augustine.

13. What does the holy doctor of the church, St. Augustine, call the Faith? He calls it the soul of Christian virtue.

14. For what reason? Because all the Christian virtues spring from Faith.

15. What does Holy Scripture say about the necessity of Faith? It says: "Without Faith it is impossible to please God.

16. In what way can you give me proofs of the necessity of Faith? By many passages from the Holy Scriptures.

17. What, for instance, does St. John say about Faith? St. John says: "Whosoever believeth not is already judged."

18. What does that mean? That he already bears the sentence of damnation within him.

19. What does St. Mark say about Faith? St. Mark says: "He who believeth not shall be condemned."

20. What, then, is the lot of the unbelieving? They will be eternally damned.

21. Can we attain eternal happiness by any faith? No, we cannot attain eternal happiness through any faith.

22. Which Faith must we have to attain to everlasting bliss? The true Faith.

23. Which is the true Faith? The true Faith is that taught us by Christ the Lord.

24. How can you prove this to me? By many passages from Holy Scripture.

25. Mention one of them. Christ says: "He that believeth in the Son, hath life everlasting; but he that believeth not in the Son, will not see life, but the wrath of God striketh him.

26. What do they obtain who believe in the Son of God? They obtain life eternal.

27. But what do those persons draw down upon themselves who do not believe in the Son of God? They draw down upon themselves the wrath of God.

28. What does that mean: the wrath of God? Eternal damnation.

29. Give me another appropriate verse of Scripture. Christ says; "I am the way, the truth, and the life."

30. Why does Christ call Himself the way? Because it is only through him that we can attain our supreme end, which is heaven.

31. Why does Christ call Himself the truth? Because His doctrine alone is the true one.

32. Why does Christ call Himself the life? Because through Him alone can we obtain life eternal.

33. Give me another passage from Holy Scripture. "No one comes to the Father, but through Me."

34. How should we understand these words of Jesus? No one can enter into heaven except through the Faith in Jesus Christ.

35. What is a doctrine which is contrary to the true doctrine of Jesus? It is false.

36. What do we generally signify by the word "false"? Everything which is contrary to truth.

37. What, then, is a false doctrine? A false doctrine is one that was not taught by Jesus and His Apostles.

38. From whom do false doctrines proceed? From men who have fallen away from the Catholic Church.

39. Can a false doctrine lead to salvation? No, a false doctrine cannot lead to salvation.

40. Which is the only saving doctrine? The Catholic doctrine.

41. From whom does the Catholic doctrine come? From Jesus and His Apostles.

42. Why is it only the Faith taught by Christ the Lord that can save us? Because without his faith we can have no part in Christ, without Christ we cannot hope to be saved.

43. How can you prove this to me? By Holy Scripture.

44. Mention the particular verse. St. John says: "There is no other name under Heaven given to man, whereby we may be saved."

45. What is the meaning of these words? We cannot enter into heaven except through Jesus Christ.

46. What are the words of Jesus Himself? Jesus says: "He who is not with me is against me. Whosoever gathereth not with me, scattereth."

47. What did St. Peter say to Jesus? "Lord, to whom shall we go? Thou hast the words of eternal life."

48. What is the meaning of these two passages of Scripture? That only by Faith in Jesus Christ can we be saved.

49. If, then, the Faith taught by Jesus Christ is the only one which leads to salvation, what would it be if anyone were to affirm that every faith leads to salvation? It would be a sin.

50. What reason can you give me for this? Because then God would not have needed to reveal Himself.

51. What comparison did I make use of? A comparison with a physician.

52. What is the calling of a physician? He cures the sick.

53. What means has a physician for the healing of the sick? He has numerous remedies at hand.

54. Does every remedy restore health? No, every remedy does not restore health.

55. Which remedy does the physician apply? He applies the one which he considers the best.

56. What do I wish you to understand by the "best remedy"? The doctrine of Jesus.

57. Which Church has the true Faith taught by Christ? The Catholic church alone has the true Faith taught by Christ.

58. Why has the Catholic Church alone the true Faith taught by Christ? Because the Catholic Church alone has received this Faith as a heavenly treasure confided to her by Christ Himself through His Apostles, and has always preserved it unchanged.

59. What is the Catholic Faith called here? It is called a heavenly treasure.

60. Who possesses this heavenly treasure? The Catholic Church.

61. From whom did she receive it? Through Jesus Christ Himself.

62. Through whom did she receive it? Through the Apostles.

63. How has the Catholic Church preserved this heavenly treasure? she has preserved it unchanged.

64. What does unchanged mean? That nothing has been added or taken away from it.

65. The Catholic doctrine then is just as Christ and the Apostles taught it. When anyone teaches doctrine different from that of the Catholic Church, what kind of doctrine is it? It is false doctrine.

66. What else can we call a false doctrine? We can call it *heresy*.
67. What do we call a person who teaches differently from the Catholic Church? We call him a *heretic*.
68. Can you name some of the heretics of whom we have spoken to-day? Arius, Nestorius, Pelagius, and Luther.
69. What false doctrine did Arius teach? He denied the divinity of Jesus.
70. What false doctrine did Nestorius introduce? He denied that Mary was the mother of God.
71. What heresy did Pelagius teach? He affirmed that man was born without sin.
72. What else? That man could keep the commandments of his own strength.
73. What would be the result of this? That man would not need the Grace of God.
74. What else did he teach? That the Baptism of infants was unnecessary.
75. What heresies did Luther promulgate? He rejected the doctrine of Indulgences, of Purgatory, and of the holy sacrifice of the Mass.
76. What else? He taught that Faith alone would save us.
77. Why then are the doctrines of these men heresies? Because these doctrines were not taught by Jesus and His Apostles.
78. What arises when false doctrines find followers? There arise *Sects*.
79. What does St. Augustine say of these Sects? St. Augustine says: "All Sects fell away from the Catholic Church like useless twigs which fall off the vine."
80. What, therefore, do we owe to God for making us members of the Catholic Church? We owe the greatest gratitude to God.
81. In what graces do we share by being members of the Catholic Church? We are thereby members of that Body of which Christ is the head.
82. What are our privileges as members of the Catholic Church? We can at all times satisfy our longing for Divine grace.
83. By what do we satisfy this longing? By receiving the sacraments.
84. Who becomes our mother by the Catholic Faith? The Catholic Church.
85. What kind of mother is the Catholic Church? A kind and loving mother.
86. Why is she a kind and loving mother? Because she never forsakes us from the cradle to the grave.
87. What do we receive from the Church at our birth? Holy Baptism.
88. And what does she give us at our death? The last Sacraments.
89. What does she do with our graves? She blesses our last resting-place.
90. And what does she do after our death? She prays for the repose of our souls.
91. Which heretic acknowledged the great graces of the Catholic Faith? Melancthon.
92. What did I tell you about this man? That as his mother asked him upon his dying bed whether she should embrace the new doctrine, or remain in the old Catholic Faith, he answered her that: It was good to *live* in the new doctrine, but better to die in the old.
93. What does an ancient Church hymn say? "It is good to live a Catholic, it is good to die a Catholic.

94. What is the moral application with which the catechism concludes? Rejoice and thank God frequently that you are a member of the Catholic Church, for, as St. Augustine says: there is no greater treasure than the Catholic Faith, because by this only can we be saved."

95. With what is the Catholic Church here compared? With the greatest treasure.

96. For what reason? Because in the Catholic Church alone is salvation.

97. If anyone possesses a precious treasure how does he feel about it? He feels very happy.

98. And why is he anxious about it? For fear anyone should take this treasure away from him.

99. Now, if the Catholic Faith is such a precious treasure, of what should we be very careful? That we are not deprived of this treasure.

100. How then can we lose the Catholic Faith? By frequenting the company of irreligious persons.

101. But is it not sufficient to have the Catholic Faith? No, it is not sufficient.

102. What else should we do? We should live according to our Faith.

103. How should we behave towards those who are not of our Faith? We should be tolerant towards them.

104. In what does true Christianity consist? In not only believing what Jesus has taught, but in also leading a Christian life like Christ.

105. What do we call those persons, who, although they have the Faith, do not live up to it? We call them Catholics in name only.

Teacher: After having spoken to-day of the *necessity* of Faith, we have to learn the *qualities* of Faith, and this will be the subject of our next instruction.

V.

ON THE QUALITIES OF FAITH.

DEAR CHILDREN:—Our instruction to-day will be on the *qualities of Faith*. Now, our Faith should be: 1, general; 2, firm; 3, lively; and 4, steadfast. Our Faith then should be: 1, general: General is that which extends to everything. Our Faith then is general when we not only believe *some things*, but *everything* which Christ has taught and the Catholic Church proposes for our belief.

I shall give you a few examples. A person believes in God the Father, and in God the Son, but not in the Holy Ghost. His Faith is not *general*. Another one believes in heaven and hell, but not in a place of purification. His Faith is not *general*. Or someone doubts the institution by Christ of one or other of the Sacraments. His Faith is not *general*.

Thomas doubted the Resurrection of our Lord from the dead. His faith was not general. But as a chain loses its connection, if even one link is missing, and as a bell loses its tone if there is a single crack in it, so our Faith is not general if we only doubt one single article of Faith. Our Faith must be a definite, complete, whole.

Our Faith must, 2, be firm. Anything is firm which we can undo or separate only by using force. Thus does the oak stand firm in the ground. The most violent storm is unable to uproot it. The rock also stands firm in the sea. The waves and breakers dash upon it, as if they wanted to crumble it to pieces, but it does not move. Our Faith is firm when we believe without doubting in the least. True faith doubts not. It believes that which it cannot see, and which it cannot fully comprehend and grasp with its mind. A firm faith not only believes the revelations which are contained in the Holy Scripture, but those also which have been handed down to us by tradition. Such was the firm faith of Noe. Without objection he built the Ark, and feared not that the flood would overwhelm it. And so it was with Abraham. He was ready to sacrifice his only son, and he did not doubt the promise that God would make him the head of a great people. The woman who suffered from an issue of blood firmly believed that Jesus could cure her. She had not the slightest doubt about it; and therefore Jesus said to her: "Thy faith hath made thee whole. Go in peace." The centurion of Capharnaum likewise had a firm faith. He did not doubt that Christ could cure his servant, even without seeing him or laying His hands upon him. Therefore Jesus said: "Verily, I have not found so great (firm) faith in Israel." Still a doubt which arises within us, against our wills as a temptation, is not a sin, if we immediately oppose it with a determined will to believe everything which God has revealed and that the Catholic Church proposes to our belief. We are also obliged to avoid persons, places and occasions which might arouse in us doubt of our Faith.

Our faith should be, 3, *lively*. Lively is contrary to lifeless, dead. A man, for instance, in whom dwells a soul, is living; a man without a soul is dead. Our Faith is living when we live according to it; that is to say, do good and avoid evil, as the faith prescribes. On the contrary our faith is dead, when it does not show itself in good works. The Apostle St. James says: "As a body without the spirit is dead, so also faith without works is dead."

If, for instance, a person believes that God is our Father, he must

have a great reverence for God and render Him a childlike obedience, otherwise his faith is dead.

If a person believes that God is omnipresent, omniscient and just, he must be afraid to sin and offend God, otherwise his faith is dead.

If a person believes that the authority of God is absolute, he must then obey it, or his faith is dead. If we believe that the Church is a house wherein God dwells, our behavior therein must be edifying, otherwise our faith is dead. If we believe that transitory goods are valueless in the sight of God, and yet we cannot detach our hearts from them, our faith is dead. A living faith resembles a fruitful tree; it has leaves, blossoms, and fruit. But a dead faith resembles a withered tree; it has neither leaves, nor blossoms, nor fruit.

For this reason Holy Scripture relates to us the parable of the unfruitful tree upon which for many years the Lord looked for fruit, but never found any. At last He ordered the barren tree to be cut down and burnt.

Our faith should also be, 4, *steadfast*.

Those persons are steadfast who cannot be made to change their views and principles, and whose will cannot be bent. That man is steadfast in the faith who neither by promises, threats, or even martyrdom itself is induced to fall away from his faith. We have an example of this in the holy Martyrs. No pain, torture, or suffering could be imagined that these Martyrs did not have to undergo to force them to deny their Faith. But they remained steadfast; with cheerful courage they endured everything, and if, instead of *once*, they could have died *ten* times for Christ, they would have done so.

St. Lawrence was roasted on a gridiron, but he did not apostatize. In the year 1590, in Japan, 20,000 Christians were crucified, or burnt, but they were all steadfast in the Faith, they all met death courageously. He who is not steadfast in the faith resembles a *reed*, which is driven by the wind hither and thither. The steadfast faith, however, is like the rock in the sea which is immovable in the most violent storm.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. How ought our faith to be? It should be: 1, general; 2, firm; 3, living; 4, steadfast.

2. Which is the first quality which our faith should have? It should be general.

3. What is meant by general? General is that which extends over everything.

4. When, therefore, is our faith general? Our faith is general when we not only believe some things, but everything that God has revealed and the Catholic Church proposes to our belief.

5. Is the Christian allowed to believe what pleases him, what he likes? No.

6. What should he rather believe? *Everything* that God has revealed, and that the Catholic Church proposes to his belief.

7. When is the faith of a Christian not general? When he believes some things, but doubts or denies others.

8. By what examples did I try to make this clear to you? If anyone should believe in God the Father, in God the Son, but not in the Holy Ghost, his faith would not be general.

9. Give another example. If anyone should doubt that one of the Sacraments was instituted by Christ, his faith would not be general.

10. Which of Christ's disciples had no general faith? Thomas had no general faith.

11. Why was Thomas' faith not general? Because he doubted the Resurrection of Christ.

12. With what can we compare faith when it is not general? With a chain in which a link is missing.

13. What does the chain lose when a link is missing? It loses its connection.

14. How should we believe what we have to believe? We should believe it firmly.

15. What is meant in general by firm? That in general is called firm which can be undone or separated only by great force or that which does not waver.

16. When is our faith firm? When we believe without doubting in the least.

17. When does a doubt usually exist in a man concerning an article of faith? When he cannot comprehend or grasp something with his understanding.

18. Should we only believe what we comprehend with our reason? No, we must also believe that which our reason cannot comprehend.

19. Who had a firm faith like this? Noe.

20. Why did Noe have so firm a faith? Because he built the ark without any hesitation, and did not doubt that God would allow the flood to break in.

21. Who else possessed such a firm faith? Abraham.

22. Why was Abraham's faith firm? Because he did not doubt that God would make him the head of a great people.

23. Can you give me an example of firm faith from the New Testament? The woman who suffered from an issue of blood and who was healed by Christ.

24. What did she firmly believe? She firmly believed that Christ could help her.

25. What did Christ say to her? "Thy faith hath made thee whole."

26. Give me another example from the New Testament. The centurion at Capharnaum.

27. What did he firmly believe? That Christ could restore health to his servant even without seeing him.

28. For that reason what did Christ say to him? "Verily I have not found such great faith in Israel."

29. Why did Christ say "in Israel"? Because the centurion was a heathen.

30. When, therefore, anyone believes firmly, what does not spring up in his heart? No doubts spring up within him.

31. Are *all* doubts against faith a sin? No.

32. Which doubts against faith are not sins? Those which spring up against our will.

33. What should we do when doubts about faith arise in us against our wills as temptations? We should immediately oppose them with a determined will to believe everything that God has revealed and the Catholic Church proposes to our belief.

34. What else are we obliged to do that no doubts concerning faith may exist in us? We must avoid all those persons, places, and occasions by which doubts about faith might arise in our minds.

35. What should be the third quality of our faith? Our faith should be living.

36. When is our faith living? Our faith is living when we live up to it, *i. e.*, do good and avoid evil as our faith prescribes.

37. What is contrary to a living faith? A dead faith.

38. When is our faith dead? When we do not live up to it.

39. What does St. James say about a living and dead faith? St. James says: "As the body without the soul is dead, so is faith without words dead."

40. By what examples did I strive to make this clearer to you? When anyone believes that God is our Father, he ought to have a childlike reverence for God.

41. When this is not the case, how is our faith? Our faith is dead.

42. Give me another example. If a person believes that God is omnipresent he ought to fear God.

43. How is his faith otherwise? Otherwise his faith is dead.

44. What does a dead faith resemble? A dead faith is like a barren tree.

45. What does a living faith resemble? A living faith resembles a fruitful tree.

46. What does a fruitful tree bring forth? It brings forth leaves, blossoms, and fruit.

47. What does a barren tree bring forth? A barren tree brings forth neither leaves, nor blossoms, nor fruit.

48. Of what use is a barren tree? It is of no use.

49. What is done with a barren tree? It is cut down and cast into the fire.

50. What is the fourth quality of our faith. Our faith should be steadfast.

51. When do we say that a person is steadfast? When he allows nothing to change his views and principles, nor to bend his will.

52. When is a person steadfast in the faith? When he allows nothing to induce him to fall away from the faith.

53. By what may a person be tempted to apostatize? By promises.

54. By what else? By threats.

55. Anything further? By torture and by death.

56. What persons showed a really steadfast faith? The Holy Martyrs.

57. How did they show a steadfast faith? Because they let nothing induce them to deny their Christian faith.

58. Name one of these Martyrs to me. St. Lawrence.

59. What agonizing death did he have to suffer. He was roasted on a gridiron.

60. What happened in Japan in the year 1590? 20,000 Christians were crucified, or burned.

61. How many of them apostatized? Not a single one.

62. Could such terrible times return again? Yes, they might come again.

63. What would you have to do if they really should return? We should have to be as steadfast in the faith as the Holy Martyrs were.

64. To what can you compare those whose faith is not steadfast? They are like a vacillating reed.

65. What does the wind do to a vacillating reed? It blows it hither and thither.

66. How firmly does a steadfast faith stand? As firm as an oak.

67. Like anything else? As firm as a rock in the midst of the sea.

The catechism asks in continuation: "What leads to falling away from the faith?" and gives the answer: 1. *Pride and an over-curious reasoning about the mysteries of our holy religion.*

As pride exalts itself above all things, and humbles itself at nothing, it will not subject itself to the light of faith. It speaks as the Egyptian king Pharaoh once did when he asked: "Who is the Lord whom I ought to obey? I know of none."

As water extinguishes a flame, so does pride extinguish the light of faith. It was *pride* which caused the fall of our first parents; they wanted to be like God. It was pride which blinded the heretics and schismatics of every century and caused them to stray away from the true doctrine. Pride was also the cause of the fall of the bad angels, and cast them into hell. Over-curious reasoning about the mysteries of our holy religion consists in this, that a person wishes to grasp, comprehend and fathom with his mind the inscrutable mysteries of our holy religion. But this is impossible here below.

The essence of God is inscrutable, the mysteries of our holy religion are incomprehensible. For this reason the legend tells us how St. Augustine, the great Doctor of the Church, was reproved, because he tried to search into the mystery of the Most Blessed Trinity. He was walking on the seashore, when he beheld a little boy who was busily pouring the water of the sea into a little hole. "What are you doing there?" St. Augustine asked the child.

The child replied: "I am trying to put the sea into this little hole."

"My dear child!" said St. Augustine, "you are surely not so foolish as to imagine that possible?" The child replied, however: "As impossible as it is for me to pour the sea into this little hole, so is it just as impossible for you to investigate the mystery of the Most Blessed Trinity." With these words the child vanished. It was an angel, who at God's command was to teach St. Augustine that man's reason, with all its penetration, is not capable of sounding a mystery of our holy religion. We may, however, reflect upon the mysteries of our holy religion so as to render them plainer and clearer.

But to solve the doubts which arise in us about the truths of our faith, we should hold by the decision of the Church which is inspired by the Holy Ghost.

The second cause which leads to falling away from faith is: *Neglect of religious duties*. Under this head belong: the frequent reception of the Sacraments, diligent hearing of the word of God, attending the services of the Church, and especially prayer. Now the more lukewarm a Christian is in fulfilling his religious duties, the more he strays away from God, until finally he falls away from God entirely. This sort of person is like a stone that rolls down a mountain. It rolls quicker and quicker, until at last no one can stop it in its descent. Just as this disturbs everything in its way, and draws other stones in its path with it into the abyss, so is it not sufficient for a fallen away Catholic to go to ruin himself, but he seeks to draw others with him to perdition.

A lukewarm Christian resembles the flame of a lamp in which there is no oil. It burns feebler and feebler the less oil there is, until at last it goes out altogether when the last drop of oil is consumed. Faith decreases thus in a lukewarm Christian; he becomes more and more indifferent about God and everything pertaining to his salvation, until at last there is nothing left of his faith.

Worldly-mindedness, and a vicious life lead also to a falling away from Catholic belief. Worldly-mindedness is chiefly directed towards the satisfying of sensual desires, according to the words of the Apostle: "Everything that is in the world is concupiscence of the eyes, concupiscence of the flesh, and the pride of life." As, however, money is necessary for the satisfying of desires and passions, avarice is as a rule connected with it, that vice, which seeks only after the possession of transitory goods. Thereby the human heart clings more and more to Mammon, which ensnares the whole soul, and dis-

turbs, or at last stifles, every divine emotion. For this reason the Holy Scripture says: "We cannot serve God and Mammon." And in another part of the Scriptures it says: "Those who wish to become rich fall into temptation, and into the snares of Satan."

That worldly-mindedness does not agree with a religious mode of living is to be gathered from the words which Christ addressed to the young man: "If thou wilt be perfect, go, and sell what thou hast, and give it to the poor, and come, follow Me." A vicious life also leads to a falling away from God. A person who is addicted to sin and vice will have nothing to do with the faith, for it tells him: "There is a just God who will punish vice in eternity." Very many persons fall away from the faith sooner than determine to abandon their vicious lives. In the same way the idol of the miser is money, of the glutton, food and drink, of the unchaste the satisfying of his sensual desires. Such men give up their faith in God, and set up their passion as their idol, to which they sacrifice their time and strength, substance and honor, health and life, peace and quiet, and even their eternal salvation. Another cause of falling away from God is the *reading of bad books*.

As natural poison kills the body, and as a poisonous snake by his bite causes death and destruction, so is it with bad books. They make youth acquainted with vice, represent it as a virtue, they excuse vice, and make virtue ridiculous. They tear away by force the root of all good from the human heart, disturb therein faith, hope and charity, and the desire for everything more exalted, and lead finally to an entire apostasy from God.

Bad books should be exterminated like weeds. Thus the Emperor Constantine and the Church authorities of Nice, had the books of the heretic Arius burnt, so that no one else should be induced to apostatize on account of them.

Finally, *associating with bad persons* leads to a falling away from God. The wise Sirach says: "He who touches pitch defiles himself." Solomon, the wise and great king, fell into sin and idolatry, because he was careless in associating with heathen women, who led him into sin. "Evil communications corrupt good morals," says the proverb. It is not enough for the unbelievers to throw themselves into the abyss, they drag others with them.

The catechism further asks: In what way should we show particularly that our faith is firm and steadfast?

The answer says: By never denying it, not even in appearance.

To deny one's faith means either from fear of man or love of gain or other reasons, to deny being a Catholic. We deny our faith in appearance when we behave exteriorly as if we were not Christians, but at the same time remain a Christian at heart.

It is also a denial of the faith when we are ashamed to make the sign of the cross in the presence of others, to kneel down at the elevation or in presence of the Most Blessed Sacrament, or to say our grace before and after meals, or to observe the days of fasting and abstinence, and so on. A good Catholic confesses his faith upon every occasion, in words and deeds, and does not allow himself, through the fear of man or other causes, to deny his faith. He is mindful of Christ's words: "Everyone that confesses me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven." He, then, who is ashamed of his Saviour, who has suffered so much on account of his sins, He will also be ashamed of him when He comes again at the end of the world in His glory.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. What leads to apostasy from the Catholic faith? First, pride and an over-curious reasoning about the mysteries of our holy religion.
2. Why does pride lead to apostasy? Because pride will not bend before the light of faith.
3. What alone do the proud believe? They only believe what they can comprehend.
4. And what they cannot comprehend? That they will not believe.
5. What comparison did I make use of? As water extinguishes a flame, so does pride extinguish the light of faith.
6. What example did I take from history? The example of our first parents and the bad angels.
7. What was the origin of their fall? Pride.
8. Whom else did pride lead to apostasy? The heretics and schismatics.
9. What is understood by an over-curious reasoning about the mysteries of our holy religion? When a person tries to comprehend and fathom the mysteries of our holy religion.
10. Name some of the mysteries of religion. The mystery of Incarnation of the Son of God, the mystery of the Most Blessed Trinity, the Presence of Jesus Christ in the Holy Eucharist.
11. Why are these mysteries? Because we cannot understand them with our reason.
12. When will our faith be changed into seeing? In the next world, in eternal bliss.
13. Why not in this world? Because the ways of God are unsearchable.

14. Which mystery did St. Augustine strive to fathom? The mystery of the Most Blessed Trinity.
15. By whom was he reproved? By an angel.
16. What can you tell me about this? (The child relates the occurrence as it has been already told.)
17. Are we not allowed to reflect upon the mysteries of our holy religion? Yes, we may reflect upon them.
18. With what intention should we reflect upon them? That they may become plainer and clearer to us.
19. What ought we to do when we have a doubt concerning the truths of faith? We should abide by the decision of the Church.
20. Why should we abide by the Church's decision? Because the Holy Ghost leads and directs her.
21. What is the second reason that persons fall away from their faith? The neglect of their religious duties.
22. What is meant by neglecting religious duties? When a person no longer prays, does not go to church, nor hear the word of God nor receive the Sacraments.
23. What comparison did I employ? That of a stone which rolls down the mountain.
24. When a heavy stone loosens itself how does it roll? Faster and faster.
25. Who can stop its fall? No one is able to do it.
26. What does such a stone do in its descent? It takes other stones along with it into the abyss.
27. What did I want to point out to you by this? That a bad man causes others to fall away from faith.
28. What other comparison did I make use of? That of a flame.
29. How long does a light burn in a lamp? As long as the oil lasts.
30. But if no more oil is poured in, what happens? The flame goes out.
31. And what happens when a Christian neglects his religious duties? He falls away from God and his faith.
32. What else leads to falling away from God and faith? Worldly-mindedness and a vicious life.
33. Towards what is worldly-mindedness, *i. e.*, the mind of most persons directed? Towards satisfying their sensual desires.
34. What is necessary for the satisfying of their sensual desires? For that money is necessary.
35. What vice then is generally united to worldly-mindedness? Avarice.
36. For what does the avaricious person strive? For the possession of temporal goods.
37. What other name can we give to temporal goods? Mammon.
38. What does the Holy Scripture say about Mammon? Holy Scripture says: "Man cannot serve God and Mammon."
39. What does Holy Scripture say further about the avaricious? Holy Scripture says: "Those who want to be rich fall into temptation and the snares of the devil."
40. Can you give me a passage of Scripture about the rich not entering into the kingdom of heaven? Holy Scripture says: "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven."
41. According to this could no rich persons go to Heaven? That is not the meaning of the words.

42. Which kind of rich persons cannot go to heaven? Those who on account of their riches forget God.
43. Which of the rich will surely be saved? Those who employ their wealth in the practice of good works.
44. What did Jesus say therefore to the rich youth? "If thou wouldst be perfect, go and sell what thou hast, give it to the poor, and come, follow Me."
45. What further leads to a falling away from God and faith? A vicious life.
46. How did I explain this to you? A person who is addicted to vice does not want to know anything about faith.
47. Why not? Because the faith tells him that there is a just God who severely punishes vice.
48. What idol does the miser serve? Temporal goods.
49. What idols does the intemperate man serve? Eating and drinking and sensuality.
50. And the unchaste man? His sensual desires and animal longings.
51. And what do they sacrifice to these idols? Everything that they have.
52. What else did I say led to apostasy? The reading of bad books.
53. What is understood by bad books? By bad books we mean those that contain bad principles.
54. To what did I compare such bad books? To poison.
55. What are the effects of poison? It kills the body.
56. What are the effects of reading bad books? It leads to a falling away from God and faith.
57. What ought we to do with a bad book? We should destroy it, burn it.
58. Who acted in this wise? The Church authorities of Nice, and the Emperor Constantine.
59. What books did they destroy? The writings of Arius.
60. Why did they have these books burnt? That others might not thereby be led to apostatize.
61. Which is the last cause of apostasy? The society of bad persons.
62. What proverb can you mention to prove this? "He who touches pitch defileth himself."
63. What was that wise king of the Old Testament called who experienced this? King Solomon.
64. By whom was he led into evil? By the heathen women with whom he associated.
65. Why is the companionship with bad and irreligious persons so dangerous? Because they lead other persons into evil.
66. How do we recognize a bad person? By his words and conversations.
67. In what way ought we particularly to show that our faith is firm and steadfast? By never denying it even in appearance.
68. What does it mean to deny one's faith? It means: to deny being a Christian.
69. What can lead a man to deny his faith? Fear and avarice.
70. How can we deny our faith in appearance? When we behave exteriorly as if we were not Christians, though at heart we are Christians.

71. What else constitutes a denial of the faith? Being ashamed in the presence of others to pray, to make the sign of the cross, to kneel at the elevation, and before the Blessed Sacrament.

72. Further? Being ashamed to say grace before and after meals and to fast and abstain.

73. What did Jesus say of those persons who deny their faith? Jesus said: "He that shall deny me before men, I will also deny him before my Father who is in heaven."

74. What did Jesus say of those who confess their faith? Jesus said: Everyone that confesses me before men, I will also confess him before my Father who is in heaven."

75. Is there any particular sign by which the Christian confesses his faith? Yes, the sign of the cross.

The explanation of the sign of the cross will be given in the next religious instruction.

VI.

THE SIGN OF THE CROSS.

DEAR CHILDREN:—I told you in the last instruction that I would to-day explain to you the sign of the cross. The sign of the cross is that sign whereby we outwardly profess that we are Christians.

Before the time of Christ the cross was a sign of shame, ignorance and dishonor. It was branded upon the forehead of criminals, so as to disgrace them before the whole world. But this was not to remain so. Through Jesus, the sign of the cross became honorable. Religious history relates the following: The Emperor Constantine, while yet a heathen, took the field against his enemy Maxentius. But the enemy's army was far stronger than his. Then Constantine prayed fervently to the true God for His assistance, and behold there was visible in the heavens to him and his whole army a brilliant cross with the inscription: "By this sign shalt thou conquer!" Constantine had a standard made like this cross, and had it carried before him in battle. He fought the enemy courageously and defeated him. From that time (it was in the year 312 after Christ,) Constantine was the champion and protector of Christianity. The cross now became a sign of honor and victory. It gleamed upon the crown of Constantine, and was displayed at Rome, which formerly was the headquarters of paganism, high up the Capitoline Hill, to proclaim the triumph of the crucified Saviour to the whole world. The word "cross" has a threefold meaning.

First, it signifies the *wood*, the *cross beams*, which Jesus dragged

up to Calvary, under the weight of which He sank again and again to the ground, to which He was nailed with hands and feet, and upon which He hung for three hours in the most excruciating agony, until He drooped His head and died.

Secondly, it signifies the *sign* which we make with our hand to remind us of the sacrifice of the cross, or as a blessing.

Thirdly, the word "cross" signifies that suffering and tribulation with which Divine Providence visits us, and which we should bear with patience and resignation to the will of God. Therefore Christ said: "Take up thy cross, and follow me!"

The sign of the cross can be made in two ways, hence we speak of a "*large*" and a "*small*" cross. The large cross is made thus: We put the right hand to the forehead, then on the breast, and then to the left and right shoulders, saying: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." We touch the forehead to signify that Christ, the Son of God, was from all eternity with the Father, and is equal to the Father in His essence. When we touch the breast it should remind us that Jesus descended from heaven into the virginal womb of Mary and became incarnate. The touching of both shoulders should remind us that the Holy Ghost proceeds at the same time from the Father and from the Son. We pass from the left to the right side, to remind us that by the death of Christ upon the cross, we were brought from the left of damnation, to the right of salvation.

The small cross is made in this wise: We open our right hand, and with the thumb we make the sign of a small cross: 1, upon the forehead; 2, the mouth; 3, the breast. This also has its meaning: 1, we make the sign of the cross upon the forehead. The forehead is part of the head which is the seat of reason. Words come from the mouth, and desires and intentions from the heart. We should remember, therefore, that all our thoughts, words, and works should have reference to God, that we should know God with our reason, confess Him with our mouth, and love Him with our heart.

Never make the sign of the cross thoughtlessly! The priest gives every Benediction and blessing in and out of the Church in the form of the cross. This is to remind us that every blessing comes to us by the grace of the Most Blessed Trinity, and that by the death of Christ we partake in the greatest blessing and in the greatest benefits. The sign of the cross reminds us of *two* of the most important mysteries of our holy religion, namely:

1. The mystery of the Most Blessed Trinity; and 2. The Mystery of the Incarnation of the Son of God.

The custom of making the sign of the cross is very old and descends from the Apostolic times. From the earliest days of the Church the faithful have been baptized, anointed, consecrated and blessed with the sign of the cross.

When should we make the sign of the cross?

It is good and wholesome to make it frequently, especially when we rise, and when we go to bed, before and after prayers, and in all temptations and dangers.

When we make the sign of the cross on rising, it ought to remind us:

1. That we should recommend ourselves to God's protection during the day.
2. That during the day we should do only what will tend to the praise, honor and glory of the Most Blessed Trinity; and
3. That we should bear with patience and for the love of God all sufferings and contradictions, all crosses which God sends us, and especially the difficulties of our state of life and calling.

When we make the sign of the cross at night before lying down to sleep, we should commend ourselves thereby during the night to the Almighty protection of God, in which we shall sleep safely and without fear.

The sign of the cross at night reminds us of the blessings which the Most Blessed Trinity has granted us during the day, and exhorts us to return fervent thanks for them at the end of the day.

The cross at night also reminds us of the false steps, of the great and small sins which we committed during the day whereby we offended God and nailed Him afresh to the cross, and exhorts us thereby to renounce our sinful lives. How unfortunate would it be for us if God were to call us to His judgment seat during the night?

Thirdly, we make the sign of the cross before and after prayers. This should remind us of the words of Christ: "Whatsoever you ask the Father *in my name*, that He will give you." But it should also remind us of the merciful mediation of our divine Saviour with our heavenly Father, without which our prayer could not expect a hearing.

Fourthly, it is a beautiful custom to make the sign of the cross before every important undertaking. Therefore the Apostle St. Paul says: "Whether you eat or drink, or whatever you do, do all things

to the glory of God.” Ought we to be ashamed, then, to make the sign of the cross before leaving the house or undertaking a journey? Is it a disgrace if we bless the bread that we are about to eat with the sign of the cross?

Certainly not! Of course the custom of making the sign of the cross must not be used for superstitious purposes. For instance, it would be foolishness and sinful for a person to make the sign of the cross over the bread before it is baked, with the sole intention and belief of protecting it from witchcraft.

Fifthly, we should make the sign of the cross in all temptations and dangers. Temptations are those occasions whereby we are encouraged to sin. Now sin being the greatest evil, being indeed even greater than the death of the body, it is very evident that if we are afraid of sinning, we ought to make the sign of the cross so as to ward off the temptation. If it was through the sign of the cross that the Emperor Constantine was helped to gain the victory, why should it not help us to gain the victory over our greatest enemy?

However, not only in dangers which threaten our salvation, but in bodily dangers, too, we should make the sign of the cross. Everyone in danger looks for protection and help. And if in any great danger we commend ourselves to the protection of the Almighty, to Him who can protect and help us in every necessity, is this a sin or foolishness? Certainly not. Never be ashamed, therefore, in the time of danger to have recourse to God; He will not let you be disgraced.

Why is it wholesome to make the sign of the cross frequently? Answer: “Because, by devoutly making the sign of the cross, we arm ourselves against the snares of the devil, and draw down the blessings of heaven upon us.”

The sign of the cross should be made devoutly, and not thoughtlessly. When it is made devoutly it arms us against the snares of the devil. We use arms to combat a powerful enemy or opponent. The devil is a powerful opponent of ours, for his thoughts and actions are constantly directed towards accomplishing our ruin, *i.e.*, to lead us into temptation. If we do not want to be overcome in the combat with the enemy, we must be prudent, and fight valiantly. There is no better weapon to use against the devil than the sign of the cross. The cross is also a sign of victory. Before it the tempter flies, by the sign of the cross he loses his power.

Through the sign of the cross the blessing of heaven descends upon us.

A cup of poisoned wine was once handed to St. John. He made the sign of the cross over it, drank the contents, and it did not hurt him. In this way are all the blessings of the Church given, by the sign of the cross.

A cross is given to the dying, to encourage them to be resigned to the divine will, and to confide in the divine mercy.

Who ever suffered more, or more innocently than Jesus Christ? Can we then have a more exalted model in death?

We also adorn the graves of the departed with a cross. The cross upon a grave reminds us, in the first place, of the resurrection of Jesus, and at the same time of our own resurrection from amongst the dead. Jesus by His resurrection triumphed over death, and on the tree of the cross gained the victory over it, and we also, and all the dead, shall rise again from the grave and triumph over death. The cross upon a grave should remind us also that the departed believed in Christ, and died trusting in Him.

The Catholic Church has instituted two feast days for a particular veneration of the holy cross, namely, the feast of the Finding of the Holy Cross, and the feast of the Exaltation of the Holy Cross. The feast of the Finding of the Holy Cross, which is celebrated annually on the 3rd of May, reminds us of the memorable occasion of the finding of the true cross, by St. Helen, the mother of Emperor Constantine the Great. The second is the feast of the Exaltation of the Cross, which is celebrated yearly on the 14th of September, and reminds us how the pious Emperor Heraclius once entered victoriously into Jerusalem, about the year 629 after Christ, and himself carried the holy cross which had been regained from the Persians, up to Mount Calvary.

I will now tell you what a particle of the cross is: The word particle comes from the Latin word "*particula*," *i. e.*, a small portion. A particle of the cross is therefore a small portion, a splinter, of the true cross, which generally is preserved in a receptacle covered with glass, and presented to the faithful to kiss, so that we may return thanks to the divine Redeemer for His agonizing death upon the cross, and obtain His blessing. You have doubtless heard of the so-called "Mission crosses"?

These are erected when a Mission closes in a parish. These Mission crosses are to remind us of the good instructions and exhorta-

tions which were given during the Mission, as well as the good resolutions which we then made. We will now have a repetition of to-day's lesson.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken in to-day's instruction? Of the sign of the cross.

2. What signification has the word "cross"? The word "cross" has a threefold meaning.

3. Can you name them? The word "cross" signifies first, wood, the cross beams, which Jesus carried up to Mount Calvary, and upon which He redeemed mankind.

4. Secondly? "Cross" signifies further that sign with which we sign ourselves or other things as a blessing.

5. Thirdly? The word "cross" signifies the sufferings and contradictions with which divine Providence visits mankind.

6. What was the cross before Christ? It was a sign of shame and dishonor.

7. Who were branded then with the sign of the cross? Criminals and malefactors.

8. Who were put to death or executed upon the cross? Criminals.

9. Through whom did the cross become honorable? Through the Emperor Constantine the Great.

10. Tell me what you know of this incident. (The pupil will relate the incident as already told).

11. In how many ways can we make the sign of the cross? In two ways.

12. Namely? The large and small cross.

13. How is the large cross made? We put our right hand to our forehead, then to the breast, and then to the left and right shoulders, saying, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

14. Of what should we be reminded by touching the forehead? That Christ was with the Father from all eternity and is of the same essence.

15. What does it signify when we take our hand from the forehead to the breast? It signifies that Jesus descended from heaven into the Virginal womb of Mary and became incarnate.

16. And of what does the touching of both shoulders remind us? That the Holy Ghost proceeds equally from the Father and from the Son.

17. Why do we move the hand from the left to the right shoulder? This should remind us that by the death of Jesus upon the cross we have been brought from the left of damnation to the right of salvation.

18. How is the small cross made? With the thumb of the right hand we make the sign of the cross upon the forehead, upon the mouth, and upon the breast, saying these words: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

19. Where do we first of all sign ourselves with this small sign of the cross? Upon the forehead or head.

20. Which power of the soul has its seat in the head? Reason.

21. Why then do we make the sign of the cross upon the forehead? Because with our reason we should know God.

22. For what do we use our mouth? We speak with the mouth.
23. Why do we make the sign of the cross upon the mouth? Because with our mouth we should confess God.
24. Why do we make the sign of the cross upon the breast? So as to remind ourselves that we ought to love God with our whole heart.
25. What other signification has the small cross? That all our thoughts, our words, and actions should tend towards God.
26. Upon what occasion does the priest make the sign of the cross? At all exorcisms and blessings.
27. Why does the priest give all blessings with the sign of the cross? So as to remind us that all blessings come to us by the grace of the Most Blessed Trinity.
28. Of what else should we be reminded by the sign of the cross? Of the two most important mysteries of our holy religion.
29. Which are these two mysteries? 1. The mystery of the Most Blessed Trinity. 2. The mystery of the incarnation of the Son of God.
30. From what times does the pious customs of making the sign of the cross originate? From the Apostolic times.
31. How old, therefore, is this beautiful custom? As old as the Church herself.
32. For what ceremonies did the Apostles use the sign of the cross? They baptized, anointed, consecrated, and blessed with the sign of the cross.
33. When ought we to make the sign of the cross? First upon rising and going to bed.
34. When do we rise? In the morning, when the day begins.
35. When do we go to bed, to sleep? At night, when the day is done.
36. In whose name should we begin the day? In God's name.
37. In whose name should we end the day and lie down to rest? In God's name.
38. Of what should we remind ourselves when we make the sign of the cross upon rising? That we commend ourselves to the protection of God during the day.
39. And of what else? That during the day we should only do that which tends to the honor and glory of the Blessed Trinity.
40. What works, then, should we strive to perform during the day? Only good works.
41. What ought we to refrain from during the day? We must refrain from sin.
42. Of what else should the cross remind us upon rising? Of the trials and afflictions which God sends us.
43. How ought we to bear the trials and afflictions which God sends us? With patience and resignation to the divine will.
44. What are the words of Jesus in relation to the cross? Jesus said: "Take up thy cross, and follow Me."
45. What then do these words of Jesus signify: "Take up thy cross"? They mean that we should bear all our sufferings patiently.
46. And what does the sign of the cross remind us of at night? That we should commend ourselves to God's protection during the night.
47. Of what else does it remind us? Of the many blessings to soul and body which we have received during the day from the Blessed Trinity.
48. What do we owe to the Most Blessed Trinity for this? We owe the greatest gratitude.

49. Do all persons live so piously during the day that it tends to the honor and glory of the Blessed Trinity? No, all persons do not live so piously.

50. What do they rather do during the day? They commit many sins.

51. Of what does the sign of the cross remind the sinner? It reminds him of his false steps.

52. In what crime does the sinner take part by his sins? In the crucifixion of our divine Saviour.

53. To what then should the sign of the cross exhort and encourage him? To the renouncing of his sinful life and to amendment.

54. What would happen to a person if he should have to appear before the judgment seat in his sins? He would be eternally damned.

55. At what other times should we make the sign of the cross? Before and after prayers.

56. Of what does the sign of the cross remind us before and after prayers? Of the merciful mediation of our divine Saviour.

57. Between whom is Jesus the mediator? Between God and man.

58. Why does our prayer to God require a mediator? Because the prayer of a sinner is not agreeable to God.

59. Without this mediation what would become of our prayer? It would not be heard.

60. At what other times do we make the sign of the cross? Before every important undertaking.

61. What is an important undertaking? One which might have serious consequences for us.

62. What does the Apostle, St. Paul, say therefore? The Apostle St. Paul says: "Whether you eat or drink, or whatever you do, do all for the glory of God."

63. What did St. Paul mean by these words? He meant thereby that we should do nothing without God.

64. How can the sign of the cross be misused? It can be misused for superstitious purposes.

65. For what superstitions do some persons misuse the sign of the cross? Some housewives make the sign of the cross over their bread-making to protect it from witchcraft.

66. What did Jesus do with the bread at the last supper? He blessed it.

67. At what other times should we make the sign of the cross? In all temptations.

68. What are temptations? Temptations are those occasions by which we are incited to sin.

69. What should we do in all temptations? We should make the sign of the cross.

70. Of what will the sign of the cross remind us? Of the great love of Jesus who died upon the cross on account of our sins.

71. How will the sign of the cross help us in temptation? It will help us to gain the victory.

72. What does that mean? We shall overcome the temptation.

73. Is it then so very important to overcome temptation? Yes, it is most important.

74. Why? Because by sin we draw down upon us eternal damnation.

75. Upon what other occasions should we make the sign of the cross? In all dangers.

76. What dangers do we include in these? We include bodily dangers.

77. What are bodily dangers? Those dangers which may cause injury to our bodies, or loss of our lives.

78. Give an example. During a thunder storm.

79. What do we generally do when lightning threatens? We make the sign of the cross.

80. Is this not superstition? No, it is not superstition.

81. Of what should the cross remind us? To commend ourselves to the almighty protection of God.

82. Why should we commend ourselves to the protection of God in every danger? Because God can help us in every danger by virtue of His omnipotence.

83. The catechism asks further: "Why is it wholesome to make the sign of the cross frequently"? 1. Because, by devoutly making the sign of the cross, we arm ourselves against the snares of the devil, and draw down the blessings of heaven upon us.

84. What is the sign of the cross called? It is called a weapon.

85. For what purpose do we need a weapon? To fight an enemy.

86. Who is our worst and greatest enemy? The devil or Satan.

87. Why is he our worst enemy? Because he strives to bring us to perdition.

88. In what way? By tempting us to commit sin.

89. Which is the best and surest weapon wherewith to combat the evil one? The sign of the cross.

90. Why? Because the wicked fiend flies before the sign of the cross, and through it loses his power.

91. What do we obtain by making the sign of the cross? The blessing of heaven.

92. What example did I relate to you? The example of St. John.

93. What was handed to him? A cup of poisoned wine.

94. How did St. John make the poisoned wine harmless? By making the sign of the cross.

95. Why do we give a cross to the dying? So as to encourage them in resignation to the divine will.

96. Why do we erect a cross over the grave? To remind us of our resurrection.

97. What feast days has the Catholic Church instituted for the especial veneration of the holy cross? The feast of the Finding and of the Exaltation of the Cross.

98. When is the Feast of the Finding of the Cross celebrated? On the 3d of May every year.

99. Of what event does this feast remind us? Of the finding of the holy cross.

100. By whom? By St. Helen.

101. Who was St. Helen? She was the mother of the Emperor Constantine the Great.

102. Upon which day every year is the feast of the Exaltation of the Holy Cross celebrated? Upon the 14th of September.

103. Of what even does the feast remind us? It should remind us of the pious entry of the Emperor Heraclius into Jerusalem.

104. What did the Emperor Heraclius do upon this occasion? He himself carried the holy cross up to Mount Calvary.

105. What is a particle of the cross? It is a small part, a splinter of the true cross upon which Christ died.

106. What is done with these particles of the cross? They are offered to the faithful to kiss.

107. For what reason? That they may return fervent thanks to the Redeemer for His agonizing death upon the cross.

108. What are the so-called Mission crosses? They are crosses which are erected at the close of a mission.

109. Of what should these mission crosses remind us? Of the good instructions which we have heard at a Mission.

110. And what else? Of the good resolutions which we made at the Mission.

111. What is the moral application with which the catechism closes? Never to be ashamed of the Catholic faith, or of the sign of the cross.

Yes, think frequently of these words! Never be ashamed of the Catholic faith, or of the sign of the cross! Jesus, who was the Most Holy and the Most Just, did not hesitate, nor was He ashamed to carry it up to Calvary, although He was so weak that He fell three times to the ground under its weight. He was not ashamed to die like a criminal between two malefactors, as if He were the greatest amongst them. Jesus will come again with the sign of the cross, at the end of the world, or the day of Judgment, not indeed in poverty, as at His birth in Bethlehem, but with great power and majesty. And with this same sign He will lead all the just into everlasting happiness.

THE METHOD OF TEACHING OF OUR LORD JESUS CHRIST AND OF HIS APOSTLES.

PART I.—THE METHOD OF TEACHING OF OUR LORD JESUS CHRIST.

Christ, whom Moses shortly before His death announced as prophet, called Himself a teacher when He spoke to His disciples, saying: "You call me Master and Lord and you say well, for so I am." (St. John xiii. 13.) When in the temple He was reading from the Prophecies of Isaias He fulfilled in Himself the prophecy, "Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my Spirit upon Him, and He shall show judgment to the Gentiles." (Matt. xii. 18.) That Christ is teacher is told in the words of St. John the Evangelist: "That was the true light which enlighteneth every man that cometh into this world." (John i. 9.) In the words of Simeon: "A light to the revelation of the Gentiles and the glory of Thy people Israel."

(Luke ii. 32.) And in the words of Nicodemus: "Rabbi, we know that thou art come a teacher from God." (John iii. 2.) Even His enemies bear witness to the truth that He came to teach the word of God. After Christ was baptized in the River Jordan, and the spirit like a dove descended upon Him, He started on His mission as public teacher, John the Baptist having prepared the way. For three years, with untiring zeal, divine wisdom, almighty power, and with marvelous results, Jesus taught in public. All who listened were struck with the difference between His teachings and those of the high priests, saying: "He speaks as one having power." Jesus Christ, the first teacher of Christendom, was master of and model for all teachers, owing to

1. The perfection of His teachings, which were not of human origin, but were divinely imbibed. These teachings are to endure forever, even when heaven and earth have passed away; they not only enlighten the understanding but move the will to cheerful obedience, drawing the heart with gentle force. "For my yoke is sweet and my burden light." (Matt. xi. 30.)

2. The perfection of His life, wherein He showed to all the fulfilment of His teachings.

3. The perfection of His virtues as a teacher:

Zeal, which gladly renounced food and drink, sleep and rest that the Gospel might be taught to the poor. *Love* toward all men, especially towards little children. *Gentleness* and *patience* towards the weak; *mildness* and *mercy* towards the fallen; *earnestness* and *dignity* towards the condescending; *sternness* towards hypocrisy and untruthfulness; *impartiality* to all; *uprightness*, seeking the true welfare of the people; *unselfishness*, going so far as to give His very life for His sheep; *clearness*—Christ's lessons were taught under the open sky; nature was His temple, and here in the midst of God's wondrous creations, what telling examples He gave to the multitudes. The ripening corn fields gave rise to the words: "Do not you say there are yet four months, and the harvest cometh? Behold I say unto you, lift up your eyes and see the countries, for they are white already to harvest." (John iv. 35.) The fig tree also had its lessons. (Luke xxi. 29.) And whilst giving the Sermon on the Mount the flight of birds brought forth the touching picture: "The birds of the air have nests, but the Son of man hath not where to lay His head." (Matt. viii. 20.) Even the daily occupations of the people, the grinding of the mill, the gathering

in of the vintage, everything in fact that took place before Him was turned into touching and profitable lessons for the listening crowds. The simplicity, the pathos, and the force of His language made His lessons clear to all, and beyond this He possessed the divine art of applying His lessons to the needs of each individual. To the proud Pharisees who approached Him with double hearts, He spoke not the words that He uttered to the meek, nor divulged the divine secrets He so loved to lay bare to the humble.

Attraction. This was proved by the throngs who followed Him, the attention and endurance of His listeners; for three days the multitudes remained with Him in the wilderness to the east of the Sea of Galilee. After the sermon in the synagogue at Nazareth all assembled wondered at the powerful though gentle words that flowed from the lips of Jesus; and after the Sermon on the Mount a woman could not contain herself, but lifting up her voice, said: "Blessed is the womb that bore Thee, and the paps that gave Thee suck." (Luke xi. 27.)

His lessons were *practical* and chosen to suit the needs of His hearers. His omniscience enabled Him to see into the depths of each heart and to read therein most hidden thoughts. His divine wisdom enabled Him to enlighten the understanding of the erring ones, to soften the most adamant hearts, and to strengthen the will of the weak.

Christ came to teach not by word only, but by example; and to prove that faith alone will not suffice for salvation, but that good works are necessary for our eternal welfare. "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." (Matt. vii. 21.) "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. v. 19.) As He came Himself to do the will of the One who sent Him, as His desire was to do the work of His Father, so also He required His followers, not only to listen to His words and to believe in them, but to do the works of God, that they might be worthy members of His kingdom on earth, and deserving of the eternal kingdom of heaven. He finishes His Sermon on the Mount with the words: "Whosoever heareth these my words and doeth them shall be

likened to a wise man who built his house upon a rock." (Matt. vii. 24.) "And every one that heareth these my words and doeth them not shall be like a foolish man who built his house upon the sand." (Matt. vii. 26.)

Perfect were Christ's sermons in their entirety; perfect were the lessons He taught in a few telling sentences; perfect were His individual heart to heart talks. Take for instance, the one with Nicodemus; the one with the Samaritan, by Jacob's well, the one with Martha, the sister of Lazarus. Well did He know how to question and draw out His hearers. After He asked them if they understood all that He said unto them, again and again He repeated His words to make them more clear, and by the use of examples He made Himself sufficiently understood. Sometimes His words fell as seeds and entered into the inmost depths of the heart. Again with forcible, overpowering words He baffles the efforts of His enemies to tempt Him, and reduced them to shameful silence. Admirable is the manner in which, after making quite clear the drift of the queries of His hearers, He places the very material for their answers into their own grasp. For instance, in the case of a certain lawyer who stood up and tempted Him, saying: "Who is my neighbor?" (St. Luke x. 29.) And Peter asking: "If the Saviour should pay tribute." (Matt. xvii. 25.) Then Christ's maxims pierced the soul like a sword, coming again and again to the mind to convey their intended lessons. What more beautiful than Christ's parables, through which He gave living examples of the lessons He wished to instill?

It is most instructive to take separately Christ's individual lessons, giving to them particular attention and closer study. His talk with Nicodemus, for instance, is an example of dogmatic instruction and moral influence. "Amen, amen I say to thee except a man be born again, he cannot see the kingdom of God." (John iii. 3.) The sentence is clear and decisive. But Nicodemus did not understand, and hence our Saviour explained the new birth, saying: "Amen, amen I say to thee unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John iii. 5.) He gave the necessity for spiritual birth in the sentence: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." (John iii. 6.) Showing also that the activity of the Holy Ghost in the soul at the spiritual birth was invisible, but known by its works. As Nicodemus again ques-

tioned our Saviour, Jesus interpreted the obscure words "born anew" for him, referring him to the signification they had when used in the conversion of a pagan to the Jewish faith. "Art thou a master in Israel, and knowest not these things?" (John iii. 10.) Now the meaning of the term being made clear, the will of Nicodemus was next to be moved. To this end Jesus used the authority which He possessed as the only one who had descended from heaven to teach the truths of God: "Amen, amen I say to thee, we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not, how will you believe if I shall speak to you heavenly things? And no man has ascended into heaven but he that descended from heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the desert so must the Son of Man be lifted up; that whosoever believeth in Him may not perish, but may have life everlasting." (John iii. 11-15.) Then He showed how easy Faith was to the sincere, right thinking man, and how difficult to the wicked. In other words Jesus said to Nicodemus: "You can believe Me, you must believe Me, and since you are honest and sincere you will readily believe in Me." What deductive method, what psychological conclusions! First the foundation, the duty of believing, the truth and godliness of the teaching and the supernatural motive, the necessity of faith for the attaining of eternal salvation, then summing up with the appeal to the heart by which the will is moved, because of high and honorable motives. In a single one of these lessons of our Saviour what wonderful method is exhibited.

Likewise beautiful lessons can be learned from our Saviour's intercourse with the deaf, the dumb, the blind, with all the poor and afflicted. "Come to me, all you that labor, and are heavy laden, and I will refresh you." (Matt. xi. 28.) According to the plans of His divine wisdom Christ first taught salvation to the sheep of His fold, to the lost sheep of the House of Israel. To the lambs of His flock He became a teacher by example, not by instruction. For all teachers He became a perfect model, showing them the manner in which the little ones should be treated by them. What a touching example did He give that day when, faint and weary after His journeyings and preachings to the multitudes, He gathered unto Himself the children brought by their mothers to receive His blessing. How lovingly He folded them in His arms.

These little ones should not be kept from Him as the apostles intended, but should be brought unto Him. "For of such is the kingdom of God." (Luke xviii. 16.) "Take heed that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of my Father who is in heaven." (Matt. xviii. 10.) "He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. xviii. 6.) The little ones in their simple faith shall be as models for all men. The little ones must have our special care. Jesus says unto us all: "And he that shall receive one such little child in my name receiveth Me." (Matt. xviii. 5.)

(To be continued.)

BOOK REVIEWS.

Animals in Action. By Eldridge S. Brooks. (Boston: Lothrop Pub. Co.)—If the descriptive element of this book were treated more extensively, it would be a very fascinating work. As it stands, it is most interesting and instructive. The author has treated his subject in a very novel way. But few of us have the opportunity of studying the habits and peculiarities of the ferocious dwellers of the forest, jungle, and desert, in their own homes. We are compelled by the force of circumstances to stand without the barred cage and content ourselves with gazing at the captive, tame object of our curiosity, treading listlessly the narrow quarters assigned him by a careful civilization. At most we may spend our leisure moments perusing some meagre work, which as a rule is as tame as any tame animal described, in our endeavor to gain some knowledge of the unintelligent beings who share this planet with us. But in this work the reader has the chance to study the animal kingdom during its period of greatest activity. As we are told, the proper way to study "the wild animal" is to study him in his natural wildness, which fully asserts itself when he pounces upon his prey, or suddenly meets his natural powerful rival in his daily wanderings. This is brought out very vividly in the sketches which serve to illustrate the book before us. The work of an artist who has studied animality in its native haunts, these sketches can be taken as faithful representations of the reality. In a book of this kind, which has such a vast field to cover, we cannot look for very lengthy or exhaustive descriptions, but many of the articles are much too brief, and, when we consider the interesting nature of the study, we are inclined to think that a great improvement could be had by a more extensive treatment of animal peculiarities. We have here a useful book for the young, and a profitable one for the more mature.



History of America before Columbus. By P. De Roo. Two Volumes. Vol. I., *American Aborigines*; Vol. II., *European Immigrants*. (Philadelphia and London: J. B. Lippincott Company.)—A work for which all students of American history will be profoundly grateful is the "History of America before Columbus,"

by Fr. De Roo, a missionary priest of Oregon, member of the United States Catholic Historical Society, etc.

The author tells us in a preface that it was while engaged in searching the Vatican Secret Archives, in quest of reliable information regarding the history of the much slandered Alexander VI., that he was first led into research on this subject. While engaged in this inquiry, he came upon indications that made him suspect they contained original and hitherto unpublished records, pertaining to the religious history of America, either of the time of the Spanish discovery or before it. Further investigation set him on the track of an evangelization earlier than that to which his first documents had reference, and he found vestiges of a Christianity earlier than that introduced by the relatively late Northmen. As he says, "A student will hardly stop at a question." More authors, ancient and modern were consulted. The result is an attempt to solve certain problems in early American history which always have been in dispute. It is, perhaps, too much to say that Fr. De Roo has settled these questions once for all. But he has cast a new light upon them, and rightly rejected theories lightly proposed, and substituted others more in accord with divine revelation.

There have been found on the American continent, within comparatively recent years, indications of an ancient civilization that will bear favorable comparison with the Assyrian and Egyptian. Buried cities, tombs, temples, ornaments and utensils are being unearthed year after year, and wonderful as these finds have been, more wonderful are likely to come. Who were the builders and makers? When did they live? Were their knowledge and skill the result of the progress of their civilization on this continent, or did they bring them with them from a people already civilized? Did they disappear, leaving no trace but these wonderful works, or were they conquered by others, with whom they became identified? It is these questions Fr. De Roo sets himself to consider and answer. To sum up all his conclusions, indeed to discuss even in outline the various theories which the author examines, and those to which he inclines in answering these questions, would lead us too far. He rejects entirely the old Darwinian theory, of gradual evolution, as well as the theory of "evolution by a leap," in accounting for the origin of the American man. Neither has he any sympathy with the pre-Adamite hypothesis, which depends mainly on an erroneous interpretation of the Scriptural reference to Cain, and on the principle of "progress," which rests on no positive facts.

Some think that America was inhabited before the deluge. Of the prehistoric races the oldest noticed by the learned is the long-headed (*dolicho-cephalous*), who probably displaced a short-headed (*brachy-cephalous*) race whose skulls are found in the shell heaps of the coast; the former were probably a post-diluvian people, of whom only the faintest vestiges remain.

Other prehistoric races were the Race of the Kitchen-Middens, the Cave Dwellers, the Mound Builders; from traditions gleaned from the monuments and from the language of the early Indians, he inclines to the supposition that these were the near descendants of the patriarch Noah, who landed in America by sailing across Behring Strait, or coming through Polynesia to the western coast of Central America and Peru. The prehistoric nations of Christian times are the Mayas of Yucatan, the Cliff Dwellers and Pueblo Indians, and these races, he thinks, with the learned generally, were comparatively late immigrants from a semi-civilized and, probably, Asiatic country. As these races cannot be considered the descendants of the Mound Builders, so neither does he consider them the ancestors of the Indians of historic times,—the Toltecs, the Aztecs, Incas, Sinapis, etc.

His treatment of the civil, social, and political institutions of these successive races, especially of the races existing at the time of the discovery by Columbus, is very interesting reading. Interesting, too, is his tracing the influence of the patriarchal and Mosaic civilization among them; later on, the influence of Christianity, introduced, as the author believes, during the apostolic age, and possibly by one of the apostles—St. Thomas; again, by the great St. Brendan and his Irish monks, and finally, before the Columbian discovery, by the Northmen in the eleventh and later centuries.

The author has throughout utilized the ascertained facts and followed the most probable views of others who have labored in the same field before him. A list of the literature consulted and referred to by him covers several pages; he had at his disposal the manuscripts of the Secret Archives of the Vatican, the Consistorial Archives, the Lateran Archives, and other libraries rich in codices.

We may not accept as conclusive all the author's theories and views; for example, his arguments from analogy regarding the apostolic evangelization of the southern Indian races; we may also question the evangelization by St. Brendan and his monks in the very first centuries of Irish Christianity. But taking the work as a whole, the references given and the sources consulted give at least the security that it is not fable we are reading; it accounts in a very probable and religious manner, without class or religious prejudice, for a period of American history hitherto too often vitiated by such prejudices.

The volumes, which are magnificently printed, contain maps and charts illustrating the scientific features of the work.



The Wizard Series of Dramas for Young Ladies. (New York: Joseph F. Wagner.)

The Last Days of Our Lady. (3 acts, 14 characters.) From the German of Rev. W. Pailler, O.S.A.

Two Mothers. (4 acts, 19 characters.) By Dorothy Reynartz.
St. Elizabeth of Thuringia; or, Miracle of Roses. (5 acts, 20 characters.) By Elizabeth Polding.

These plays make very pleasant reading. The subjects are well chosen for instruction, the language fairly good, and there is sufficient dramatic action and picturesque situations to hold the attention.

These plays are good, and such plays are rare, and will be welcomed in many of our schools; they will prove useful especially in those localities where there is need of inspiring sentiments of reverence for holy lives, and where virtues must be inculcated and nurtured in order to counteract the baleful influences of evil sights and sounds.



Faith and Folly. By the Right Rev. Mgr. John S. Vaughan. (London: Burns & Oates, Ltd.)—The theological unrest and the far more fundamental philosophical uneasiness of the present day are, unfortunately, but too well known to, and too often written on by lovers of books to need even a brief notice from us as a preface to our criticism. Lamentable as they are in themselves, they have worked at least one good result: they have advanced and strengthened the cause of truth by the searching analysis thus occasioned, and have gradually exposed to view the solid, rational, and, we might say, primal grounds on which revealed, and even natural, religion rest. The volume before us, written by an eminent English ecclesiastic, is an effort in this direction; intended primarily, we should say, for believers, intellectual men and women who meet with many perplexing difficulties in their readings, or in their conversations with persons too much up-to-date. Such students will, we believe, experience much pleasure and consolation from the careful perusal of the book. But even these would have been considerably assisted if the Right Rev. Author had led them from the title to expect a collection of essays rather than a logically continuous work. "Faith and Folly" cannot be at all assigned to this latter category, though the connection between the first few chapters is rather close.

The essays of the book touch on a variety of subjects in a pleasing and convincing manner. "The Ethics of Animal Suffering" are put persuasively from a Catholic and common-sense standpoint against the senseless declamation of too tender-hearted, inconsistent lovers of the brute creation. The social question occasions two essays, both helpful, drawn from the Pope's encyclicals; while the oft-discussed topics of "Civil Penalties for Religious Offences," and "The Relation Between Religion and Material Prosperity" are dealt with in chapters which should prove useful if printed in penny pamphlets such as those of the English or Irish Catholic Truth Society. This latter remark is true also

of the chapter in which the arguments from Nature for God's existence are so well exhibited; for we think in such a form it would effect far more good than it now can do, more or less buried in a portly volume far too large for any persons, save those with leisure and literary instincts, to read with ease or profit.



Etudes Bibliques. 159 pp. Par Alfred Loisy. (Paris: Alphonse Picard et Fils. 1901.)—This interesting and suggestive brochure is a reprint in book form of articles already published by the author, and comprises a series of six essays, four of which appeared in "*L'Enseignement Biblique*" (1892-1893), the other two in "*La Revue du Clergé Français*" (1899).

Though dealing with different topics these essays have all the same general purpose, viz., the conciliation of Catholic doctrine and discipline with the scientific study of the Bible. They are consequently theological and apologetical in character, and intended to be of service to those earnest readers who are preoccupied with the difficulty of adjusting the data of traditional authority to the new conditions created by scientific biblical research.

In the first chapter the rights of sound criticism are vindicated *positis ponendis*, and the assertion so often put forward that the Bible by its divine origin is above and beyond criticism is properly distinguished and qualified. In fact, a sane criticism of its contents, considered from the human standpoint, is the only way to appreciate it fully and do it justice. That ecclesiastical authority does not prohibit or discountenance the scientific study of the scriptures is clear from the Encyclical Letter *Providentissimus Deus*, and to make use of this liberty allowed by the Church is for the Catholic scholar not only a right but a solemn duty. The second essay touches briefly on the history of the dogma of Inspiration, especially in its more recent developments, and is, in the main, a critical review of a work crowned by the theological Faculty of Munich, "*Die Schriftinspiration: Eine biblisch-geschichtliche Studie*," by M. P. Dausch.

The following chapter deals with the question of biblical inspiration, examining it carefully in the light of recent controversy and the Encyclical *Providentissimus Deus*. The attitude of the Catholic exegete is defined according to the author's view, and the delicate question of the inerrancy of Scripture is discussed with acuteness and moderation.

The vexed problems involved in the explanation of the eleven first chapters of Genesis next claim the author's attention, and are discussed in connection with a review of Ryle's "*Early Narratives of Genesis*."

A chapter is occupied with a review of Catholic opinions relative to the origin of the Pentateuch *apropos* of two papers read before the Catholic Congress at Friburg. Finally a pointed and sug-

gestive dissertation on the Gospel of St. John, reviewing the very important commentary of Knabenbauer. These essays are characterized by calmness and moderation of tone in their controversial portions, and throughout by a spirit of careful discrimination. The name of the author is a sufficient assurance of their scientific value. It is true that in some quarters it is wont to arouse sinister misgivings, but all readers who have the commendable desire of examining for themselves before passing judgment on men and their theories, will be doubtless glad to find in these pages a correct, first-hand statement of the positions maintained by this unquestionably able and conscientious, though much abused, scholar.



The Life and Literature of the Ancient Hebrews. By Lyman Abbott. xiii+408. (Houghton, Mifflin & Co. 1901.)—The aim of this contribution to the vast literature that has grown up around the Old Testament is to popularize the best results of recent biblical research, and the writer affirms at the outset his unequivocal adhesion to what he terms the modern school of biblical interpretation. He further qualifies it as scientific and literary as distinguished from the ancient school, which is characterized as theological and traditional. The work which is intended for the general reader has a twofold purpose: first, to declare the spirit, the method, and the general conclusions of the modern school respecting the Bible; and, second, to show that these do not imperil spiritual faith. It is a reassuring—some would say optimistic—answer to the anxious, oft-repeated question: What will the New Criticism finally do with the Bible? and the author consequently calls attention to the positive results of criticism, to the constructive aspect of this science which is too often set down as being merely negative and destructive. Two convenient synoptical tables are placed at the beginning of the book, one referring to the writings of the Old Testament, which are scheduled according to the supposed dates of their composition; the other exhibits the principal chronological data of Old Testament history. The former follows, in the main, Driver's "Introduction;" the latter (with an admission of much uncertainty for the earlier epochs) is based chiefly on the Commentaries on "Isaiah" and the "Twelve Prophets," by George Adam Smith.

In the first chapter, entitled, "The Bible as Literature," we find some pertinent reflections, more true than malicious, on the arbitrary manner in which Scripture texts are so often quoted by both Protestants and Catholics. However, the author does not seem to make due allowance for the fact that when Catholic writers quote the Scriptures *in sensu accommodatio*, there is no pretension on their part to give it as the real sense of the passage, or to attach thereto any proving force. The position and tenets of the new school, as opposed to the old, are further drawn out in this chapter. The

theological concepts are admittedly somewhat vague and indefinite, a soothing circumstance for the orthodox, to whom the *exposé* might suggest in the author's mind a pantheistic tendency. The analytical processes to which the Bible is being subjected are described without embarrassing technicalities, together with the principal results, and the author's opinion is stated that the final outcome of all this critical study will be to extend the use of the Bible, and to enhance affection and reverence for it.

The chapter on Hebrew history is almost exclusively taken up with an exposition and illustration of the methods of composition employed by the Jewish historiographers. It embodies the generally received views of modern critics on the subject, and from the writer's standpoint prepares the reader for the questions treated in the following chapters, referring respectively to the prehistoric traditions, the Book of the Covenant, the Deuteronomic code, and the Canon law.

In speaking of the prehistoric traditions and comparing them with similar traditions of other ancient peoples, the author speaks plainly though respectfully, as may be gathered from these concluding words: "This ancient compilation of prehistoric myths and legends is valuable, not because of any scientific addition which it makes to our knowledge of early history, but because it shows us the consciousness of God in the early experiences of that remarkable people, to whom, more than to all other peoples combined, the world owes its knowledge of God, its standards of righteousness, and its impulse to the divine life."

Two chapters are devoted to Hebrew fiction, to which (after an argument proving its existence in the Bible) the author refers several narratives traditionally considered as historical. Of biblical fiction five different types are distinguished, viz., the parable; popular folk-lore as in the stories of Samson; the idyll of Ruth; the historical romance, as in the story of Esther; and the satirical romance exemplified in the book of Jonah.

The Book of Proverbs and the Book of Ecclesiastes are discussed in two chapters, under the title: "A School of Ethical Philosophy." The latter is described as a "dramatic monologue (by some unknown poet sage) portraying the complicated experiences of life; these voices are conflicting, but they portray the conflict of a single soul at war with itself." The disorder resulting from such an interior conflict is made responsible for the lack of order and the incoherences so noticeable in the book. "The lesson of Ecclesiastes is one of living human experience. Let the self-seeker try how he may to get satisfaction out of life, he is sure to fail." He will find all vanity. Instead of wasting one's efforts in striving after what men prize most, it is better to try opportunism; to take life as it comes, and enjoy it quietly without excess. The Psalms are discussed under the apt title: "A Collection of Lyrics," and the Prophets as "Preachers of Righteousness." The treatment is

necessarily brief, the intention being merely to outline the character of the prophetic mission. Finally an important chapter closes the book relative to the message of Israel. It is clear even from this brief and very incomplete indication of the contents, that the book contains much that many orthodox Protestants are not yet prepared to accept. But those who are disposed to listen to the theories of the new school will find in this work—which is not lacking in originality of form or concept—a clear and very readable presentation of the general results attained by Higher Criticism, made by one who claims that his spiritual faith, far from being shaken by his adoption of the new views has only become stronger and deeper.



Biblical Lectures: Ten Popular Essays on General Aspects of the Sacred Scriptures. By the Rev. Francis E. Gigot, S.S., Author of "Outlines of Jewish History," "Outlines of New Testament History," and "General Introduction to the Study of Holy Scriptures." (Baltimore and New York: John Murphy Co.)—Father Gigot, as was only to be expected, has presented us in this volume with a very interesting and readable collection of popular essays. Profound erudition is not to be looked for in such a work, but still, even popular essays, to be of any value, must come from the pen of a very exact scholar. Father Gigot is undoubtedly familiar with the manifold aspect of his subject and with all the theories championed by the friends and foes of sacred Scripture. His opening lecture on "The Bible as a Literature," is one of the most interesting in the entire collection. The author quotes a number of passages, so skillfully translated that even the cursory reader must be struck with their rhythm and beauty, and he adduces the testimony of famous writers to show that the Scriptures have exercised the refining influence of the highest of all culture on the literary mind. In the other lectures, where the ground is less firm, Father Gigot, though always entertaining, is not always satisfactory. He raises a number of nice questions, to which, in our opinion, he gives very meagre replies. Is it satisfactory to say, for instance, that polygamy in the Old Testament was due to an imperfect moral system? Or that the revengeful spirit which breathes through Ps. LVIII, LXVIII, CVIII, CXXXVI, is to be explained in a similar way? How are we to account for the close relationship between the divinely prescribed Jewish ritual and the ritual of the other Semites and Egyptians. Or for the fact that "the general form of the Jewish Temple and of the Tabernacle, together with the leading parts of the Lord's house, (the Court, the Holy Place and the Holy of Holies, which was considered as the place wherein Jehovah resided) have their exact counterpart in the general form and principal division of Egyptian temples, while the Ark of the Covenant resembles

very closely the arks of the Egyptian gods Amen-Re, Mut, and Honsu," or that "the Jewish priesthood with its hierarchical degrees recalls that of the Egyptians, all the more so because the laws of purity enjoined on both are practically identical, and the priestly garment very similar in regard to form and material"? And why does not the author explain more fully the theory held by an increasing number of Catholics that historical statements in the Scriptures may be only relatively true? The question, he says, is abstruse, but surely the theory should either not have been mentioned at all, or else explained in such a way as to be intelligible to the general reader.

There are some other points of minor importance with which we do not think it necessary to deal. We cannot, however, pass over without comment the author's statement that there is such a thing as a distinctive American literature, of which Washington Irving is set down as one of the representatives, and we cannot help seeing something ludicrous in speaking of the "literary product of the English mind from Chaucer to Kipling." We must also remind the author that W. S. Lilly is no longer a Protestant.

Father Gigot's book, notwithstanding its defects, is of distinct value, and should be read by non-specialists interested in present-day Scripture controversy. It will give them an accurate notion of the questions about which scholars are fighting, and will set them thinking.



The Bible of the Sick. From the French of Frederic Ozanam. (New York: Christian Press Association Publishing Company.)—The author of this little book suffered all the afflictions of a tedious and painful illness. He turned to the sacred Scriptures for consolation and was not disappointed. The various texts and passages which gave him comfort are collected together and published in this book. A few letters from his pen form a fitting introduction, and breathe all the tenderness of a soul chastened by sorrow. Father Bruneau should be thanked for having opened this "precious volume," as the Count of Montalembert calls it, to the English reader.

BOOKS RECEIVED.

- Deharbe's Catechism.—(Pustet.)
 "The Retreat Manual."—Madame Cecilia. (Burns & Oates).
 "Oratory of the Faithful Soul."—Blosius. (Herder).
 "Catholic Home Annual." (Benziger).
 "Translation of Psalms and Canticles, with Commentary."—J. M. Swiney. (Herder).
 "Special Introduction to the Study of Old Testament."—Rev. Francis Gigot. (Benziger).
 "Tales from the Cloister."—Elizabeth Jordan. (Harper).
 "Records of the Historical Society. Vol. II. Part II." (United States Catholic Historical Society).
 "Autobiography of Colonel Malcolm Johnston." (Neal Co.).
 "Stories of Ancient Peoples."—Emma J. Arnold. (American Book Co.)
 "J. Devlin Boss."—Francis C. Williams. (Lothrop Publishing Co.)
 "The Primitive Era of Christianity."—Clyde W. Votaro. (University of Chicago Press).
 "Authoritative Christianity—The Third Ecumenical Council."—James Chrystal. (James Chrystal).
 "The New Curative Treatment of Disease."—M. Platen. (Alexander Duncker).
 "First Confession."—Mother M. Loyola. (Benziger).
 "Life and Labors of Rt. Rev. Frederick Baraga."—P. Chrysostomos Verwyst, O. F. M. (M. H. Wiltzius & Co.).
 "The Insect Book."—Leland O. Howard, Ph. D. (Doubleday, Page & Co.).
 "Way of Perfection—St. Teresa."—Translated by Rev. John Dalton. (Thomas Baker).
 "School History of the United States."—John Bach McMaster. (American Book Co.)
 "Animals in Action."—Eldridge S. Brooks. (Lothrop Publishing Co).
-

THE HOMILETIC MONTHLY

AND

CATECHIST

VOL. II.

DECEMBER, 1901.

No. 3.

Sermons for the Month of January.

NEW YEAR'S DAY.

FEAST OF THE CIRCUMCISION:

THE BREVITY OF TIME.

BY THE RT. REV. MGR. JOHN S. VAUGHAN, D.D., LONDON.

"The time is short."—I. Cor. vii.

SYNOPSIS.—Another year with all that it brought has passed away. The retrospect brings mingled feelings of joy, sorrow, and gratitude. Like the traveller we turn our gaze forward, and this brings the contemplation, 1. Of the contrast between time and eternity; 2. Of the intimate union between the two. The first tells us of the brevity of time and the length of eternity. a. Years contrasted with centuries are insignificant. b. But more insignificant are the centuries contrasted with eternity. c. This thought drove thousands into the desert, and filled monasteries and convents with Monks and Nuns. d. These considerations just as weighty to-day. This life considered in, a. itself, and in its, b. consequences. a. In itself how empty and unable to satisfy. b. It contains the pledge of eternity. Life is the seed, eternity the fruit. Difficulty of realizing the awfulness of this thought, due in great measure to lack of reflection. The duty of the hour is to enter into ourselves and see how we stand in the light of eternity.

Another term of our earthly course is done. The year 1901, like the many that have preceded it, has passed away, with its joys and its sorrows, its pleasures and its pains, its laughter and its tears. Yet it has left an indelible mark upon our souls. Not one of us is quite what he was a brief twelve months ago. We are not merely older. We are not merely a step nearer the great judgment-seat of God, but we are different.

We have passed through trials, and dangers and temptations. We have moved amid subtle and hostile forces. The world has thrown its seductions around us; the devil has laid his snares across our path, and tried to draw us into sin; and our own evil passions, like the unruly winds of ocean, have stirred up dangerous storms and tempests. We have been bruised and buffeted in the conflict. Some of us, perhaps, have been severely wounded or even spiritually slain, though now rescued and restored to life by the mercy of God's all-powerful grace. In any case we have one and all been engaged in many a hard struggle with the powers of darkness. It could scarcely be otherwise: since God has ordained that "man's life upon earth should be a warfare" (Job vii. 1), a continuous battle. Truth is ever in conflict with error; duty with inclination; vice with virtue; and nature with grace; and "A man's enemies are often those of his own household." (Matt. x. 36.)

As a traveller on his journey through an enemy's country, we look back over the path we have traversed. And as we recall to mind the places, the persons, and the circumstances associated with our encounters, we mark both our failures and our successes, both our defeats and our victories. Our failures, in order that we may weep over them, and ask God's pardon; our victories, in order that we may return thanks, and glorify Him who has saved us from defeat. And if our hearts be properly attuned, we cannot but be sensible of the fact, that throughout all our trials, the loving Providence of God has kept watch, and has mercifully prevented us from ever being tempted beyond our strength. That God sometimes allowed us to feel the pressure of adversity, is indeed true, for "Blessed is the man who endureth temptation." (James i. 12.) He permitted us, perhaps, even to suffer, and to suffer severely and long, for, "As silver is tried by fire, and gold in the furnace, so the Lord trieth the hearts" (Prov. xvii. 3); but He has never, and can never permit us to be coerced. Even when we have fallen lowest, we are bound to acknowledge that we might have stood firm, and that our discomfiture is entirely our own fault. But life is not yet over. For many of us, at least, much yet remains to be done. And as we are now entering upon another year, with its new trials and temptations, we should gather up the salutary lessons of the past for application in the future. Consider the year that has just melted away. It seems but yesterday that we were ushering it in; and now its days and hours are already spent. How quickly;

how almost imperceptibly they hurried by. Yet so will it be with life itself, for is not the longest life made up of days and hours? As last year has slipped away, so will each succeeding year slip by till life itself, like some rushing current, has emptied itself in the boundless bottomless sea of eternity.

It is on such occasions as the present that we should pause to reflect, firstly, on the contrast between time and eternity; between the brief moment of our present existence and that immeasurable, endless existence which is to succeed it; and, secondly, upon the intimate relationship that exists between them.

Eternity! Eternity! Oh! word of wondrous import, who can understand it? No numeral can express it. No human mind can grasp it. No one can really explain it. We may add year to year. We may multiply century by century, but at the end of all our calculations we find ourselves no nearer to the reality than when we started. The most we can do to help our weak endeavor, is to set before our minds some stupendously protracted, though finite duration, and then to reflect that such a duration still falls short, yes, immeasurably short of eternity itself. Such methods, because best befitting our limited capacity, are not without their use. Let us then seek to gain some faint idea of the length of the future that awaits us, by an exercise of our imagination. We will make two suppositions. In the first place we will suppose all known space, from the center of the earth to the most distant fixed stars, to be closely packed with minute grains of fine sand; and in the second place, we will suppose that at the close of every thousand years a single grain is destroyed. Try and conceive the number of centuries that must elapse, before even the smallest indenture would be hollowed out! Try to conceive the periods that would have to roll by, before a space could be cleared between the earth, and its nearest satellite, the moon. Push on your calculations till head and brain reel under the effort. No one can really make the calculation; yet the total number of grains is essentially limited, since known space is itself limited. Consequently, the moment, however inconceivably distant, would at last arrive, when the very last remaining grain would be destroyed. Nevertheless, eternity would not have been exhausted. It could hardly be said to have begun. Having reached the last grain, let us now, in imagination, replace every particle as before, and this time give to *each*, the time-value that in the first instance we gave to their entire sum; and then proceed as

before. In this way we may indeed puzzle and bewilder ourselves with the immensity of the period before us, but eternity remains as completely beyond our reach as ever. However stupendous and immense the duration we can conjure up, or suggest by figures or diagrams, we cannot break through the barriers of Time, nor shake ourselves free from its narrow limitations. Yet even were it not eternity, but merely some such gigantic period of existence that awaited us after life, even then, I say, the quality and character of that existence, if determined by our present earthly career, should occupy all our thoughts and care.

But having flashed a hasty glance down the endless avenues of eternity, let us now turn our thoughts upon the present order of things, and consider the fleeting moment of our earthly state. "*Tempus breve est*" (I. Cor. vii.) exclaims the Apostle. "Time is short." Yes, all time, whatever its duration, is short when eternity is considered. The most protracted earthly life is but a span. We are here to-day. To-morrow we are gone. "Man cometh forth like a flower, and is destroyed and fleeth as a shadow, and never continueth in the same state." (Job xiv.) What, after all, are a paltry fifty, or eighty, or even a hundred years? When looked forward to, they may seem to be an appreciable quantity. When looked back upon, they seem no more than a phantom of the night. By a small child, just entering upon the stage of this world, fifty years is regarded as an immense period. A period that stretches away to endless distances. When he has reached mature years, however, it wears quite another aspect. It has already shrunk away into comparative insignificance. But let us, in spirit, follow the self-same individual after he has stepped across the confines of this world. Let us consider him in his life beyond the tomb. Let us grant that he has lived—whether in heaven or in hell matters not—say, a hundred million centuries, or more. Bid him, from such coign of vantage, look back across that stupendous space of time, and fix his gaze upon his earthly life of eighty or ninety years. Ask him what he thinks of it now. Ask him what value he sets upon it. To us, it is long: very long and tedious. But to him over whose head a hundred million centuries have rolled, it can appear but as a moment, but as the lightning's flash; a mere nothing at all! Accustomed to deal with millions of centuries he can scarcely bring himself to understand how so brief an interval as that which his earthly life embraced, can ever have been of any importance, or how

it can ever have been of the slightest interest to anyone. It forms such an infinitesimal fraction of the period that has elapsed since he left the earth. But if eighty years is little and contemptible when contrasted with a hundred million centuries; a hundred million centuries is yet more insignificant and contemptible when contrasted with eternity; or rather no comparison is really so much as possible. If a hundred million centuries then be as nothing when compared with eternity; what is a paltry earthly life of eighty or ninety years compared with eternity? No human mind can appreciate its insignificance.

No wonder that this thought when once appreciated and mastered, has driven men and women by hundreds and thousands into the desert. No wonder that it has filled monasteries and convents with monks and nuns. To master it, is to gain possession of a most powerful motive for leading a life of the closest union with God. But, dear brethren, such a thought has lost nothing of its own intrinsic value. It is as cogent and irresistible to-day as at any period of the world's history. But it is not a thought that men love to harbor. They prefer to banish such considerations from their minds. And why? Because such considerations breed compunction, and lead to sorrow for sin, and to resolutions of amendment, and most men are more anxious about temporal than about eternal things; and would live on forever in this sad, sinful world, were the chance but afforded them. "Most men," writes Pope Leo XIII., "with little heed as to whence they have come, or to whither they are going, place all their thoughts and all their care upon the vain and fleeting goods of this life; and contrary to nature and to right order, they voluntarily give themselves up to serve things, of which their reason tells them they should be masters." [Encyclical Letter. Dec. 30, 1888.]

Let us, at least strive to view the situation with more wisdom and prudence; and weigh well and seriously, the true meaning and responsibility of life. There are two points of view from which our earthly career may be contemplated. We may consider it, firstly, in itself; and secondly, we may consider it in its consequences. Considered in itself, there is scarcely anything so trivial, so empty, so worthless or so unsatisfying. If this life were all and if everything ended with the dissolution of the body, what wise man would trouble himself about it! If the present bore no relation to the future, a sensible person would look down upon it with the greatest

contempt and disdain. If indeed this material earth were the only theatre of man's activity; if his only reward were the applause and approval of posterity, where should we find motives weighty enough for leading a virtuous life? Take any great city, such as London, Paris, New York, or Boston. Where are now the multitudes that formed their teeming populations but one short century ago? An individual here and there, a great politician, a famous writer, a scientist or a philosopher may, perhaps, still survive the effects of "time's effacing fingers." Their names, and just a fact or two concerning them, may linger yet in the memory of the living. But soon even their very names will be forgotten, and oblivion will claim them as her own. Of the unnumbered millions of ordinary laborers, servants, artisans, professional men, and others, is there so much as one that we know anything about? Is there a single individual among the masses of the people of that far-off period, whose name we could mention, whose life we could describe, or whose career is of the slightest interest to anyone amongst us? No! So far as the present generation is concerned they are as though they never had been. So will it be with us. We may be of some importance now. We may exercise some slight influence over our immediate friends and acquaintances; and affect in some degree our own generation, but our names shall scarcely reach down to another.

Fame, riches, titles, honors, decorations, high positions! What are all such things but the playthings of children! They may serve to beguile, to amuse, to interest us for awhile: but they possess no intrinsic worth. They are wholly incapable of conferring any true value on life; they cannot even perpetuate one's memory among the living. No! Life is a vain boast; an empty show; a meaningless and saddening comedy, if its influence stretch not beyond this temporal order of things and if it be regarded in itself alone.

But, there is just one grand and fundamental fact which rescues life from all triviality and meanness; and which invests it with a value and an importance impossible to exaggerate, impossible even fully and adequately to express. And what is that? It is that in this short and seemingly empty life on earth, is contained the pledge of an endless eternity. The present moment is big with promise. It is the seed, eternity is the fruit. In this moment of time, eternal issues are being fought out. Heaven and hell tremble in the balance. Yes! O! Awful thought! It is my present life that will necessarily and inevitably determine where my dwelling-place is to be,

so long as God is God. There is no fact so certain. There is no fact so awful. There is no fact that so deserves my most serious consideration. Yes. Face it I must.

"On me," each one must exclaim, "Yes, on me, and on me alone depends my future; and such a future!" A future that cannot be computed by years, nor expressed in human language, nor conceived by living man! A future which embraces all conceivable time, and which nothing can diminish or increase. As the day follows the night, so does eternity follow time. It is before me; it is approaching me nearer and nearer day by day, and I can neither avoid it nor ward it off. My only power over it is that of determining its nature and condition. That is to say, it does indeed rest with me to make it an eternity of honor or of dishonor, of joy or of sorrow; of pleasure or of pain. My life, my conduct, my fidelity or infidelity to God's law will decide whether I am to spend eternity in a veritable delirium of delight, or in an everlasting paroxysm of misery and despair.

Can I realize this? Can I measure my responsibility? Can I grasp the terrors of the situation? Is it possible to be really sensible of the burden that is laid upon me and not feel wholly overwhelmed? Can any man look eternity full in the face and not stagger and tremble and hold his breath, at the bare thought of the consequences that might ensue even from one false step; from one moment's weakness and indecision, culminating in some real and deliberate breach of God's law!

Most men dismiss these thoughts too lightly; they scarcely fear because they scarcely understand; and they fail to understand because they refuse to reflect. "*Remember thy last end,*" is the command of the Holy Spirit of God. And with this command is bound up a comforting and encouraging promise:—"and thou shalt never sin." (Ecc. vii. 40.) On the other hand the want of serious thought is the secret of all our misery and of all our woe. "With desolation is the whole world made desolate, because there is none who considereth in his heart. (Jer. xii. 11.)

At the opening of the new year it is especially incumbent upon us to enter into ourselves, and to examine our past career in the presence of God, and in the light of the Judgment-seat, with a view of amendment and self-correction. "*Tempus breve est.*" "The time is short." Let us make a better use of the moments that remain; and enter upon the service of God with increased zeal and earnest-

ness, and brace ourselves up, as though this present year were to be the very last of our earthly course.

DEVOTION OF THE FIRST FRIDAY.

"HAVING LOVED HIS OWN, WHO WERE IN THE WORLD, HE LOVED THEM TO THE END."

SYNOPSIS.—God gave His revelation to man little by little. So too He gives His gifts of love little by little. Thus the gift of the Sacred Heart was reserved for our days. The boundless love of the Sacred Heart shows itself in the institution of the Blessed Sacrament. Holy Eucharist was prefigured by, 1. The manna in the desert. 2. The loaves of proposition. 3. The Paschal Lamb. 4. The hearth-cake of Elias. 5. The pottage of Habacuc. Holy Eucharist is a greater gift of love than Jonathan's for David. Holy Eucharist is a greater gift of love than Elias' for Elisæus. Holy Eucharist expresses greater love for us than Joseph's love for his brothers. In the Holy Eucharist Christ shows His love for repentant man. The lion killed by Samson gives him a honey-comb. Christ gives His Body and Blood to those who crucified Him. The Israelites revered the types—we should give greater reverence to the reality. Solomon built a magnificent temple. We have the law of the temple. Approach! Praise! Bless Him!

When an artist desires to give to the world a work which shall be the glory of his name, and which shall be sought after for ages that are to come, he begins by sketching the picture with charcoal, tracing merely the outlines; then he carefully fills in the outline, and, when all has been designed to his satisfaction, he gives life and greater perfection to this creation of his talents by judiciously adding here and there a touch of color. In like manner has God acted with us His creatures in giving us the great gifts of His hand. He did not bestow everything at once, but as a kind and provident father watching continuously the best interests of his children, metes out to them whatever they require in proportion to their different capacities, so God, the wisest of all fathers, Wisdom itself, has given to His children, little by little, in accordance with their preparation for its reception His divine Revelation. This is well portrayed in the teachings of the Old Testament, where we see how God ever increased His gifts, up to the New Dispensation itself, where with lavish hand He gave us the fulness of all His treasures, His Only Begotten Son Christ Jesus, our Lord, who in turn has given us His Sacred Heart in the Adorable Sac-

rament of the Altar, as a constant proof of His undying love, as a means of obtaining our love, and as a bond of union between Himself and His creatures.

This Holy Eucharist was prefigured by that saving tree of life which was planted in the midst of Paradise. (Gen. ii. 9.) This Holy Eucharist was symbolized by that heavenly manna which was once lavished upon the people of Israel in the wilderness, and which during all that time preserved the whole race from every bodily sickness.

This Holy Eucharist was prefigured by the loaves of proposition which were offered up to God upon a table of gold, and which could only be partaken of by the purest and most holy souls. (Exod. xxv. 30.)

This Holy Eucharist was typified by that Paschal Lamb and that lamb which was sacrificed daily, morning and evening, for the sanctification of the people. (Exod. xxix. 38.)

This Holy Eucharist was signified by that hearth-cake fortified by which the Prophet Elias journeyed to the Mountain of God, Horeb. (III. Kings xix. 6.)

In the same way by the meal of Elisæus, which kept away all bitterness from the pot of death. (IV. Kings iv. 41.)

Likewise the boiled pottage into which Habacuc had broken bread. (Dan. xiv. 33.)

We could produce many other prototypes by which God has traced, as it were, in the shade for the people of Israel the picture of His only begotten Son in the Holy Eucharist. It was only after the Word became flesh, after He had announced the Gospel, and when He was preparing to return to the Father from whom He came that He gave us this Adorable Sacrament prefigured for so many centuries. O inventive love of the most Sacred Heart of Jesus! As a true token of His love, with which He has loved us unto the end He placed Himself, not as formerly in the shadow, but in the reality, namely, in the most Holy Eucharist, for our delectation, our adoration, and our love.

Truly the love of Jonathan's heart for David was great because he loved him constantly in every danger until the end of his life; for this reason, and to give a proof of his love, he stripped himself of his coat, thereby renouncing, as it were, his dignity, to clothe his best and greatest friend and to protect him from his father's anger. (I. Kings xviii. 4.)

Still greater though was that love of the Sacred Heart of Jesus for thy soul and thy heart, O Christian, when He offered you, at the very time you were preparing the cross for Him, not only His garments, but Himself as food in the Holy Eucharist. Ponder, if you are able, the immensity of this love with which the Sacred Heart of Jesus has loved you, all unworthy as you are, and still loves you, by vouchsafing to come to you as often as you desire to approach this throne of grace. "O dove! What is there that I ought to do more to my vineyard that I have not done to it?" (Is. v. 4.)

When Elias was taken up into heaven by a whirlwind, he left his mantle behind for Elisæus as a special token of his love; by means of this mantle Elisæus wrought miracles. He struck the waters of the Jordan and they divided and let him pass through so that he passed to the opposite side. (IV. Kings ii. 13.)

How much greater is the love of our Lord in the Blessed Sacrament of the Altar than was the love of Elias in the chariot! He left behind not alone His garments, but Himself, His Sacred Heart under the white veil of His bread in the Holy Eucharist, to be the special consolation of our souls and the pledge of our everlasting glory.

O Christian soul! ponder here the abyss of Divine love. God has set bounds to the sea, but the love of the Sacred Heart of Jesus in the Holy Eucharist knows no bounds. "Truly," says St. Chrysostom, "He loved us unto the end, that is to say to the extremity of love, for what more could He do to show His love for us than to give Himself to us?"

Joseph truly loved his brothers, although they were faithless traitors and unworthy of all love. He not only received them graciously and with tears, at the time of the great famine, but he also admitted them to his royal table.

Contemplate in Joseph a truly royal heart, which not only forgets all wrongs, but entertains his greatest enemies as his best friends with wine and bread, and provides them with grain in abundance for the journey. "Joseph proved himself merciful in every particular," says Petrus Cellensis, "but especially at the banquet; himself sold at the meal, he did not deny the brethren who had denied him." But what is this shadow in regard to the infinite love with which the Sacred Heart of Jesus in the most Holy Sacrament of the Eucharist loved His Disciples and all of

us, although we are unworthy of all love, and were even His enemies, and with which He still loves us to-day. "Who," exclaims St. Chrysostom, "can tell the power of the Lord, and what shepherd pastures his sheep with his own blood?" Aman, the first minister at the court of Perisa, considered it a great honor and distinction to sit only once at the royal table as a guest, hence he said to his friends: "To-morrow I shall eat with the king." "Eat thou with thy king, and to-morrow thou shalt hang upon the gallows," for that is the favor of the world, and at the same time the ruin. We, however, have another King, who invites us not only to His royal, but to His divine table, with more than paternal love, and sets before us His most sweet Sacred Heart, and gives it to us for our food and drink, and makes, as it were, one heart with us. O good Jesus! "What is a man that Thou shouldst magnify him? or why dost Thou set thy inspiration upon Him?" (Job vii. 17.) O inspiration of love! what dost thou not extort, O sacred love? Thou dost take God out of Himself, so that in this Holy Sacrament of love He unites Himself most intimately with us.

St. Cyril of Alexandria writes: "As when one melted wax is poured into another it becomes entirely mixed with the other, so he who receives the Body and Blood of the Lord becomes so united with Him, that Christ is in him and he is in Christ."—O blessed union of the Sacred Heart of Jesus with our heart! Will not our heart at last melt with love for this most amiable Heart, especially in the Holy Sacrament of the Eucharist? "O most sacred and good Jesus!" exclaims the author of the "Imitation of Christ," "what veneration, gratitude and praise do I not owe Thee, because Thou dost feed me with Thy most Sacred Body? Man's understanding is incapable of comprehending the inexpressible dignity of this Thy love."

The following will serve as confirmation of this truth: In the time of the Prophet Elisæus the King of Syria sent soldiers to Samaria to take the Prophet prisoner, and to bring him to the king, either alive or dead. What did Elisæus do? When the King of Israel wished to make use of this favorable opportunity to take vengeance upon his enemy whom God had stricken blind, the Prophet would not allow it, and instead of vengeance, he refreshed the hungry and fatigued men by setting before them a great provision of meats, and letting them return to their home. (IV. Kings vi. 22.) Who is not astonished at this immense charity of Elisæus towards those

robbers? Infinitely greater is the love of the most Sacred Heart of Jesus towards thee, O ungrateful soul; for when you prepared the cross for Him, when you gave Him vinegar and most bitter gall to drink, when you unceasingly clamored for the death of this innocent Lamb: behold then the meekest Heart of Jesus forgetting all these injuries; instead of striking you with the sword of justice, He set before you wine and bread, even His own Flesh and Blood as food and drink in the Holy Eucharist. O what a glorious example of vengeance! Unheard of love! "Wonder, and be astonished: for a work is done in your days, which no man will believe when it shall be told." (Habac. i. 15.) O my Jesus! that lion which Samson slew gave to its own murderer a honeycomb in its jaws; Thou, O my Redeemer, as the lion of the race of Juda, didst in Thy boundless goodness give also to Thy bitterest enemies, yea even to Thy murderers, the Divine Manna of Thy most Sacred Body and Blood, as food and drink. What is sweeter than this Eucharistic honey? What is stronger than this lion? O how great is the abundance of the sweetness of Thy most Sacred Heart? O Christian souls taste and see how lovely the Lord is, and how sweet His Divine Heart is: "What breast of stone," exclaims St. Lawrence Justinian, "or what adamant nature would not melt with reverence and devotion when it feels itself united bodily with God and God with it? The heart cannot grasp, the tongue cannot express, human reason is too weak to fathom such a mystery."

Great indeed was the love of that poor man for his only sheep, which he allowed to eat of his bread and drink of his cup; as is told in the Parable narrated by the Prophet Nathan to King David, to move him to repentance. More, yea infinitely more, has the Sacred Heart of Jesus loved you, O Christian soul! "He loved his own unto the end." (Job. xiii. 1.) And that you may be constantly reminded of this boundless love, He gives you His Heart daily in the most Blessed Sacrament, as a pledge of eternal glory, as the Apostle says: "Who is the pledge of our inheritance, for the redemption of acquisition." (Eph. i. 14.)

It is fitting that we should render to the Sacred Heart of Jesus in the Holy Eucharist due reverence and adoration. If the Israelites revered so highly the shadow and the prototype of this most blessed mystery in the Ark of the Covenant (II. Kings vi. 17): if King Solomon built for the ark at a tremendous cost the

magnificent temple which was to be called the Holy of Holies—what honor, what adoration should we not give to the living and Divine Heart of Jesus in the most Blessed Sacrament, ever present day and night, ever ready to console us in trouble, to counsel us in our doubts, and to grant us help in all dangers?

Approach therefore with confidence to the throne of grace, remembering that even Peter's shadow cured the ills of many. What then cannot the most meek and Divine Heart of Jesus in the Holy Eucharist do for you if you approach with due reverence and adoration, and with a contrite and humbled heart?

OCTAVE OF THE HOLY INNOCENTS.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

X. DIVINE PROVIDENCE.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

SYNOPSIS.—*The providence of God made up of His wisdom and love. By this attribute, God, a. Gives what is necessary; b. Removes what is harmful; c. Directs all things to their proper end. Therefore, 1. All that God sends us is for our benefit, either here or hereafter; 2. We do wrong in opposing the will of God; 3. We should have the utmost confidence in God. Confidence in God, exemplified by Abraham's consent to sacrifice his son Isaac. Confidence in God, strengthened by God's words to St. Catherine of Sienna. Conclusion: Trust God in all circumstances.*

The object of the lesson to-day is to endeavor to have you understand what Divine Providence is.

Divine Providence, as St. Thomas Aquinas says, is nothing else but that most perfect knowledge and wisdom of God which puts everything that is outside of God in proper order, according to number, measure and weight, and leads it to its destination, together with His fatherly and benevolent disposition to give to each creature the proper means by which it may attain its end and aims, and therefore its happiness.

1. By this all-wise and all-benevolent Providence God preserves everything He has created, by giving on the one hand to each creature everything that is necessary for its natural condition, and on

the other keeping away from it as long as he wishes everything that is hurtful and detrimental to it.

2. By this Providence God conducts and directs everything in heaven and on earth, big or little, important or insignificant, in such a way that it may attain its end.

It follows therefore that: *a.* God cannot err in His disposition of things, as so frequently happens with man, because He is led in all things by His Providence, which is connected with that infinite wisdom which knows everything most thoroughly, and which can never err; *b.* that all God ordains for us, be it health or sickness, life or death, good or bad, hard or easy, must be for our benefit, because all His dispensations emanate from His infinite love for us, which causes Him to aid us to obtain our aim and end, *i.e.*, eternal salvation.

If this is clear, so also is the fact that we deceive ourselves and find ourselves doing a great wrong as soon as we oppose the order of things established by God, for by this we are striving to undo God's will.

If then, we, as Catholic Christians, believe that God knows, recognizes and foresees everything, that He governs and maintains everything; that He has the power and will to help all, and that He as "our loving Father" cannot wish anything which may be harmful to us, it should be our most sacred duty to confide in His Providence and rely on it thoroughly, with the full conviction that we by ourselves can obtain nothing better than what God's wisdom ordains for us.

Holy Scripture gives us a beautiful example of this firm confidence in Divine Providence in Abraham. The promise had been made to him that his descendants should be multiplied as the stars of the firmament, and that in his seed all races should be blessed. Then the command of God was issued to him to sacrifice his only son, Isaac. That might have shaken his confidence, for how could the promise be fulfilled if he was obliged to kill his only son? Abraham, however, was accustomed to execute the Divine Will without opposition, so he took his son Isaac, placed a bundle of wood upon the shoulders of the boy, and started for the sacrifice. As they were walking along, the boy said, with childish forethought: "My dear father, we have fire and wood, but where is the victim to be sacrificed?" How profoundly must these words have stirred the father's loving heart! Every word was as an ar-

row which pierced the father's heart! Still, Abraham, compliant to the will of God, and relying with unshaken confidence upon His Providence, suppressed every feeling of anguish and answered: "The Lord will provide," as if he would say: "My child, do not be solicitous about the sacrifice. We will only strive to accomplish the will of God and obey His decrees; the Lord will choose the victim for Himself." And the Lord did choose it Himself. Just as Abraham drew the sword and was about to strike his son an angel of the Lord appeared to him and said: "Lay not thy hand upon the boy, neither do thou anything to him; now I know that thou fearest God, and hast not spared thy only begotten son for My sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briars sticking fast by the horns, which he took and offered for a holocaust instead of his son." (Gen. xxii. 12.) O, may you, who in every trouble and trifling misfortune are so depressed and discouraged, never forget those words, "The Lord will provide." If you are poor and forsaken, suffering want and poverty; if you have not a crust of bread or a cent of money: do not on that account be tempted to an injustice, have confidence! The Lord will provide! That hand which clothes the lilies of the field, and feeds and preserves the beasts of the forests, the fish in the water and the birds of the air, who has supported you for so many years, will continue to provide the necessary support for you. If you are persecuted, calumniated, and used spitefully, if no one will associate with you and all turn their back upon you, if no one will protect and help you, be of good heart, "the Lord will provide," if only you have Him for a friend and know how to preserve His friendship.

If you have a large family but small means, and you sometimes know not how to manage for your children, be consoled: "the Lord will provide" for them. Bring them up well, piously, obediently, and in the fear of God, that they may live in grace before Him.

Are you sick and miserable, blind, lame, or a cripple, do you lie upon a bed of suffering, and no one comes to bring you help and assistance; only be pious and patient, "the Lord will provide," and if not in this world, most certainly in heaven above. Are you a poor laboring man, earning your bread by the sweat of your brow, and bending beneath the weight of hard work, do not curse or blaspheme on that account, "the Lord will provide;" you will not die of starvation.

A holy man has said that although God carries all things in His hands, He holds particularly in His hands three keys, which He always takes charge of and will entrust to no one. The first is the key to the wind, rain, snow, hail, lightning, thunder and hurricanes. The second opens the graves and permits the dead to leave their sepulchres. The third opens the vast storeroom where everything that is necessary for the support of mankind, and above all, for the poor, is to be found in abundance. You can rely upon this, dear Christian, and be assured that God will feed and care for you if you will only commit yourself to His Providence. "My child," the Saviour once said to His beloved spouse St. Catherine of Sienna, "think of Me, then I shall think of and care for thee." If all men were to do this, everyone would certainly be provided for in the best way. But our spirit of pride, our will which is ever ready to oppose itself to the dispensations of God; that mean distrust, the faint-heartedness and want of faith with which we withdraw ourselves from His protection; our unlawful, sinful lives, whereby we render ourselves unworthy of His protection: these are what close against us God's generous hand, and shut out the stream of His graces. But henceforth we will rely with unshaken confidence upon the all-governing Providence of the Lord and commit ourselves to it with perfect resignation. Then let God see to our preservation; we on our part have nothing to trouble about. For He has said: "Think thou only of Me, then will I think and take care of thee." In this way can we live on in peace, without care; and my wish for you to-day is, "May such peace be with you."

TRUST IN GOD.

BY THE REV. JOSEPH V. TRACY, D.D., BOSTON.

SYNOPSIS.—The care and accuracy of St. Matthew in writing his Gospel, shown here, especially in comparison with the apocryphal Gospels of the early days. Among the many lessons taught by this portion we can dwell in particular on: 1. Trust in God under all circumstances; 2. Obedience to the inspirations of God; 3. Prudence in following out these inspirations; 4. Self-sacrifice in the discharge of the duties imposed by God according to our station of life, and especially in reference to fathers of families. All these brought out by a consideration of St. Joseph's action in his care of the Child Jesus, as told in to-day's Gospel.

Brethren, one of the most heartrending events mentioned in biblical history is the brutal murder of the infants of Bethlehem and its vicinity to satisfy the jealous whim of the disease-crazed tyrant, Herod the Great. Thanks be to God, the deed missed its real object. In the Gospel of to-day we read of the safe return from Egypt of the Infant Messias, whom it had threatened, and of His happy settlement in the towns of Nazareth, in Galilee.

Scant though the account of the occurrence given by St. Matthew is, still it is not so meagre but that it presents an instance of that historical care which characterizes all the evangelical writings. In one of the verses just read to you we are told that Archelaus "reigned in Judea," *i.e.*, assumed royal functions; and the historian Josephus informs us that for a short time after the death of the great Herod, this son did give out and regard himself as king; but not for long, because Augustus, the Roman Emperor, refused to confirm in that dignity; and he was forced to content himself with the less ambitious title of ethnarch, or governor.

The restraint and accuracy of St. Matthew are all the more noticeable in presence of the diffuseness and fallacious statements with which the apocryphal or pretended gospels of early days abound, particularly in regard to the first years of our Lord's life. About these very incidents of the flight into Egypt, the residence there, and the journey back again into Palestine, they contain many and extravagant details; for which, needless to say, there is seldom if ever any more reliable basis than the fertile imaginations of those with whom the stories originated.

Apart, however, from its interest as an example of evangelic accuracy and restraint, this passage from St. Matthew, in common with every line of the gospels, is just brimful of helpful suggestion and edifying lesson. There is, for example, the light in which it presents the conduct of St. Joseph. If ever a good man was tried by hard experience, he certainly was. You may remember the painful misgiving that filled him when he first realized that his virgin wife was with child; then when away from home and unable to make even the humblest preparation for the event, the Divine Child was born; again circumstances constrain him to seek safety out of his own country and among an alien people; and, finally, he finds it unsafe to return whither he had looked forward to bringing up the child;—in the place where He was born and among the hills and valleys hallowed by the memories of his own

great ancestor, the kingly David. Surprised, crossed, thwarted, one may say, at every point, the poise of the man's character is, withal, ever manifest: there is no irritation, no stubbornness; no sign of despair; no railing against fate; no self-assertion. He fulfilled to the letter the Gospel's definition of him as "a just man": *i.e.*, in scriptural phrase, a man of religious exactness: one who in every detail of life saw and sought God and His will. And, signs upon it, God never failed him; but in ways extraordinary guided and rewarded his extraordinary faithfulness and his complete obedience.

Even if, moreover, the good man knew himself safe in the exceeding care of the Almighty, yet never for an instant did he fail to exercise a full measure of human prudence. Thus, when, back within the boundaries of Israel, he learned that Archelaus, who followed in the evil courses of his father and had none of his greater qualities, ruled Judea, he felt that, notwithstanding the inspiration which had guided him, it was time to halt; to consider and examine and seek more light lest by going too far even in the fulfilment of what he knew to be a right impulse, he might interfere with the Divine purpose. Then, when once more assured of what that purpose was, unhesitatingly he set about carrying it out; although he could not but foresee that its guidance placed him and his within the power of another one of the Herodian brood—Antipas, the treacherous and sensual governor of Galilee, at whose command John the Baptist was beheaded at a later day. Besides manifesting unhesitating confidence in Providence and prudent foresight, Joseph showed himself a perfect example of sacrifice of self out of devotion to the interests of his family. He recognized himself simply as an instrument in the hands of God for its welfare. He never stopped to see if his own best interests were thus safe-guarded: one thing alone he knew—his duty to mother and child; and with it he identified everything else. The fact of his duty, this by itself, is sufficient for him: outside of this nothing was to be thought of.

Brethren, without going farther for helpful suggestions and edifying lessons in the Gospel of the day, is there not an abundance of such in the considerations already dwelt upon?

First—who among us but needs to learn from St. Joseph how to accept what life brings us in the spirit in which God sends it, and to have childlike confidence in His dispensation? And is not this

all the more necessary in face of the fact that men so easily tend to minimize their relations with the Almighty, to make the attainment of their own plans and wishes the gauge of life's success, and to rely solely upon their own resources? How easily Catholics even relegate God to an obscure and small place in their lives, and cease to remember the place of His Providence in their concerns. Trials, labor, straitened circumstances, illness, obscure position are all lumped together as misfortunes—one or all to be got rid of as soon as possible. That these things are God's angels, messengers of the graces He, Who knows all things, knows to be best for us—how comparatively few there are who view them in this light and submit to their discipline as the trusting child submits to the restraint and training imposed for his good by a devoted and long-experienced father! And so men struggle and chafe and complain and lead weary and unsatisfactory lives; striving after tinsel and not turning to account the real gold with which their hands are filled. Ah, if they would only turn to the good God and seek His will, as St. Joseph did, humbly confident that what comes from Him must be for the best,—if they would but accept it in the right spirit,—then, indeed, life would take on a new aspect; for the true meaning of hardship and disappointment and sorrow being understood and their lesson learned, selfishness and envy and discontent and stubbornness are dried up in the soul; and in their place appear mildness and longanimity and charity and joy and benignity, and that serene peace, of its nature like unto the security enjoyed by the blessed in heaven: of one as of the other, God Himself is the rock of strength, and He cannot be shaken.

Besides the first lesson of confidence in God (a confidence that is strengthened rather than shaken by crosses) taught so clearly by the course of action followed by St. Joseph, there is, even for those who practice this confidence—in a special way indeed for them—the helpful and necessary suggestion, that in all their concerns they should exercise a due degree of human prudence; just as he did when he hesitated to risk a return to Bethlehem and waited for further light. Confidence in God does not permit one to tie up his talent in a napkin; to be shiftless about temporal concerns; to neglect the ordinances of health and the remedies supplied by nature. On the contrary, this very confidence means that whatever God has put at one's command will be developed, increased, turned to account to the best of his ability. When this

has been done, however, and he still finds reason to hesitate or question, then, indeed, he falls back upon Him who never yet failed the faithful servant: making the wish to do His will the supreme law of the circumstances in which he finds himself, and leaving the issue altogether in the hands of the Almighty.

But if St. Joseph, brethren, be an exemplar of confidence in God, characterized by the reasonable exercise of human prudence, he showed himself also, you remember an ideal type of devotion to his family; and is there not here an aspect of his character which may well cause every Catholic father to weigh his own conduct in this regard and learn from the saint how God expects him to act. As surely as the Almighty ordained him to live for the interests of Jesus and Mary, so truly is every father thus commissioned to act for his household. To have confidence in his own, to put himself out for their well-being, to bear the burden of their sustenance, to hold and direct them by the power of his self-sacrifice, to soften hardship and sweeten correction with his love, and to find his own comfort in their happiness, herein lies the father's duty and thence also is born his reward: a devotion, a consideration, a care, a reciprocal love from each of his, that make the household, however straitened its circumstances, a very foretaste of that heaven the greater felicity of which he is destined, by reason of his faithfulness, to enjoy eternally.

On the other hand, the man who lives not for his family, but seeks rather to have it exist for himself; who makes the law of the household not love and service, but what suits his whim, or his passion, or his ease, or his pecuniary advantage; who is irritated by what his wife and children enjoy; who leaves his good-humor outside and brings home his worries, his bad manners and ill temper; ah, for him there is a different story: a story the sad sequel of which is all too painfully evidenced by the unhappy homes, the crossed lives and broken characters which one meets with everywhere, and too frequently, unfortunately, even among Catholics.

Brethren, assuredly no more propitious occasion could there be for fixing these lessons of to-day's gospel in our minds and resolving to fulfil them in our conduct than this the vigil of that great feast, which commemorates the manifestation of Jesus Christ to the Gentile world; for of that manifestation two chief results were: 1. The revelation to men of their close relationship

to God, which is the basis of the confidence they are held to place in Him: and, 2. The sacramental nature of marriage, on which the Christian family is founded.

Let us, then, take these lessons deeply to heart, making our own earnest prayer the words of the Church in the Mass: Almighty and Everlasting God, direct Thou our acts in a way pleasing to Thy will; so that we may merit to abound in good works done in the name of Thy Beloved Son, Who, with Thee, in the unity of the Holy Ghost, liveth and reigneth one God forever and ever. Amen!

OCTAVE OF THE EPIPHANY.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XI. GOD, THE PRESERVER AND RULER.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

SYNOPSIS.—I. *God's complaint through Osee. This complaint a very just one.*

II. *Necessity of preservation by God, shown, 1. By the nothingness of world. 2. By examples: a. Pendulum; b. Water of mill; c. Ship without pilot.*

III. *This preservation is: 1. Mighty; 2. Universal; 3. Wise; 4. Loving.*

IV. *This preservation is shown even by affliction.*

V. *Place all confidence in God.*

I.

Through the mouth of the Prophet Osee, God bursts forth into this sorrowful complaint: "And I was like a foster-father to Ephraim: I carried them in my arms: and they knew not that I healed them." (Osee xi. 3.)

This complaint over ingratitude is very natural. It is a great grief to a father when his unworthy, wayward child does not acknowledge his paternal care and support, or pays little heed or respect to the father who cares for him. But, my dear brethren! if we look around us now and observe how men live upon earth,

and how they behave towards God in the course of their lives, must we not admit sorrowfully that either they do not know Him by whom they are preserved, cared for, and supported, or that they do not wish to acknowledge God's blessings? In truth it is not surprising if God repeats his lamentation, and now says of Christians: "I am like a foster-father to all men, I have carried them in my arms as a loving father would his little child, but few of them know that I care for them." We, at least, to whom this is said, ought to live always in grateful remembrance that God preserves and cares for us every moment. For "it is far more," says St. Augustine, for God to preserve the world in its existence than for Him to have created it and called it into existence.

Or rather, "what would it have availed us that God should have created the earth and us men, if He had immediately withdrawn His hand from us, and have allowed us to pull back into that nothingness from whence we came?" What good does it do if a potter forms a vessel out of clay, if a sculptor fashions a beautiful statue, if an artist paints a picture, what good is it, I say, in case the potter breaks his vessel to pieces on the spot, the sculptor destroys his statue, the artist obliterates his colors? It would be the same as if neither the vessel, nor the statue, nor the picture had ever been made! However, the world has been in existence almost six thousand years, and for this length of time men have lived upon earth. To whom can we, and ought we, attribute this but to God who has preserved us? "Thou hast formed me," says the Psalmist, "and laid Thy hand upon me." This means, as the learned Cardinal Bellarmine explains: "Thou hast made man, O Lord, and after having made him, Thou didst not forsake him, as other artists do when they have finished their task, but Thou layest Thy hand upon man to lead him, to preserve and, as it were, to carry him in Thy hand. Otherwise man would fall back into dust, or rather into nothingness."

Remove the pendulum from the works of a clock only for a moment and they stop immediately. Turn off the water-course from a mill, or stop its supply, and at once the motion of the wheel will cease, the whole mill will be at a standstill. Launch a well equipped boat with sails, oars, etc., upon the high seas, but place no man at the helm to conduct its course, and it will be tossed hither and thither, become the sport of the winds and waves, finally be wrecked and go to pieces. Not even a little log hut can

last long without the care of a master's hand; first the roof, then the flooring, at another time the walls, are damaged by the weather, by rain, cold, etc., and they have to be repaired or rebuilt. How is it possible, then, that this vast universe—heaven and earth, with everything that they contain—could have lasted so many thousands of years if the hand of God had not preserved it? If God were to withdraw His hand even for a moment we should return into the abyss of our nothingness. For this reason, therefore, it is our duty to thank the Lord every moment, and to implore Him never to withdraw His mighty hand from us.

If one of you were to be let down by a rope from the top of this church, and you feared that he who was holding you up would let the rope slip from his hands, how earnestly would you not beg of him for God's sake to hold the rope tight! Now reflect that we are all in much greater danger than a person suspended by a rope from a great height. For God could preserve us, even if others would let us fall; but he from whom God withdraws His hand, cannot be saved from destruction, either by an angel, or by man, or by the whole world put together.

Thus does God preserve the universe and everything within it. "For He made the little and the great, and He hath equally care-of all." (Wis. vi. 8.)

II.

But how does He preserve, conduct and rule all this? To this Holy Scripture replies in the same Book of Wisdom: "The wisdom and providence of God reaches from end to end mightily, and orders all things sweetly." (Wis. viii. 1.) Divine wisdom therefore reaches from one end of creation to the other in all things; it extends from the highest heavens to the deepest abyss; from the most beautiful and highest of the angels to the smallest worm crawling in the dust, and His orders befall each one, even as the Holy Ghost says:

I. "Mightily," that is to say so strong, so powerfully, and with such authority that no creature in heaven or upon earth is able to withstand God's arrangements. "There is no counsel against the Lord," says Solomon. (Prov. xxi. 30.) No power, no cunning, no force, no malice, no plans, no matter how well thought out, can work against God's orders. If the power, wisdom and ability of

all kings and queens, princes and nobles, priests and laymen, all physicians and jurists, were to be united, they could not prevent the very least thing from happening which God has decreed. Sooner, indeed, as God has Himself said, will heaven and earth pass away than that a single letter of His Word shall be altered.

Foolish, therefore, are those persons who oppose God's decrees by force, or curse, deride and complain when God visits them with sickness, poverty, crosses and sufferings. All complaints are in vain! for God does all things as He pleases, and as He knows in His unerring wisdom, that all will be for His glory and our salvation, with a power and authority that nothing can prevent. But because He is not only our Lord and Master, but our Father also, and to His awful power unites His infinite goodness and love, behold, my friends, He not only arranges all things mightily, but also,

2. Lovingly. For it is love that leaves us our free will in all His arrangements, so that what He decrees for us in His power becomes meritorious for us, and by these thoughts, crosses and sufferings are made easier to bear. Yes, it is out of love that He does not ordain for us that which would surpass our strength, which would be too much or too difficult for us. "For God is a faithful master," says the Apostle, who does not burden us with more than we can bear, and even temptations (or sufferings) become profitable to us.

Thus he allowed Joseph to be sold by his brethren, and through Putiphar to be thrown into prison, to exalt him afterwards to the governorship of all Egypt. He permitted Moses to be laid by his mother in a basket of rushes in the water, that in this way he might be discovered by Pharaoh's daughter and be brought up at court to be the leader and redeemer of his people. Thus did He allow the chaste Susanna to be condemned to death, so as to make known her virtue to the people as a shining example, to unmask her false accusers and to deliver them up to justice. Thus did He permit His only begotten Son, Jesus Christ, to die a disgraceful death upon the cross, that through Him all mankind be redeemed, and that He might be made judge over the living and the dead.

In the same way God inflicts the direst poverty upon some people who otherwise would go to hell with the rich glutton, that they may one day attain to the kingdom of heaven: for, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He permits others to be persecuted, reviled, insulted; others to be tor-

tured or killed, to save their souls; for, "Blessed are they who suffer persecution for justice' sake." He abandons some to a continual sickness in order to preserve their souls strong and healthy; others He calls out of this life by an early death "so that with increasing age their pure hearts may not be hurt by evil." Briefly we can say with the Psalmist: "All the ways of the Lord in which He leads all created things to their end, are a proof of His mercy and truth." (Ps. xxiv.)

This is the manner in which God preserves the world, conducts and rules it. If then, He orders everything upon earth with power and love, "Cast all your solicitude upon Him; for He hath care of you." (I. Pet. v. 7.)

He knows best what is harmful or profitable for you, and He can only wish that which can be of use to you and tend to your salvation. Be assured, therefore: that as long as God rules above, everything upon this earth will be well ordered.

OBEDIENCE.

BY THE REV. P. A. SHEEHAN, DONERAILE, IRELAND.

"He went down to Nazareth, and was subject to them."

SYNOPSIS.—Obedience.

- I. The rapid progress made in the commemoration of Christ's life.*
- II. Our Lord's humility, shown by His, 1. Birth; 2. Passion; 3. Institution of the Holy Eucharist; 4. Obedience.*
- III. Obedience is based on, 1. Humility; 2. Self-sacrifice.*
- IV. Motives for obedience, 1. God's will; 2. Reverence for superiors;*
- 3. Utility of the virtue; 4. Necessity of the virtue.*
- V. Exhortation to the constant practice of obedience.*

We are making rapid progress, my brethren, in our commemoration of the life of our Divine Lord. It is only a fortnight since we saw Him laid the new-born Babe in the manger at Bethlehem: a week ago, and He was taken to the temple to be circumcised: scarcely three days have elapsed since we have seen kings around Him, still an infant, but already acknowledged as God of the universe and King of "Men," and in to-day's Gospel that striking episode is put before us for our consideration, which pictures our

Divine Redeemer in the midst of the doctors of Jerusalem, no longer an infant, apparently helpless, but a child endowed with wisdom more than human, putting to shame the gray-haired wisdom of Jerusalem, hearing them, as they tried to interpret the words of the Holy Spirit, asking them questions, as He afterwards asked them in the streets of Jerusalem, leaving His enemies dumb, and answering them, so that, as the Gospel says, "They wondered much upon seeing Him." It is a rapid stride we have made compressing twelve years of our Lord's life into three days: and it is a sudden change, instantaneous as all the movements of God seem to be, from child unseen, hidden in His Mother's arms in Bethlehem, and yet throwing Jerusalem into a panic, to the same child carrying consternation among the doctors by the words of heavenly wisdom which He spoke. It is not on this event, my brethren, we would dwell to-day, but upon that remarkable sentence which closes the Gospel, and which is a complete history of the greater part of our Lord's life—His hidden life at Nazareth, the twelve years that preceded the events of this day's Gospel—the eighteen years that succeeded until Christ commenced His public ministry: "He went down to Nazareth, and was subject to them."

We have seen what was the humiliation of our Divine Lord in His birth; and it is easy to trace that humiliation through the whole course of His life. And it is not extravagant to say the humiliation of our Divine Lord did not cease on Calvary; that the eternal union with His Sacred Humanity will always in a certain sense be a source of humiliation as well as a source of infinite honor to Him. So, too, until the end of time He will continue that greatest of all humiliations, His Real Presence in the Blessed Sacrament, a humiliation, like the humiliation of His birth, self-inflicted, but the source too of many irreverences and humiliations, inflicted, like the sufferings of Calvary, by the hands of His sinful creatures.

One of the many ways in which He exercised that humility was by the practice of a virtue that is very closely allied to humility, and that rests upon humility as its foundation—I mean the virtue of obedience. He practiced that virtue in Heaven: "Holocausts and oblations thou wouldst not; but a body hast thou fitted for me; then, said I, behold I come; in the head of the book it was written of me that I should do Thy will, O my God." He practiced that virtue upon earth; for every act was conformable to the will of His

Heavenly Father: "I came not to do My Own will; but the will of Him who sent Me." "Father, if it be possible, let this chalice pass from Me; nevertheless, not My will, but Thine be done." And every act of His life was done in obedience to others, except where the will of His Father demanded a prior obedience. Even His birth was an act of obedience. It was obedience to the decree of Cæsar that brought His mother to Bethlehem, and there He was born, to be enrolled at the instant of His birth as the subject of a temporal prince.

His circumcision in the temple was an act of obedience to the Jewish ceremonial law. What was the obedience of His life we may learn from that one sentence of the Evangelist: "He went down to Nazareth and was subject to them." And during His Passion He had no will of His own, being perfectly resigned to the will of His Father, and submissive alternately to the brutal soldiers that arrested Him, and the judge who condemned Him unjustly. Even still Christ is obedient—obedient to the voice of the priest in the Sacrifice of the Mass. Five words from His sinful creature, and He runs through a series of miracles, each as wonderful as the greatest miracle He wrought on earth, and repeats a greater mystery than the Incarnation, compelled thereto by the joint action of His love for men, and His obedience to the power with which He vested His ministers, and the law of love which He established.

From the example of our Divine Lord we shall learn at once what is the nature of obedience: it is simply the sacrifice of our will. Faith demands the sacrifice of our intellects; it demands that one should acknowledge as true that which we do not understand; it demands that one should admit that human reason is imperfect and finite in its operations, and it compels our assent to truths of an order to which reason is a stranger. Obedience demands that we sacrifice our wills; that we consent to yield ourselves up to the discretion of others; to acknowledge the right in others to determine what we shall do or omit; and therefore reduced from theory to practice, it is the prompt and cheerful execution of the commandments of those whose right to rule we acknowledge. Obedience is therefore the practice of humility, and it affords the readiest proof that we are really humble. For humility is an act of the intellect enlightened by God whereby we understand our nothingness in the eyes of God, and our inferiority to our fellow-creatures. Obedience

is the effect of that humility, forcing the soul to submit blindly to the will of God and to the will of our superiors by whom the will of God is manifested.

Again obedience is based upon mortification. It is the clearest sign of a spirit truly mortified. There are many in the world gifted by nature with iron wills, that crush down all obstacles, that can bear austerities without murmuring, that can tame their flesh and subdue every rebellion within them, by fasting and hair-cloth and the discipline, and yet be by no means mortified, because that iron will cannot subdue itself, nor can it subdue the pride which the consciousness of the possession of such a will originates.

And so it has been to the world many times a matter of surprise and a subject of scandal that men, apparently to all outer seeming, austere, mortified, self-annihilated, could have been so abandoned by God as to lose the faith, and to labor to bring many others with them to perdition. They went about with pale, emaciated faces,—body and soul barely kept together,—mere shadows that a breath would dissolve, and men called them saints; yet they were castaways, abandoned by God, which was clearly proven when their sanctity was put to the test, for when the Church demanded their obedience, and God demanded the sacrifice of their wills, they refused that obedience and that sacrifice, without which, in the eyes of God, the austerities of a Simon Stylites were utterly unavailing. So it was with Blaise Pascal in the last century; and Protestants, when they repeat his calumnies against the Church and the religious orders, point to his sunken face and his mortified ascetic appearance, and they ask us do we not find in these sufficient motives of credibility? No! because it was not austerity, but vinegar that made him pale and thin; the gall of bitterness of wounded pride and quick susceptibilities, that were made doubly sensitive by being pampered. If a single act of his life would bear comparison with this: "He went down to Nazareth, and was subject to them," we might lend him an ear, but all the externals of sanctity do not prove to us his vocation from God, if not sealed with the seal of obedience. Therefore it is that St. Augustine says that obedience is the greatest virtue; the origin, the mother of all virtues.

"Obedience," says St. Gregory, "is the only virtue which implants the other virtues in the mind, and preserves them when they are implanted. Obedience is better than sacrifice: because by sacrifice the

flesh of another is immolated, by obedience our own will is sacrificed to Almighty God."

There are two other motives for obedience besides those already mentioned, and they are the reverence which we owe to those we are bound to obey, and acknowledge the utility of obedience and its necessity for the preservation of any kind of society. There is first the reverence which we owe to those we are bound to obey, and without this reverence our obedience will be imperfect. It will be wanting in its principal motive. Our obedience may be meritorious, but it will not be obedience properly so-called. It may be some other virtue, or it may be only a servile fear. If I obey the commandments of God through fear of the punishments He inflicts on those who disobey, we may call that virtue, if it be called a virtue, compliance, or prudence, or by any other name, but it is not obedience.

For obedience supposes that I yield up my own will, because He whom I obey wishes it. It therefore supposes as a motive reverence and affection. So, too, when a child obeys its parents, it is but little gratification to know that it is through fear of chastisement, very little gratification, indeed, to feel that your house is changed into a prison, that the law of sternness and just judgments has superseded the law of filial reverence and affection. Yet there are many, even here to-day, with whom even sternness and judgment are a thing of the past, who have no longer any power over their children. They never had the power that springs from love and affection, because by the bad example of their lives they sowed the seeds of neglect and irreligion, and these could bring forth no other fruit than disrespect and contempt. Oh! there are few houses in the world to-day like that house of Nazareth—very few houses that reproduce even faintly the holiness and the peace and the serene happiness that dwelt with that Family on earth, Joseph and Mary and Jesus. Where shall you find nowadays the perfect obedience that the Infant God: aye, and the Man-God, too, paid to his Mother and foster Father? Obedience springs from humility and self-denial, and deep reverence, that God Himself was proud to pay to those highly gifted creatures that He had chosen for Himself. For, mark you, I don't say humility or self-denial alone, as if our Divine Lord did say: "These are my creatures, and now to humble myself I will obey them," but have added reverence, too, and this was His primary motive, that He saw the dignity to which

the Father had raised her, saw the beauty with which the Spirit had clothed her, and saw that she was His Mother, who loved Him tenderly, and for whom every pulse of His heart gave assurance of affection, and therefore it was no device of His humility to obey her, but the action of His intelligence that saw her worth, and the promptness of His Heart that appreciated it. His was obedience that knew no fear; His an affection that never degenerated into disrespectful familiarity; neither was His an eye-serving obedience, that revered the Mother before her face, and made light of the Mother when away from her presence, but her memory, her image in His mind was as sacred to Him, and as hallowed as her presence. Oh! there are very few households in our days like that of Nazareth, very few children like the boy Jesus, and I suppose the reason is, that there are very few fathers like Joseph, and very few mothers like Mary.

Lastly, there is the utility of obedience as the surest way to secure salvation; and there is the necessity of obedience, without which, as a strong ligament to bind together any society, the elements of union become elements of discord. Its utility—for the saints tell us it is the shortest way to perfection. "It is the holocaust which leaves nothing unconsecrated to God." Poverty consecrates our wealth to God, temperance consecrates our flesh, obedience consecrates everything we possess to God, leaving us nothing which we can call our own, not even our wills. And therefore St. Anselm compares a good secular, be he priest or layman, to one who offers to God all the fruits of the tree of His life, but a religious under-vow of obedience, to one who gives to God not only the fruits of the tree, but the tree itself.

It is needless to dwell on the necessity of obedience. It is evident that if harmony be the law of creation, so must obedience, without which there is neither order nor harmony. There is not a single creature on earth that does not move in obedience to certain laws; neither can any society maintain itself, whether it be the vast society of the Catholic Church, or the society of the smallest household, in which superiority is not recognized, and deference paid to the superior. Therefore it is that all religious societies outside the Catholic Church are disintegrated and disorganized because the principle of their origin was disobedience, and they carry that principle with them in their rebellion.

But we know that the yoke of Jesus Christ is sweet and His

burden light, and we have our answer to all that may be advanced about human liberty and the like, and that answer is the life of Jesus Christ, whose followers we profess to be. And just as when they object to our reverence for his Blessed Mother we point to Bethlehem and Nazareth and Calvary; and when they object to our practice of mortification, we point to every incident of His life; so when they object to our obedience as unmanly and servile, we point to this of the Evangelist, amongst many other sentences: "He went down to Nazareth and was subject to them."

It is unnecessary, my brethren, to recommend such obedience to you. The Church of God is a kind Mother and not a harsh mistress. Yet there are some among us children of the Church who are not its children, but its galley-slaves. They pay the Church no obedience, they will not obey its precepts; they will not frequent the Sacraments, and if they come to Mass, God alone knows what motive brings them hither. They will not sever their connection with the Church, because they know it would cost them their souls; at the last moments they will demand the Sacraments as a rightful inheritance; but they will find a stern judge in Him who was a model of obedience here on earth. Do you, my brethren, carry with you into your families that spirit of obedience with which God has inspired you to regard his Church? Recognize the fact that we are mutually dependent upon one another, that we lean upon one another, and all upon God; that therefore we are bound to yield our wills to the wills of our superiors and even to those whose are inferior to us. So, children, learn to love your parents and to obey them because you love them, as Jesus obeyed His Mother because He loved her. Husbands and wives, learn to be mutually forbearing, and teach your children to obey you because they respect you, and therefore beware of ever once giving them bad example; for the minds of children are very quick, and if the mind of your child once revolts from you, your relationship is severed. You may continue to be his warder or keeper—you are no longer his father or mother. Masters, respect your servants, and do no violence to their feelings, knowing that you also have a Master in heaven. And servants, obey your masters with respect and fear, and in the simplicity of your hearts, as you would obey Christ. Whatever you do, labor as if for the Lord, and not for men, knowing that it is from God you will receive your reward.

SECOND SUNDAY AFTER THE EPIPHANY.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XII. THE FIRST MAN.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"And you shall praise the name of the Lord your God, who hath done wonders with you."—Joel ii. 26.

SYNOPSIS.—I. *Mode of creation: Not "Let there be," but, "Let us make."*

II. *What is man?* a. *Crown epitome of creation. Microcosm.*
 b. *Lord of world. Some power over creatures lost, but much remains.*
Lesson: Not to bring ourselves down to level of the beasts. c. *Image of God; spiritual; eternal; free; conscious; ubiquitous; powerful; capable of holiness.* d. *Heir of heaven. Able to look upwards.* e. *Partaker in divine nature. Power over the world; over devils; over human life; over happiness of others; over ministry of angels.*

III. *Conclusion: Preserve consciousness of dignity. Imitate Christ.*

God had created the world and arranged it perfectly. He Himself cast a look of scrutiny upon it and found that everything was good. Yet there was something wanting, and to produce this the Omniscient retired into Himself, considered and took counsel with Himself. What was it to be? Listen! for according to His mysterious counsel He said: "Let us make"! Remarkable! why is it not as formerly: "Let there be"? "Let there be light"! "Let there be a firmament"! "Let the waters be gathered together"! "Let the earth bring forth green herb"! "Let there be lights made in the firmament of heaven"! "Let the waters bring forth fish"! "Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth according to their kinds"! Thus spake God formerly: why did he now change His speech? Who is the extraordinary being that is now to appear? Know then, dear brethren, this being is ourselves, this creature is man! God Himself said it: "Let us make man"! What a miraculous work then man must be! Let us to-day consider this wonderful creature more closely, and for this purpose answer the question of the Psalmist:

"What is man"?

To this question I reply:

1. Man is the crown of the visible creation. For of what other creatures do we read that the Triune God took counsel beforehand with Himself so as to bring it forth? Upon what work did God, as it were, personally lay His hands to create it? This did not happen with the creatures of heaven, nor with those of earth, but only with man. "And the Lord God formed man of the slime of the earth," says Holy Writ, "and breathed into his face the breath of life." (Gen. ii. 7.) Man is consequently the most excellent being of the visible creation, he is the most perfect work of the infinitely wise Master; he is the greatest miracle of the Almighty between heaven and earth; he is the chosen vessel of Divine goodness; in him the Divine power, wisdom and goodness are in a certain measure exhausted. Man is the keystone of God's works; he is the last link in the chain of creatures; he is the bond between the corporeal and spiritual worlds, the abridgment of all created things. We can say with St. Gregory Nazianzen: "Man is a world in miniature." For "he exists with the stones, lives with the plants, grows with the trees, feels with the animals, understands and knows with the angels."

As St. Ambrose very beautifully expresses it: "It is right that man should appear at the end of the history of creation, as the last of the created works; for he is the sum, the abridgment of the whole of creation. As a matter of fact, God has united the spiritual and the material world in man, and stamped the universe upon him, neatly and in miniature. And like a lord who walks through his garden, seeking the most beautiful flowers wherewith to make a nosegay for his delight, God has taken the best of every creature and therefrom made man for His pleasure."

Who amongst you can hear this without feeling exalted in the consciousness of his own dignity? "Man! wouldst thou know the dignity of thy nature?" writes St. Basil, "then read the history of thy origin." Thou didst not hear concerning any other creatures the words: "Let us make." Know then thy worth, and I would add, love Him who has granted thee this worth; for thereby, says St. Ambrose, "God wished nothing but to draw man to Himself, and to enkindle their love."

Secondly, to the question: "What is man"? I reply: Man is the lord of the whole world, the master over all creatures, which God created first so as to surrender them to man that he might rule over

them. For thus it is written: "Let us make man, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth." Certainly man is created to be king, and Adam, before his rebellion against God, exercised undisputed sway over the whole of nature. After his fall this power was certainly greatly limited, but even now man stills holds a great part of his original power, and shows himself thereby to be the ruler of the world. Does he not force the earth to bring forth fruits of different kinds? Are not the animals subject to him to obey his wishes? Does not the water have to turn his mills and bear his ships? Has not the fire to finish his tools, and set his machinery in motion? Do not metal, stone, wood, earth, form themselves into figures according to his will? Surely man is king over the other visible creatures; in spite of his fall, he still has a great amount of that power which was given to him by these exalted words: "He shall have dominion over the animals and over the whole earth." Therefore, St. Basil exclaims: "O man! thou wast created to be a ruler! Why then dost thou serve thy ungovernable animal desires and subject thyself to sin, like the meanest of slaves?" Unfortunately man did not know how to appreciate his worth, and instead of ruling over creatures, he has placed himself alongside the unreasoning animals and become like unto them!

Thirdly, to the question "What is man"? I answer: Man is the living image of God. As an artist considers and studies carefully the features of a person whose portrait he is going to make, so did God, as it were, look upon Himself and thus stamp His Divine features upon man, saying: "Let us make man to our image and likeness." To understand what a wonderful resemblance exists between God and man, I shall draw attention to a few things.

You know that God is a pure spirit, single in nature, threefold in person; so, too, the human soul is a spiritual and indivisible being, possessing three superior powers: Understanding, memory and will.

God is eternal; the soul likewise is immortal. God is free; man also has a free will, which cannot be obliged to do anything. God is omniscient; the soul of man, too, has the power of knowledge, is capable of divine and earthly wisdom, forms ideas, and discriminates discreetly.

God is omnipresent; our soul likewise is in every part of the

body, which is a mysterious model of the universe, and it can transport itself in a moment to the remotest places, to the most exalted heights, and into the deepest abysses.

God is the Lord of heaven and earth; man is likewise the ruler over much of his surroundings.

God is the end and aim of all creatures; all corporal things refer to man in a certain sense, because for his sake the Infinite made the world. (Ps. lxxxi.)

God is holy and just: so was Adam's soul before his fall, and so, too, is the soul of everyone who is born again of water and of the Holy Ghost.

See then, Christians! we are in truth images of God; but who thinks of it? Alas, how many disfigure and defile this glorious image within them!

Fourthly, let us ask further with David: "What is man"? And St. Paul answers: "An heir of heaven, and co-heir with Christ." For this reason God gave man a straight, upright body, a look uplifted, so that he could gaze up to heaven, and not, like all the animals, down towards the earth. And yet men are pleased with earthly, rather than heavenly things; they seek only money and possessions, and pleasures, and good-cheer, and forget to aspire after that which is above. They sell their birthright for a mess of pottage, for a drop of honey, and for lesser things. Alas, fools that they are! The time is not far off when, like Esau, they will cry over the loss of their birthright, and complain, with Jonathan, that they have eaten death, eternal death.

Let us ask finally, fifth: "What is man"? And God Himself answers by the Prophets: "Ye are gods upon earth," for you have received from Me a divine power. You can invent, experiment with and rearrange the powers of nature; you can bind, banish, and drive out the devil; you can open heaven to yourself and others, and remit all sins, even when their number cry to heaven; you can dispense the divine graces to others; with a few words you can draw down God Himself from heaven. I gave you the power to kill, to heal the sick, to raise the dead, to work miracles, even greater ones than Christ Himself performed. "Behold, then, O man! to what dignity God has exalted us, since He has given us so great a power." (St. Chrysos.)

"Know then, O man!" I would exclaim with the saintly Leo, "know thy exalted dignity, and as thou hast been made a partaker in

the Divine nature, do not cast thyself down from this eminence into the deep, into an untimely misery, by a shameful mode of living!"

This is sufficient for to-day, dear brethren, about the masterpiece of the Creator, the crown of creation, man. Meanwhile "praise the name of the Lord thy God and Creator, who has done such wonders unto thee." Praise in particular Christ the Lord, who with the Father and the Holy Ghost created thee. Thou who wert annihilated by sin, He has raised up to a new life by His death, and restored in thee by His passion, the ruined and demolished image of God.

SERMON ON THE HOLY NAME, JESUS.

BY THE REV. ARTHUR DEVINE, PASSIONIST.

"And after eight days were accomplished, that the child should be circumcised, His name was called Jesus, which was called by the angel before He was conceived in the womb."—St. Luke ii. 21.

SYNOPSIS.—*Introduction—the history of the institution of the Feast of the Holy Name.*

I. The signification of the holy name Jesus.

II. Two reflections or thoughts which this name suggests: 1. Christ the cause of our sanctification and salvation; 2. The cause of graces disposing to justification; 3. Of graces bestowed after justification; 4. The meritorious cause of predestination; 5. The means through which Christ effected our redemption. His passion and death.

III. The use of the Holy Name of Jesus in ejaculatory prayers. The hymn, Jesu dulcis memoria, and the Litany of the Holy Name of Jesus.

To-day we celebrate the feast of the Holy Name, Jesus. From the beginning the Holy Name was kept before the minds of the people by its constant use, but it was only in recent times that the Feast of the Holy Name was instituted and ordained to be observed in the universal Church. This was decreed by Pope Innocent XIII. in the year 1721, and according to the same decree of the Sovereign Pontiff the Second Sunday after Epiphany was the day appointed for its annual celebration. In a certain sense this may be regarded as one of the principal feasts celebrated by the Church in honor of Our Blessed Lord. It is scarcely necessary to

remark that it is not the word made up of five letters that is the object of our devotion, but that which is signified by this word. Other feasts bring before us certain events of our Lord's life or the mysteries of that life, as for example, Christmas is the Feast of His Nativity, Easter the feast of His Resurrection, but this Feast seems to embrace all the others and to include in its celebration all the others by reminding us of all that Jesus has done, is doing, and will do for us.

The feast is really celebrated on the day of circumcision, as it was on that day that our Saviour was called Jesus, as on Holy Thursday the Feast of the Blessed Sacrament is celebrated. But as the Church thought it fit, for her own wise reasons, to appoint a special day for the Feast of Corpus Christi, so has she at the request and pious wish of the faithful, and to satisfy their devotion, set apart a special day for the celebration of the Feast of the Holy Name. St. Bernardine of Sienna was the instrument made use of by Almighty God to promote devotion in his day to the Holy Name. In order to direct the attention of the people to this devotion he had a picture painted representing the Holy Name surrounded with rays of glory, which he exposed for veneration after his missionary sermons and by this means propagated the devotion. Later on Bernardine de Bustis composed for the Franciscan Fathers the office of the Holy Name of Jesus, which Pope Clement VII. approved. After this the office and Mass of the Holy Name became more and more extended throughout the Church, till at length Innocent XIII. instituted the feast itself and ordered it to be kept throughout the whole Church. This is in brief the history of the institution of the feast.

I have now, dear brethren, to direct your attention to the spirit of this feast as understood by its object, and this I shall do by directing your thoughts: I. *To the signification of the name Jesus*, and, II. *To the reflection which it suggests*.

The knowledge of the signification of the Holy Name Jesus is that which moves us to have recourse to it with reverence and profit. To those who are miraculously conceived names are given before their birth, from heaven, as in the case of Isaac and St. John the Baptist. These divinely inspired names have special significance, and teach what manner of men they were to be, to whom they were given. Thus the name Jesus signifies that He was sent into this world to free His people from their sins. Others before

Christ received the name, *i.e.*, Josue the son of Nun, of whom it is said in Ecclesiasticus xlv. 1, Valiant in war was Jesus the son of Naree; Jesus the son of Sirach in Jerusalem, the writer of the Book of Ecclesiasticus; Jesus the son of Josedech, who built a house and set up a temple to the Lord. (Eccli. xlix. 14.) In the New Testament one of St. Paul's companions and assistants is called Jesus the just (Col. xiv. 11.) To these the name was given by accident, but to Christ it was given by design, and not by human, but divine design. "In others," as Maldonatus remarks, "the name was in some sense common and unusual; in Christ, it was peculiar, and as the Prophet has foretold, new and singular, because in the sense in which it was used of Christ, it was used of no other; because in no other is there salvation; and by it His divine and human natures are both signified, as well as His most excellent office of Redeemer." (Math. i. 21.)

The name Jesus signifies salvation or Saviour. It has therefore been rightly observed that the Evangelists when they describe our Saviour by His proper name, call Him not Christ, but Jesus. Christ is the name of His office, Jesus of His nature and person. St. Paul in his Epistles uses this name, when speaking of Christ, five hundred times. St. John in his Epistles and Gospel uses it two hundred and fifty times. And it is recorded that our Lord only twice calls Himself by this name. Once when He appeared to St. Paul on the road to Damascus and said: "I am Jesus whom thou persecutest." (Acts ix. 5.) And again in the Apocalypse, when He said: "I, Jesus, have sent My angel to testify to you these things in the Church." (Apoc. xxii. 16.)

It may also be observed that this Holy Name contains the sense of all the names which the prophet employed to designate the promised Messias. Isaias foretold that His name shall be called Emmanuel; and also that He shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. All these names were applied to the Son of God, the Messias in His capacity of Saviour, or Redeemer of the human race, and are therefore contained in the name Jesus, in which we find the meaning: 1. Of all that our Saviour is in His relation to men; and 2. All that He has done for them.*

* Its meaning therefore suggests two reflections: 1. Christ as the cause of our sanctification and salvation. 2. The means through which Christ effected our redemption.

I. Christ the cause of our sanctification and salvation.

He is our Redeemer or Saviour. This is signified by the name Jesus.

Let us consider what is contained in the expression Christ is our Saviour.

It means that He is the moral or meritorious cause of our sanctification here and of our beatitude hereafter. Let us consider all that this signifies. It means that Christ merited and satisfied for us, and this for greater clearness may be stated and explained by particular propositions.

1. Christ as our Saviour has merited for men all the graces by which they are disposed for sanctifying grace and a state of justification, as is clearly defined by the Council of Trent. (Sess. VI. Can. 5.) This doctrine is taken from Sacred Scripture. St. Paul writes: "Who hath delivered us and called us by a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the time of the world." (II. Tim. i. 9, 16.) And to the Ephesians he writes: "Blessed be God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places in Christ." (II. Eph. i. 3.) Also we have the following texts from the writings of the same apostle: "For unto you is given for Christ not only to believe in Him, but also to suffer for Him." (Philip. i. 29.) "And may the God of peace . . . fit you in all goodness that you may do His will: doing in you that which is well pleasing in His sight, through Jesus Christ, to whom is glory forever and ever. Amen." (Heb. xiii. 21.) From these texts it is made clear to us that all spiritual benefits are given to us in Christ and through Christ, or because of the merits of Christ.

2. Christ as our Saviour has merited all the graces bestowed upon the children of God after their justification; that is, the further increase of sanctifying grace and the further degrees in the perfection of our spiritual state; and also all the actual grace, by which our souls can bring forth fruit into justice, and persevere in that state of justice. He compares Himself to the vine of which the saints and the just are the branches who cannot bear any fruit unless they draw the vital force from the vine. "I am the vine; you are the branches; he that abideth in Me and I in him, the same beareth much fruit; for without Me you can do nothing." (Jo. xv. 3.) This doctrine is also clearly taught by the Council

of Trent. (Sess. VI. Ch. 16.) After stating the proper teaching on the subject, the Council adds: "Far be it from a Christian man to confide and glory in himself, and not in the Lord, whose goodness to men is such that He wishes those things that are His gifts to be their merits."

3. Christ as Saviour has merited for men predestination; and this, taken in its complete sense, including grace and glory. All the graces by which those men are saved who are to be saved come from Christ, for, as we have said, Christ has merited all grace. Considering the predestination to glory by itself we must also attribute it to the same cause, Jesus our Saviour. Glory is given as the reward of merits acquired by grace, but the principle of every grace, and of perseverance in grace, is Christ, and He is therefore the meritorious cause of predestination to glory and of our eternal beatitude. And in truth, in the supernatural order of things, the saving will of God depends on the merits and satisfaction of Christ. And therefore does that will by which He wishes to save this or that person in particular depend upon the same satisfaction and merit of our Redeemer; so that the economy of salvation is now the same as the economy of redemption.

II. Reflect on the means through which Christ effected our redemption. The name Jesus signifying Saviour, brings before our minds in a special manner the great mystery of His passion. This I shall endeavor to explain in a few words.

It is a truth of faith that our redemption, which is the work of Christ's merits and satisfaction, is to be ascribed to the passion and death of our Saviour Jesus. Although every act of Christ was of infinite value, yet are we said to be redeemed by His passion and death. The reason of this is assigned and explained as follows: The acts or works of Christ during His life on earth were not offered by Him or accepted by His Father except as being consummated or completed by His death, so that full and perfect satisfaction and merit might be accomplished, not by those acts and works taken separately, but by all taken together and finished by His death. St. Thomas explains the doctrine to the same effect. If we speak of the redemption of the human race with reference to the value of the price paid, every suffering of Christ, even without death, would suffice for the redemption of mankind, on account of the infinite dignity of the Person suffering. But if we speak of the ordination of that price we must say that the other suf-

ferings of Christ, apart from His death or prescinding from it, were not ordained by God or by Christ for the redemption of mankind. Therefore the redemption of the human race is attributed to Christ's death and not to any of His other works taken separately. This was ordained by God, 1. To show His great charity. 2. That the malice of sin might be better understood. 3. That men might be moved to acknowledge the gifts of God. 4. That Christ might be always regarded as the most efficacious example of all virtues. 5. That some proportion might be observed between the most severe penalties which men deserved for their sins, and the sufferings by which Christ atoned for them, and that Christ by His death might overcome our death.

From the two reflections which I have presented to you, dear brethren, you will be able to realize the full import of the words of St. Peter: "Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, Whom you crucified, Whom God raised from the dead, even by Him this man standeth before you whole. . . . Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved." (II. Acts iv. 10-12.) And these other words of St. Paul: "For which cause God hath exalted Him and given Him a name which is above all names. That in the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." (Philip. ii. 9-11.)

The use of the Holy Name Jesus. I may now recommend to you, dear brethren, the pious and fervent use of this Holy Name. This I recommend especially in the form of ejaculatory prayers, always keeping in mind the two reflections, when using the Holy Name, that Jesus is the cause of our salvation, and the manner in which He effected our redemption by His passion and death upon the cross.

I wish especially to recommend two ejaculations, approved and indulgenced by the Church, which are given in that authentic collection of indulgenced prayer, "The Raccolta," from which I may quote the following extracts:

"The Sovereign Pontiff Sixtus V., of holy memory, in his desire that all faithful Christians should have frequently during life in their hearts and on their lips the most Holy Name of Jesus.

together with the name of Mary, and have them especially at the moment of death, granted by his Bull *Reddituri*, July 11th, 1587: I. *An indulgence of one hundred days* every time one saluting another should say, Praised be Jesus Christ; or should answer, Praised forevermore."

Moreover he granted: "II. *Twenty-five days' indulgence* every time anyone should devoutly invoke the most Holy Names of Jesus and Mary; and to everyone who during their lifetime has had the devout practice of saluting and answering as above, or invoking often the said Holy Names, he granted:

"III. *A plenary indulgence* in the hour of death, provided that they then invoke these Holy Names with at least a contrite heart, if they are unable to do so with their mouths.

"Lastly, he granted the above-named indulgences to preachers, as well as to all those who should exhort the faithful to salute each other in the above-named way, and to invoke frequently the most Holy Names of Jesus and Mary. These indulgences were again confirmed afresh by Pope Benedict XIII., in a decree of the Sacred Congregation of Indulgences, dated Jan. 12, 1728.

"Moreover, to all those who should invoke the same most Holy Name with the devout ejaculation, *My Jesus, mercy!* so much used by St. Leonard of Port Maurice, the Sovereign Pontiff Leo XII., of happy memory, for the special benefit of the dying, who at the time of death cannot make long prayers, granted in the year 1824, *vivæ vocis oraculo* (by word of mouth):

"IV. *The indulgence of one hundred days* every time they repeat the said pious ejaculations. By a decree of the Sacred Congregation of Indulgences, dated Sept. 23, 1846, Pope Pius IX. graciously deigned to confirm the above forever."

I wish also to mention two other devotions and to recommend them to the faithful, namely, 1. The hymn of St. Bernard, *Jesu dulcis memoria*, so well known in its English translation:

"Jesus! the very thought of Thee
With sweetness fills my breast.
But sweeter far Thy face to see,
And in Thy presence rest.
Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Saviour of mankind."

2. The Litany of the Holy Name of Jesus, which is so much used in some Catholic countries, especially in Ireland, as forming a part of the morning prayers, and which is one of the Litanies approved by the Church to be recited at our public services.

SEPTUAGESIMA SUNDAY.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XIII. DESTINY OF THE ANGELS.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"The angel of the Lord shall encamp round about them that fear him, and shall deliver them."—Ps. xxxiii. 8.

SYNOPSIS.—I. a. *God's rest on the seventh day. Not through weariness, nor for idleness.* b. *Sanctification of Sabbath. We must consecrate that day to God.*

II. *Purpose of the angels.* a. *Service of God.* 1. *To sing His praises. Testimony of Isaias. Of John. Example to us. David. The three children.* 2. *Messengers to men. Meaning of name. Jacob. Patriarchs. St. John. Lot. Blessed Virgin. St. Joseph. St. Peter. The call to judgment. Lesson: Give willing service to God.* b. *Service of man. Our guardians. Their condescension. Our ingratitude.*

III. *Resolution: Not to drive them away by sin.*

"The angel of the Lord shall encamp round about them that fear Him, and shall deliver them." (Ps. xxxiii. 8.)

"And on the seventh day God ended his work, which he had made: and he rested on the seventh day from all his work which he had done. And he blessed the seventh day and sanctified it, because in it he had rested from all his work which God created and made."

Thus does Holy Scripture conclude the history of the creation of heaven and earth and sets before us at the end yet another series of beautiful mysteries.

1. "God rested," says Holy Writ; that means, He left off creating anything, not from fatigue, as is the case with us after work-

ing hard, when our limbs become tired and weakened, for God had created everything out of nothing without trouble or labor by His almighty "Let there be." O if I could do this! many unwilling day laborers and many lazy servants will think to themselves, O if I could only do this! What would I not give if I could do my work by merely looking at it, instead of having to take so much trouble and pains! And why would you like this? Is it not in order that you might idle away your time, roam listlessly about, and have more time to gossip? But no, this may never be: for in the sweat of thy brow thou shalt eat thy bread, until thou return to the earth from whence thou comest." (Gen. viii.) There thou wilt be able to rest, but now it is: "those who will not work, cannot eat either."

2. God rested on the seventh day, *i.e.*, upon the Sabbath which He has blessed and sanctified." (Gen. ii. 4.) He desired therewith that Adam and all his descendants should celebrate this day solemnly, abstain from all work, and spend the day in holy rest to the glory of God and in thanksgiving for the graces and benefits of the creation of the world. This He expressly commanded later on: "Thou shalt keep holy the Sabbath day," says the third commandment. The Sabbath was with the Jews the seventh day of the week, but in the new law the celebration of the Sabbath as changed by Christ and His Apostles to the Sunday.

It is really a shame that whilst God has given us so many days and hours for our temporal affairs, and out of so many claims only one for Himself and His service we men should actually wish to take this one day from the Lord! If we were to pray day and night, early and late, without ceasing, to thank God for the blessing of creation, yet would this not be enough. How ungrateful then are those who do not want to devote one day to the glory of God. We ought not to be surprised that in spite of all their efforts such persons do not prosper; God will not and cannot bless a work which is undertaken against His express prohibition.

But now that everything is created: angels, men, animals, fish, birds, plants, flowers and trees; the sun, moon and stars; air, fire, water and earth; now, I would like to ask: To what purpose is all this? For what purpose are the angels? Men? For what purpose the rest of creatures?

This is a very important question, dear brethren, which we should ponder without intermission; for thereon depends much, very much, everything, in fact, that pertains to our eternal salvation.

I shall answer these questions in the three succeeding instructions, and shall proceed at once to the answering of the first question:

For what purpose are the angels created?

I. For the service of God.

II. For the service of mankind.

I.

We know already that the angels are pure spirits, having understanding and free will, but no body. We know also that God has adorned and distinguished these spirits with special gifts. Unfortunately many of them, as we have heard, became proud of their advantages, and on that account were cast into the abyss of hell; however, the greater part of the created spirits remained faithful to the Lord, and as a reward for their fidelity, they are now so strengthened in good, that they can never fall away from it through all eternity. They stand evermore with and around God as the first ministers and courtiers of the King of kings, the Lord of lords, reigning Prince of heaven and earth, and there they behold God in His glory, adore Him, and sing His praises.

1. This then is their first, and at the same time their most blissful destiny before God. The Prophet Isaias saw the angels assembled around the throne of the Almighty, and heard them sing in alternate chorus: "Holy, holy, holy, the Lord God of hosts; all the earth is full of His glory." (Is. vi. 3.) The Evangelist St. John, too, saw them standing around the throne of God, and he heard their song of praise, which they sang day and night whilst offering up the most precious incense. "Amen, Benediction, and glory, and wisdom, and thanksgiving, and honor, and power, and strength to our God, forever and ever. Amen." (Apoc. vii. 11.) The angels then praise and extol the Lord God without ceasing. O would that we could do as they do! But alas! our prayer is too often rather an insult than a glorifying of God; we are so inconstant and absent-minded at it, so little devout and so very lukewarm. Well, now, let us do as David did, and the three youths in the fiery furnace, who called upon the heavenly spirits to help them, crying aloud: "Bless the Lord, all ye his angels: you that are mighty in strength . . . bless the Lord, all ye His hosts!" (Ps. cii. 20.) "O ye angels of the Lord, bless the Lord! Praise and exalt Him above all for ever!" (Dan. iii. 58.)

2. The angels have still another duty to perform for God. When the patriarch Jacob in his flight from his angry brother Esau, had to pass the night in the open, he saw in a dream, a ladder which reached from heaven down to the earth, and upon which the angels ascended and descended.

In this vision, my dear brethren, you have the second vocation of the blessed spirits; they serve namely, to maintain the connection between heaven and earth, they are God's messengers to the visible world, they are the ambassadors of God, to announce and reveal to mankind His will, and execute His commands. Hence their name angel; for angel means messenger, ambassador. This we find confirmed in Holy Scripture. We read there, that God spoke to many patriarchs and prophets. Now, God did not speak to them in His own Person, but by the angels; they spoke in His stead, and represented Him. We can perceive this plainly in the XIXth and XXIIInd chapters of the Apocalypse of St. John. When, for instance, an angel appeared to this Disciple of fervent charity, and unfolded to him the most secret mysteries, St. John fell upon his knees and wanted to worship him, supposing that it was God Himself who was speaking to him. But the angel rebuked him for this by saying: "Do it not, I am thy fellow-servant, and of thy brethren who have the testimony of Jesus. Adore God." It was two angels also that God sent to Lot at Sodom with the message that he should flee from the city hurriedly with all his relations, because God was going to destroy that city by fire on account of its iniquities. An angel came at the command of God to the Blessed Virgin Mary, to announce to her the Incarnation of the Son of God. An angel came to St. Joseph in a dream and exhorted him to flee while it was yet night, into Egypt, with Mary and the Infant, because Herod sought the Child's life. An angel, too, descended from heaven to the garden of olives, to aid the suffering Saviour, and to hand Him the chalice of consolation.

The angels therefore are really God's messengers who proclaim and execute His commands. And in what way do they do this? The Psalmist tells us: "Thou makest thy angels spirits, and thy ministers a burning fire." (Ps. ciii. 4.) Observe well these words: Wind and fire! The first is a symbol of rapidity, the second a symbol of joy and strength. Accordingly the angels accomplish the commissions given them by God, quickly, joyfully, and perfectly. We ought also to accomplish the Divine Will after their example;

for Jesus Himself taught us to pray: "Thy will be done on earth as it is in heaven." But how often, O Christian, hast thou said these words, and how seldom were they from thy heart? Make amends, now, and serve God with the angels upon earth, so that thou also mayest be permitted one day to serve Him in heaven.

II.

The angels were also created for the service of man. They have the vocation to serve us, to protect us, to preserve us, to lead us, to instruct us, to assist us in life and death, and after death, before the judgment-seat of God. "For God has given His angel charge over thee," says David, "that he may protect thee in all thy ways;" yes, even to leading thee by the hand lest thou shouldst hurt thyself and go to perdition. This is the end and aim for which God has created the angels in such vast numbers, that they exceed the stars of the firmament, so that everyone may have his own guardian angel, who is his protector from the cradle unto the grave, and even into the other world. What a blessing! What a grace! What a happiness for us! The Lord God sends His beautiful angels to us miserable men, made of slime and earth, that they may protect, lead, and guide us on our way! But do we bless Him for this? Do we thank Him, and praise Him, do we exhibit a holy reverence for His angel? Alas, why do I speak of praise and gratitude, whilst so many do not even allow him to walk peacefully by their side, but, with unremitting blows of daily sins drive him away! For it is certain that the angels have a greater horror of sin than we have of a grewsome corpse. How many of you have caused your guardian angel to turn away from you, even forced him perhaps to go away altogether! For the exhalation of sin and the pestilential breath of vice, anger and sin, drive away the holy guardian angels. May every soul, therefore, purify itself from the rottenness and bad odor of sin in the Sacrament of Penance, and then obey the exhortation of God: "Take notice of him (the angel) and obey his voice." (Exod. xxiii. 20.)

ETERNAL SALVATION.

BY THE REV. F. X. M'GOWAN, O.S.A.

"The kingdom of heaven is like to a householder who went out early in the morning to hire laborers into his vineyard."—Math. xx. 1.

SYNOPSIS.—I. The householder is God; the vineyard, the Church; the laborers, God's ministers. How men act in the natural, moral and supernatural orders. Importance of salvation. Importance of natural and moral goods. Saints sacrificed all material goods for the soul's salvation. All goods, save eternal ones, foreign to man's destiny. Salvation, a personal affair. God's grace and our coöperation.

II. God's economy in creation and redemption. Coöperation with His will insures eternal happiness; disobedience of His law means eternal woe. Work out salvation, 1. With zeal; 2. With perseverance; and, 3. With fear. Conclusion.

The kingdom of heaven is likened to a householder who brought laborers into his vineyard, to cultivate it. This householder, according to Pope St. Gregory, is a type of our Heavenly Father; the vineyard represents the universal Church; and the laborers signify the different ministers ordained by God to instruct mankind in all the ages of the world's existence, and to cultivate their hearts and souls unto the full measure of virtue. The work of salvation has continued from the days of the just Abel, and will continue till the end of time. At first God's laborers toiled in the vineyard of the Jewish nation; they labor now, ever since the days of Christ, among the Gentile peoples, to whom they addressed, at the very outset of Christianity, the words of the householder in to-day's Gospel: "Why stand you there all the day idle?"

Let us consider:

I. What is meant by salvation.

II. How shall we work out our salvation?

I.

In the natural order men, when they are menaced by ruin, strain every sinew and muscle to avert the danger that hangs over them. They invoke the aid of friends, plead their cause before creditors, and do marvellous things to ward off the disaster that would deprive them of their property or fortune. In the moral order, we find men making the same effort to save themselves. Who that

values a good name and character does not start back alarmed at the apprehension of shame and dishonor? A righteous man appreciates his moral standing in the community at a higher price than all the wealth of the world. When the cry of calumny is raised against him, he makes every effort to vindicate his integrity and to wipe from his name the stigma that malice or envy would attach to it. It is man's supreme task in this world to avert danger: fire, sickness, pain, shipwreck, even death itself. If we labor so earnestly to save life and character, how much more eagerly ought we not labor to save our immortal souls? In the supernatural order, salvation means to place the soul out of all spiritual peril, to protect it from sin, from the manifold dangers which surround, threaten and assail it. If the soul has been so unfortunate as to fall into sin, salvation imports that it must be drawn from its miserable plight. A man, if he is sane, will sacrifice everything to save his life; he should be also prepared to give up everything to save his soul. "You are rich enough," says St. Ephrem, "if you obtain eternal life."

Salvation, then, means to be assured of absolute eternal happiness as regards both body and soul; it means, in a word, the attainment of our supreme end. "Man," says St. Ignatius, "was created for this, that fearing God and serving Him, he might obtain life everlasting."

Viewed under these aspects, the importance of salvation dawns on us with great clearness. We see that it is the most important, the capital affair of our life; that it is a purely personal work, an obligatory work beside which everything else fades into oblivion.

The market-place of the world is thronged with men who daily tax brain and brawn to build up fortunes, to acquire influence and power. To this end they sacrifice time, health, and often life. There are few of our very wealthy men who do not suffer from some constitutional ailment. Their minds are seething cauldrons, they are filled with feverish activity, and the tension is too great to insure health of body or repose of mind. What excessive zeal they display in amassing wealth which they must leave behind them at death! Money is not the currency of heaven, and while it may procure earthly luxury and enjoyment, it cannot buy heavenly bliss.

Society holds many wrong and un-Christian notions, and its unworthy code binds a man in some countries to expose his life to

satisfy "a point of honor." An untimely remark, an unguarded word, a shrug of the shoulder, will, according to the practice among men, precipitate an act of murder. And the man who will not recognize this unlawful and un-Christian dictation is branded before society as a coward and shunned as a moral leper.

When a man apprehends that scandal is playing loose with his name, or the respect due to his family or business, to what a pitch of excitement he is worked up! He fears probably more the breath of gossip, the stigma of dishonesty, the tooth of scandal than he does the just judgments of God. It is wonderful what high value men set on the fleeting, perishable things of time.

The saints sacrificed all these material interests for the one leading thought of saving their souls. They considered that labor as pre-eminently the engrossing labor of life, thus choosing, like Mary, "the best part." (Luke x. 42.) In their judgment, wealth, honor, dignity, and family were not at all comparable to the grace of God and the glory of heaven. They easily perceived the inequality. They were right. Time, with all its sources of pleasure, its toys and insignificant considerations, is only a mere flash when compared to the glory and brightness of God's eternal home. Why should the saints pause in their onward path of perfection to waste precious moments and spend needful strength on things destined to pass away? "If you have a heart," says St. Ambrose, "think how much more important is the salvation of your soul than all necessity." Earthly possessions, honors and rank finish at the tomb. The memory of them is covered with the clay that falls on our coffin. But, O friends, the Master hath told us: "Fear Him that can destroy both body and soul into hell." (Math. x. 25.)

Our Blessed Lord has told us that all goods, save those that concern our souls, are strange to us, foreign to us and our destiny. And so they are, because they exist only for awhile, while our souls shall live for eternity; they are fleeting, perishable, empty possessions, while the felicity of heaven shall never end. They are a canker that eats out the essence of our spiritual life. They should be little esteemed, and, above all, should not be permitted to motive our actions. When the strong searchlight of faith is turned on worldly objects, they are seen in their natural and true colors, and are vain, dangerous and deceitful. They have nothing in common with the destiny of the soul. They may appear to be gold, but they are only gold-leaf, the semblance for the reality.

The salvation of our soul is an absolutely personal affair. Nobody but ourselves can accomplish this important work. "Neither God," says Hugh of St. Victor, "because He must not, nor man, because he cannot, nor the devil, because he will not, nor the superior, because it is not his care." God, however, invites, urges, and helps us, but He will not save us without ourselves. We must co-operate with His grace, and like Samuel, when He speaks to us, answer: "Speak, Lord, for Thy servant heareth." (I. Kings iii. 10.) God is ever speaking to us: "Behold I stand at the gate and knock. If any man will hear My voice, and will open the door, I will come in to him and sup with him, and he with Me." (Apoc. iii. 20.) God's tenderness to man is as boundless as the world-embracing sea. The rains that fall from the heavens are not more abundant than the graces of sanctity that God is ever pouring into our hearts for our salvation. It is a wise question we may often put to ourselves: "Do we co-operate with these graces which are so fruitful?" Let us fear to abuse or squander them, for on the good use of them depends our happiness in the never-ending ages.

II.

Whatever God has done, either in the scheme of man's creation or in the plan of his redemption, He has done for His own glory and our salvation. If we do His will on earth, He has promised us in return happiness without end. If we act contrary to His will, He will visit us with infinite and eternal woe. No matter what our lot shall be, God will not be any the less glorified, nor will His power be any the less manifest. He will not suffer in His justice, which will condemn our disobedience, nor in His mercy, which will crown us with immortal glory for our obedience. When we work out our salvation we glorify God by the observance of His law. "Fear God," says the Wise man, "and keep His commandments, for this is all man," that is to say, the whole business and duty of man.

We ought to work out our salvation, 1. With ardent zeal; 2. With vigorous perseverance; and 3. With great fear.

1. Our salvation is not an affair depending on chance for its accomplishment. No, we must give it the greatest care and attention. Therefore, Jesus Christ has often repeated these words:

"Strive to enter by the narrow gate." (Luke xiii. 24.) Can we give too much thought or solicitude when it is a matter of saving our immortal souls? Christ, our Lord, has advised of this. Think of the terrible sufferings and the cruel death He endured to save our souls! The martyrs admonish us of this valuable lesson. See how they bore all manner of pain and anguish, and faced all barbarities rather than lose their faith, and with their faith their souls. The confessors teach us the same truth. Did they not crucify their flesh and live in complete abandonment, that they might be occupied solely with the affair of their salvation? Listen to the words of a great Pope, who refused a king's request in a matter that was prejudicial to the former's salvation: "If I had two souls," said the Pope, "I might risk one to oblige you. But as I have only one, nothing can urge me to imperil it." The demon, who "goeth about seeking whom he may devour" (I. Pet. v. 8), gives us a significant lesson as to how we should endeavor to save our souls. He makes more persistent effort to ruin our souls than do we to save them. What a shame! The devil manifesting a greater interest in destroying our souls than we show who ought to be ever vigilant in promoting their welfare!

2. We ought to work out our salvation with perseverance. It were well for us to reflect that the affair of our salvation is not the occupation of a few hours or days; it is a personal matter that will employ our whole lifetime. If we devote but a small part of our time to this all-important work, and leave the major part to temporal affairs, we are acting very rashly and foolishly. A single moment suffices for us to lose our souls forever. "Watch ye therefore at all times" (Luke xxi. 36), Christ has said. While we sleep, we ought to fear the worst danger. It was while Jonas slept that the mariners resolved to throw Him into the sea. It was while the doorkeeper was asleep that enemies entered Isbo-seth's room, and finding him slumbering, killed him. It was while the servants slept that wicked men profited by the opportunity to sow cockle among the wheat. These are striking symbols of the necessity of vigilance, of the employment of every moment in the noble work of our salvation, as any moment may decide the affair of eternity.

Even when we have made great progress in sanctity, yet we must guard against entertaining too dangerous a sense of security. "He that thinketh himself to stand," says St. Paul, "let him take

heed lest he fall." (I. Cor. x. 12.) St. Peter fell when he was exposed to danger. A single glance drew David to sin after years of holiness. Lot's wife was terribly punished for one indiscreet look. These examples warn us not to neglect even a moment. Let us work on assiduously with the pure intention of pleasing God, and we shall treasure the fruit of our good works in eternity.

3. We should work out our salvation, as St. Paul says (Philip. ii. 42), "with fear and trembling." Think of what may happen to you or what may become of you, though to-day you fondly believe that you are strongly entrenched in grace. It is possible that you may give way to sin, and be forever cast out of God's Kingdom. You may lapse again into the spiritual death from which God raised you, and fall away entirely from Him. Unless you be faithful, that is likely to happen. You have need, therefore, to walk before God in holy fear. How exceedingly we should fear when we are least disquieted about our salvation, and when we lean most on our feebleness! Alas! our whole life long we have to contend with this inherent weakness. The slightest accident may rob us of grace and overturn us. We were blind men not to fear, as if it were so easy a task to save our souls. The fall of the angels, of our first parents, of David, of Solomon, ought to tell us how quickly we may fall from grace. When the cedars are overthrown, what will happen to fragile reeds? "If the just man," says the Apostle, "shall be scarcely saved, where shall the ungodly and the sinner appear?" (I. Peter iv. 18.) Because it is so easy to lose one's soul is that Job, the holiest man of his time, said: "I feared all my works, knowing that Thou didst not spare the offender." (ix. 28.) Have we not reason also to fear like Job? We are conscious that we are guilty of a whole world of evil thoughts, words, and deeds from childhood to this hour, knowingly and deliberately committed against the eternal law of God. Let us be filled "with the spirit of the fear of the Lord." (Is. xi. 3.)

Let us then buckle on the armor of God's grace, and fight persistently and prudently for the eternal salvation of our souls. Let us not be discouraged when we think of God's infinite mercies. They have surrounded us from our earliest years, and they will attend us to the last breath of life. When that dread hour shall come, after a lifetime of fidelity and heroic warfare, we shall be overjoyed at Christ's consoling words: "Enter into the joy of thy Lord." Amen.

FOR FORTY HOURS' ADORATION.

THE BLESSED EUCHARIST.

BY THE REV. P. J. MOORE, AUCKLAND, NEW ZEALAND.

"He hath made a remembrance of His wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him."—Ps. cx. 4, 5.

SYNOPSIS.—Doctrine of the Church on Holy Eucharist. God's infinite love moved Him to institute this Divine Mystery. The motives that underlie this love were twofold. Some of them concerned us: to afford, 1. Us material for our faith; 2. An object for our adoration that would satisfy our senses and contain His own very self; 3. As a means to overcome concupiscence; 4. And at the same time prove our comfort in the trials that beset us; 5. Together with a foretaste of the joys of Heaven. Those that concerned Himself were: His longing to be united with us; and His desire to possess us entirely. Exhortation to awaken faith and devotion.

It is the very central doctrine of our holy religion that in the Blessed Eucharist are contained the true body and blood with the soul and divinity of our Saviour, Jesus Christ. We believe that He is really present on our altars under the Sacramental species; that under the insignificant appearance of bread our Lord conceals His glory and even His earthly form, while under this same appearance of bread we really and truly behold Him. O, my brethren, we are in the presence of a most stupendous mystery! Do we realize what is happening here before us? The whole court of heaven has descended to adore the hidden Deity. The holy angels, though unseen by us, veil their faces with bright wings from reverence for so great majesty. The saints cast their golden crowns at the feet of the spotless Lamb of God, and offer up the phials of sweet odors, our devotion, before His throne which is now our altar. Mary, too, the sweet Mother whom He loved and loves so much, and whom He has given us as our Mother, is there to plead for us, her erring children. What a wonderful exhibition on the part of the Son of God, of humility on the one hand, and of condescension to our weakness on the other, thus to take up His lonely and loving watch on our altars, going so far as to allow us to eat Him in this shape as our food. It is certainly a most astounding thought! What contradiction to the preconceived notions of this world. But it is what our faith teaches us, and none but the childlike faith that our Lord proclaims as necessary for salvation, will enable us to penetrate the

veils of this adorable Mystery and to obtain even here below a share in the joys of the Holy ones who are with God. Truly we are lost in wonder at the contemplation of the divine goodness, and at the methods which God employs in the scheme of our salvation, while the words of St. Paul present themselves to us: "O the depth of the riches of the wisdom and of the knowledge of God. How incomprehensible are his judgments, and how unsearchable his ways!" (Rom. xi. 33.)

But while we humbly bow our heads in acceptance of a mystery which we cannot fathom, may we not inquire what it was that induced the good God to do all this? Yes, and the reply comes promptly from His own holy Revelation, that manifestation and justification of God's ways to man. It was His love: "Yea, I have loved thee with an everlasting love." (Jer. xxxi. 3.) And humbly following the same divine Revelation, we may even venture to outline some of the motives that underlie this surpassing love of God for His creatures. They are twofold:

1. The motives that regard us.
2. Those that regard God Himself.

1. Our Blessed Lord Himself has said, "Blessed are they who have not seen and have believed" (Is. xx. 29), thus showing how faith is productive of supernatural merit. Nay more, He makes faith be the very foundation of our salvation; for he says, "He who believes shall be saved" (Mark xvi. 16); and if faith be a submissive and childlike acceptance by our minds and hearts of the truths manifested to us by God, we have in the Blessed Eucharist a most sublime object of our faith, as well as one that is most productive of merit to us. For if the truths of faith cause our proud intellects and stubborn wills to prostrate themselves before the mighty wisdom of God, this Holy Mystery subdues our senses as well, showing them their limitations: St. Thomas says in his hymn, "*Visus, tactus, gustus in te fallitur*," "Sight, touch, and taste are deceived in thee." Most of the truths of revelation appeal to our minds, but this one of the real presence of Our Lord in the Blessed Sacrament, appeals also to our senses, and so furnishes us with perhaps the most abundant means, that is as an *object* of faith, of acquiring merit before God. For the greater the victory the greater the reward, and certainly the greatest of all victories is to overcome the senses, and to bring them under the dominion of faith.

Surely it was a supreme effort of the Divine mercy and wisdom to invest such a Sacrament to be the means of subduing our rebellious powers, whether mental or sensible, and so brings ourselves into that condition by which alone we might hope to win His favor. He effaces and almost annihilates Himself in order to raise us from our lowly condition, and to put us in the way of advancing ourselves in merit.

Another of the motives of God's infinite love for us was that He might condescend to the weakness of our nature. He knew full well the clay of which we are formed; that we are creatures of sense. We run after the things that we see, and hear, and feel, rather than the immortal truths that are the proper object of our cognitions. That body, which with its senses was given to our proud spirits to be as a chain to keep them within bounds and a humiliation lest they should attempt to imitate the rebellion of the angels and rise against the Most High, has through the fall become the means of blinding the spirit, and for the vast majority of the human race obtruded its cognitions to such an extent as to efface the spiritual.

Look abroad among the people of the world, and what do you find? The knowledge of the one true God has either altogether disappeared, or has been so perverted that it is no longer to be recognized. Paganism reigns supreme. For, whether the worship is Buddhism, Confucianism, or of the various kinds belonging to vast nations in Africa and other parts of the world, it is always the worship of a something which is not God. The souls of men, created for the knowledge of God, have been blinded by the bodily senses which from their own very nature ought to be a help to the spirit, inasmuch as they provide the material out of which the mind forms its ideas. But how terrible is the blindness that has caused the human race to fall so low! Hardly a fourth of the population of the world at the present time is in possession of the knowledge of the true God, and even of these a great many refuse to accept the truths of this revelation in their entirety. And this has been the case as long as man has been in the world. The records of history all tell the same sad story. Man's very nature is prone to idolatry!

And the God of mercy took pity on this poor fallen creature. He said in effect: "I know the weakness of this being, the work of My hands. Though I created him with all his powers in perfec-

tion, he has by the abuse of My most perfect gift, his free will, fallen away from Me, his Creator, and the end and object of his everlasting happiness. Yet will I, in My infinite wisdom, give him a means by which he may gratify his natural inclination to worship something that he can see, and I Myself will be in that material shape to accept his adoration!" So He instituted this adorable mystery of the Blessed Eucharist in order to almost forcibly withdraw us from that most terrible and most besetting sin of the world, idolatry, and to leave mankind not even the shadow of an excuse for yielding to this criminal propensity. They cannot now say, as the Hebrews said of old to Aaron: "Arise, make us gods that may go before us." This hard-hearted people wanted a god whom they could see and speak to, though he were only a rude stock, and not the awful Being that spoke in thunder and lightning from the top of Sinai. And what was denied to them is granted to us. Such is the contrast between the old hard law and the new one of love, that we can even *see* God, under a veil, that of the *Sacred Species*, it is true; but still we can gratify our senses by the sight, the touch, and even the taste of His ineffable sweetness. The only begotten Son of God takes a new shape to manifest Himself to us, not this time in which He walked for thirty-five years on the earth, but the shape of bread. Just as in the old dispensation the angels took a human shape to appear to Abraham and Lot, and as in the new, the very Spirit of God, the Holy Ghost, took the shape of a dove at the baptism of the Saviour, and of tongues of fire on Pentecost Day, so the Lord shows Himself to His beloved ones in this the greatest of the Sacraments. Thus He enables us to fix our senses without fear upon Him, so that we can give Him the full adoration of our hearts, with the certain knowledge that He is present to receive it. O my brethren, what might have been our lot had not God done all this for us and brought us to a knowledge of His loving condescension! We might now be like the great majority of our fellow-creatures, wandering in the night of infidelity and of barbarism, which is its natural consequence.

Yet another motive of the Divine Love for us in this Holy Mystery was to give us purity by enabling us to overcome concupiscence. This last was one of the sad effects of the fall of our first parents. The passions, which, when under proper control, were destined, in the economy, to move man to high and noble

enterprise, threw off the rule of right reason, and became the means of plunging poor humanity into every kind of excess, particularly into that of unchastity. We know that so widespread and indeed universal had this evil become, that God was forced to destroy the whole world by the waters of the Deluge. The Holy Scriptures tell us that "all flesh had corrupted its way upon the earth," so much so that the Lord was sorry that He had made man! And if this was true of man before that awful destruction was inflicted upon him, it is no less true in the times that have followed. Indeed, were it not for the promise of God, and the reparation made by the sacrifice of our Saviour, His patience would have been long since exhausted, and the world utterly destroyed by His avenging justice. And is there no remedy? People will say that they cannot keep pure; that temptation is too strong for them, they are so weak! Ah, yes, there is a remedy, which is nothing less than the reception of the virginal Body of our Lord Jesus Christ Himself! He received His chaste flesh from the womb of the Virgin, the chosen spouse of the Holy Spirit, and the contact with our flesh of His pure humanity, coupled as it is inseparably with His divinity, cleanses us from the filth and dregs of concupiscence. This wonderful effect it was that the holy prophet Zacharias saw in the vision when in his ecstasy he cried out: "What is this the good thing of Him, and what is His beautiful thing, but the corn of the elect, and wine springing forth virgins?" (Zach. ix. 17.) Truly, if we are weak, God is strong! There is no one who receives Holy Communion with fervor but feels himself altogether changed and rejuvenated, and every priest who has the guidance of souls can bear witness to the wonderful strength conferred on his penitents against temptations by worthy Communion. Indeed, often temptations of the flesh seem to disappear for a considerable time after particularly fervent receptions of the Blessed Sacrament: not that the individual is altered; but because the devil, who is economic of his efforts, sees that no success would be achieved by pressing temptations on a soul so strengthened, and also because this is one of the special rewards of our Lord to His friends to whom He in this manner manifests the efficacy of His Real Presence. Who is there, then, who will not come to Him for this His sovereign remedy, the Table the Lord has prepared before us against those that afflict us?

Finally, He would be the friend to comfort and console us. Who

is there that has lived for any time in this world and has not found it a "Valley of tears"? Who is there that has not experienced the deceits of even the most trusted friends; nay more, the neglect of those bound to us by the most sacred ties, or perhaps the injuries inflicted by them on us? The world is only too cruel towards those against whom it turns, and there is no one who has not at some time experienced the ruthlessness of its blows. But we have one Friend who will never turn against us, and this Friend is none other than our Lord in the Blessed Sacrament. He never chides; He never injures. He has, indeed, warned us that a sign of our true friendship for him would be the world's hatred of us, and if we truly turn to Him in our afflictions we shall find Him in this Mystery of His love our best consoler. "Come to me," He says, "all you that labor and are burdened and I will refresh you." (Math. xi. 28.)

His consolations are so great through the Holy Sacrament that they afford us, even while we are in this "Vale of woe," a foretaste of the joys of heaven. We have all experienced an interior sweetness after conversation with our Lord, the prisoner of love in our tabernacles. The saints frequently became ecstatic at Holy Mass or when in the Real Presence, frequently continuing for hours, as if out of themselves, and unconscious of aught but God. Many times they have been seen lifted up miraculously from the earth, as happened to St. Thomas of Villanova, who for twelve hours was suspended in the air after his morning Mass. Our sanctity may not be so great as to merit this outward manifestation of divine approval and of the effects of Our Lord's power, but all by a fervent love and devout and strong faith in Jesus on our altars, may be, and are favored with the consolations of God's saints. Why should we find any comfort or pleasure elsewhere, when before the altar or at the holy table of Communion we can realize what is the only true comfort of this life, the ecstasy of the possession of the true Lover of our souls?

2. These then are some of the motives that impelled the Divine Wisdom to found the adorable Sacrament of the Altar for us, and while they astonish yet they must attract us, so that we are impelled to cry out with the Psalmist: "O Lord, how great is the multitude of Thy sweetness which Thou hast hidden for them that fear Thee!" Still there are other motives which confound us even more, and, when we consider them, almost fill us with dread,

connected though they are with the institution of the Sacrament of Mercy. For they concern God's own self. God created man for Himself. His omnipotent love and wisdom, so to speak, overflowed, and induced Him to form beings who might be witnesses of His magnicence, and, endowed with free will, might return Him some small part of the love which He lavished on them. He created them according to His own perfect divine ideas, and with Himself as their ultimate destination, that He might, after their trial in this world was over, possess them in His love for all eternity. But He will not wait till this life and its trials are over to obtain this possession. His own most beloved Son must needs take our humanity on Himself and establish a means by which He may unite to His Divine Person each and every one of us, and take complete possession of our hearts. Truly, my brethren, we are lost in wonder, and even the most acute minds must fail to grasp the immensity of this effort of the love of God for Himself as well as for us: that He, the God of infinite majesty and power, should take delight in the possession of poor miserable creatures like us! Yet we may not doubt it. He even goes so far as to threaten with death, spiritual death and everlasting perdition, those who will not have this sacramental union with Him. "Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you." (John vi. 54.) His delight is, indeed, to be with the children of men, notwithstanding their misery and their unworthiness.

And what has been our attitude heretofore with regard to this Sacrament of the love of God? Has our faith been as lively and practical as it ought to have been? Have we done all that we could to gratify this wonderful yearning of the Sacred Heart of Jesus in the Holy Sacrament? Do we hear unmoved the arguments which He puts forward to secure at least a share in our love? I fear we have much reason to reproach ourselves in this respect; for our hearts have not throbbed as they ought with faith and love on our coming into His Sacred Presence, or at our reception of Him in Holy Communion. But we can make amends. If our hearts are cold towards Him, we can ask the Holy Spirit to enkindle in them the fire of divine love for this consoling Mystery. Then shall we be drawn insensibly nearer and nearer to that Saviour Whom to possess is to have heaven even here below, and, persevering in our devotion to Him in His Blessed Sacrament, we shall, when this life is over, possess Him in beatitude forever and ever. Amen.

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF PAROCHIAL AND SUNDAY SCHOOLS.

VII.

ON THE APOSTLES' CREED.

DEAR CHILDREN:—We come to-day in the explanation of the Catechism to the teaching of the Apostles' Creed. A creed or profession of faith is, as the word implies, a formula whereby we profess our faith. This creed is called the Apostles' Creed because it has come down to us from the Apostles.

It contains in twelve articles those things which we as Catholics must above all know and believe, or in other words the fundamental truths of the Christian faith. The Apostles' Creed forms, as it were, a chain which consists of twelve individual parts. Each part is a whole of itself, but only in connection with the other parts does it form a chain. Now, as we cannot take away a part of a chain without breaking it, neither can we take away any article of the Apostles' Creed without injuring our holy faith.

We may make a general summary of the Apostle's Creed in a two-fold way, thus:

*In response to many requests this Catechetical Part may hereafter also be had in separate form under the name of "THE PRACTICAL CATECHIST." Clergymen wishing to give their teachers the advantage of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

The first article treats of God the Father Almighty, Creator of heaven and earth.

The second to the seventh article treats of Jesus Christ, the only Begotten Son of God, our Lord, His life, passion and death, His Resurrection and Ascension.

The eighth to the twelfth treats of the Holy Ghost, and what He accomplishes in the Church and by the Church.

Another summary can be made by dividing the Apostles' Creed into four chief parts, namely:

1. God, as Creator of the world, angels and men. (I. Article of faith.)
2. God as our Redeemer. (II., to VII. articles.)
3. God as our Sanctifier, through the Holy Ghost. (VIII., IX. and X. articles.)
4. God as our last end and Saviour in the four last things of man. (XI. and XII. articles.)

Holy tradition tells us concerning the origin of the Apostles' Creed that the Apostles composed it before they separated to go into the world, so as thereby to hold fast to the unity of the Catholic faith. For this reason the theologian Tertullian says: "We hold fast to that rule of faith which we have received from the Church, the Church from the Apostles, and the Apostles from Christ."

The Apostles' Creed is nothing short of an act of faith: "O my God, I believe firmly all the sacred truths," etc., etc. We should therefore say it frequently and devoutly because it puts before us briefly the truths of Catholic belief and serves thereby to strengthen and fortify our faith, especially in temptations against the faith.

Besides the Apostles' Creed, there are other professions of faith; they are:

1. The Nicene. This was composed at the Council of Nice in the year 325 by 318 bishops, against the heresy of Arius. It is only an enlargement of the Apostles' Creed, and is said by the priest during the holy sacrifice of the Mass upon certain days of the year.

2. The Athanasian. It bears this name because its authorship is ascribed to St. Athanasius, Patriarch of Alexandria, who died in the year 373 after Christ. The priests say it often in their breviary.

3. The creed of Pope Pius IV., which was made known at the conclusion of the Council of Trent in the year 1564 by Pope Pius

IV. It contains the Nicene Creed, besides twelve other articles which were solemnly declared at the Council of Trent to be dogmas of faith. It is used principally at solemn professions of faith, such as the reception of a convert, at the consecration of priests and bishops.

The Apostles' Creed runs thus:

1. I believe in God the Father Almighty, Creator of heaven and earth,
2. And in Jesus Christ, His only Son, Our Lord,
3. Who was conceived by the Holy Ghost, born of the Virgin Mary,
4. Suffered under Pontius Pilate, was crucified, dead, and buried.
5. He descended into hell; the third day He arose again from the dead.
6. He ascended into heaven, sitteth at the right hand of God the Father Almighty.
7. From thence He shall come to judge the living and the dead.
8. I believe in the Holy Ghost;
9. The Holy Catholic Church; the Communion of Saints;
10. The forgiveness of sins,
11. The resurrection of the body,
12. And life everlasting. Amen.

I will now give you the Nicene Creed. It runs thus:

"I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father: and He shall come again with glory to judge both the living and the dead: of whose kingdom there shall be no end.

"And I believe in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified: who spake by the prophets. And one holy Catholic and Apostolic Church. I confess

one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen."

Besides this the Catholic Church has another beautiful symbolical profession of faith, namely the feast days, which she celebrates throughout the year in memory of the most important mysteries of the Christian faith.

The feasts of the Annunciation and Christmas, for instance, are solemn professions of the third article of the creed.

Holy week is a solemn profession of the fourth article. Easter is a solemn profession of the fifth, the feast of the Ascension is a solemn profession of the sixth, Pentecost a solemn profession of the eighth, and the feast of All Saints and All Souls a solemn profession of the ninth article.

We will see now by a repetition of to-day's instruction whether you have been attentive during the lesson.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken? Of the Apostles' creed.
2. What is a profession of faith? A creed, or profession of faith, is a formula whereby we profess our faith.
3. Of what profession of faith have we spoken to-day? Of the Apostles' creed.
4. Why is it called the Apostles' creed? Because it comes down from the Apostles.
5. Or, in other words? Because the Apostles composed it.
6. When did the Apostles compose it? Before they went out into the world to teach.
7. With what intention did they compose the creed? So as to preserve the unity of the faith.
8. What does the Apostles' creed contain? It contains the fundamental truths of the Catholic religion.
9. How is the Apostles' creed divided? Into twelve articles, or truths of faith.
10. To what did I compare the Apostles' creed? To a chain, which consists of twelve links.
11. What happens when one of the links is taken from the chain? The chain loses its connection, it is broken.
12. What do we mean by this comparison? We mean that if we do not believe every article of the creed, our Christian faith is thereby shattered.
13. Can you give me a short summary of the creed? Yes, the Apostles' creed is comprised in four principal parts.
14. Name them. 1. God as Creator of the world, angels and men. 2. God as our Redeemer. 3. God as our Saviour, and 4. God as our Sanctifier.

15. Give me another summary of the Apostles' creed. The first article treats of God the Father Almighty, Creator of heaven and earth. The second to the seventh treat of Jesus Christ, our Lord and Redeemer. The eighth to the twelfth treat of the Holy Ghost, and of what He operates in and through the Church.

16. How can you prove to me that the creed comes down from the Apostles? The theologian Tertullian says: "We hold fast to that rule of faith, which we have received from the Apostles, and which they received from Christ."

17. Is the Apostles' creed also a prayer? Yes, it is as good a prayer, as an act of faith; "O my God, I firmly believe all the sacred truths," etc.

18. If the creed is a prayer, what ought we to do? We ought to say it frequently.

19. For what purpose should we say it? To fortify ourselves in the Catholic faith.

20. Upon what occasions is it especially necessary to fortify ourselves in the faith? In temptations against the faith.

21. What are temptations against faith? (No answer.) *Teacher.* When a doubt arises within us, that this or that might be other than the Catholic Church teaches it to be, this is a temptation against the faith.

22. Now if such temptations beset you, and you say the creed devoutly, what good results will follow? We shall be fortified in our faith.

23. What injurious consequences must ensue if we do not resist temptations against the faith? We expose ourselves to the danger of falling away from the faith.

24. Are there other creeds besides the Apostles'? Yes, there are other creeds.

25. Name them. 1. The Nicene; 2. The Athanasian, and the creed of Pope Pius IV.

26. Whence does the Nicene creed obtain its name? From the Council of Nice.

27. When did that take place? In the year 325 after Christ.

28. Against what was the Nicene creed composed? Against the heresy of Arius.

29. In what did the heresy of Arius consist? He denied the divinity of Jesus.

30. Does the Nicene creed contain other or different dogmas of faith than the Apostles' creed? No, it contains no other dogmas of faith.

31. Why can it not contain any other doctrines of faith? Because the Catholic faith always remains the same.

32. From whom does the Athanasian creed derive its name? From St. Athanasius.

33. Who was St. Athanasius? He was Patriarch of Alexandria.

34. When was the creed of Pope Pius IV. composed? At the conclusion of the Council of Trent.

35. When did that take place? In the year 1564 after Christ.

36. Upon what occasions is the creed of Pope Pius IV. generally used? At solemn confessions of faith, at the reception of converts, at the consecration of bishops and priests.

37. Does the creed of Pope Pius IV. contain any other doctrines of faith than the Apostles' creed? No, it does not contain any other doctrines.

38. But does the Apostles' creed contain everything that a Catholic Christian must believe? No, it does not contain everything that we Catholics must believe.

39. Tell me, for instance, a Catholic doctrine which is not in the Apostles' creed? That Jesus Christ is present in the Holy Eucharist.

40. If a person were only to believe that which is in the Apostles' creed, and were to deny and reject everything else, what would that be? That would be a sin.

41. What does the Apostles' creed contain? It contains only the fundamental truths of our Catholic faith.

42. What other professions of faith does the Catholic Church celebrate? A symbolical profession of faith.

43. What do we mean by that? We mean the different feasts which the Catholic Church celebrates throughout the year.

44. What does the Catholic Church profess by the celebration of these feasts? She professes her belief in what the Apostles' creed contains.

45. Mention one of these feasts. The Annunciation.

46. What does the Church confirm by the celebration of this feast? The belief in the third article of the Apostles' creed.

47. What does this say? "Who was conceived by the Holy Ghost."

48. Which feast refers still more to the third article of the creed? The feast of Christmas.

49. To what part of the third article does this feast refer? To the part, "born of the Virgin Mary."

50. What is the week preceding Easter called? It is called Holy Week.

51. Of what are we reminded in Holy Week? Of the bitter passion and death of our divine Saviour Jesus Christ.

52. Which article does this feast day refer to? To the fourth article.

53. What does it say? "Suffered under Pontius Pilate, was crucified, dead, and buried."

54. Which feast follows Holy Week? The feast of Easter.

55. Of what does Easter remind us? Of the resurrection of Jesus Christ from the dead.

56. What does the Catholic Church profess by the celebration of Easter? She professes her belief in the fifth article of the creed.

57. What does this say? "The third day He rose again from the dead."

58. Which feast does the Church celebrate forty days after Easter? The feast of the Ascension.

59. What does the Catholic Church profess by the celebration of this feast? Her belief in the sixth article of the creed.

60. What does that say? "He ascended into heaven."

61. Which feast does the Church celebrate on the tenth day after the Ascension? The feast of Pentecost.

62. Of what does the feast of Pentecost remind us? Of the coming of the Holy Ghost.

63. With which article is this feast connected? With the eighth.

64. What does it say? "I believe in the Holy Ghost."

65. By which feasts does the Catholic Church profess her belief in a Holy Universal Church and a community of Saints? By the feasts of All Saints and All Souls.

66. With which article are these feasts connected? With the ninth article.

67. What does it say? I believe in the Holy Catholic Church; the Communion of Saints.

Teacher.—I have now explained to you, dear children, in general the Apostles' Creed. You have heard why it is so-called and what it contains. In the following instructions each separate article will be explained in particular. The Apostles' Creed should serve as the foundation of your Catholic belief, you should say it often and gladly, especially when you are tempted to waver in the faith. In this case the Apostles' Creed will be for you a firm anchor to which you can cling. And as the Catholic Church by the feasts lends a special expression to her faith in the Apostles' Creed, so should your whole life bear testimony that the Apostles' Creed is the firm foundation-stone upon which your faith is built.

VIII.

FIRST ARTICLE OF FAITH.

I believe in God the Father Almighty, Creator of heaven and earth.

DEAR CHILDREN:—After having explained the Apostles' creed in general in the last instruction, we shall now, following the plan of the catechism, explain each separate article in particular. So we begin to-day with the explanation of the first article, which says: "I believe in God the Father Almighty, Creator of heaven and earth." To believe, is to hold as true whatever another tells us. To believe in God therefore, means to really think and confess that there is a God. The meaning of the first article could be expressed in other words thus: I believe and confess that there is a God, who is the Father of all mankind and the Almighty Creator of heaven and earth, *i.e.*, of all created beings in heaven and upon earth. The catechism divides the first article into six paragraphs, or sub-divisions, and treats

1. Of God.
2. Of the three Divine Persons.
3. Of the creation, preservation and government of the world.
4. Of the angels.
5. Of our first parents and their fall.
6. Of the coming of the Redeemer.

The first paragraph of the first article treats therefore of God. The word "God" means "good," and because God is infinitely good, or also the supreme good, therefore He is called by preference good or God. To the question: "Who is God"? the catechism answers: "God is an infinitely perfect spirit, the Lord of heaven and earth, and the author of all good." This explanation of the nature of God is, however, only an imperfect one, because the actual nature of God is unfathomable, as we may learn from this passage of Holy Scripture: "Thou art great, O God, and thy thoughts are inaccessible." Moses once said to God: "Lord, show me thy glory;" and God answered him: "Thou canst not see my face, and live." (Exod. xxiii.)

Why do we call God a spirit? We call God a spirit because He has understanding and free will, but no body.

The characteristics or signs of a spirit are therefore understanding and free will, but no body. Understanding is the power of thinking: the will is the power to wish and to desire, and as a spirit has no body it is an invisible being to us human beings.

Holy Scripture says: "God is a spirit and they that adore Him, must adore Him in spirit and in truth." (John iv. 24.) As God is the most perfect spirit, He must therefore have the highest degree of understanding and the most perfect will. The catechism asks: "If God has no body, why does Holy Scripture speak of God's eyes, ears, hands," etc.

"It speaks thus so that human beings might more easily understand." These expressions are not to be taken literally but in a figurative sense. When Holy Scripture speaks of the eyes of God, "The eyes of the Lord are on them that fear Him" (Ps. xxxii. 18); and, "for the eyes of the Lord behold all the earth" (II. Chron. xvi. 9), the omniscience and Providence of God are thereby intimated.

When Holy Scripture speaks of the ears of God, "Give ear unto my prayer"! (Ps. xvi. 1) the willingness of God to hear our prayers is intimated. When Holy Scripture speaks of God's hands, "Thou openest thy hand, and fillest with blessing every living creature" (Ps. cxliv. 16), it is to denote the infinite generosity and goodness of God. When Holy Scripture says, "Heaven is my throne, and the earth my footstool" (Isaias lxvi. 1), it expresses thereby the omnipresence and immensity of God. The expression, "mouth of God," signifies His veracity; the expression, "finger of God," His wisdom,

with which He rules and directs all things; and the expression, "heart of God" His infinite paternal love for mankind. Why do we say that God is an "infinitely perfect spirit"? We say this because God is not in a certain measure good like creatures, but unites all good qualities in Himself without measure or number. We call perfect that which is not wanting in anything, which can neither be blamed nor found fault with. God is, however, more than perfect. He is infinitely perfect, for in Him is found united every imaginable good without measure. For this reason God says: "I am God, and there is no God beside, neither is there the like to me."! (Is. xlv. 9.) The angels, for instance, are good and perfect spirits; but their holiness and perfection cannot in the least degree be compared with the perfection of God. Their perfection as compared with God's is as a dull lamplight compared with the brilliancy of the majestic sun, or as a drop of water compared with an immense ocean. Name the attributes or perfections of God? These: God is eternal and unchangeable, omnipresent, omniscient, or all-knowing, all-wise, all-powerful; He is infinitely holy and just; infinitely good, merciful, and long-suffering; infinitely true and faithful.

These attributes and perfections present God to us:

a. As He is, eternal, unchangeable, holy, omnipresent, all-knowing, and as such He is to be adored.

b. According to His active behavior, just, kind, merciful, long-suffering, true, and faithful, and as such He is to be imitated.

The first divine attribute is eternity. What means "God is eternal"? God is eternal means that He is always, that is without beginning and without end. Holy Scripture says: "Before the mountains were made, or the earth and the world was formed; from eternity to eternity Thou art God." (Ps. lxxxix. 2.) Eternity is an existence without beginning and without end. Eternity is for us an unfathomable thing. If we were to go back as many thousands of years as there are leaves upon the trees, drops in the ocean, or grains of sand upon the earth, this would be a prodigious number of years, but still only a trifle compared to eternity.

The existence of God has no bounds in the past and no bounds in the future. He is always. No period of time can be imagined from which we could say: "From then God is; His existence began here. As we cannot say of a ball, there it begins, and there it leaves off, neither can we say of God: "He had His beginning here

or shall come to an end there." As the most perfect Being God must be absolutely eternal, for if His existence has had a beginning, there must be a more exalted, more perfect, mightier Being who has called Him into existence. He would then have been created by a higher Being and dependent and therefore He would no longer be God. The Psalmist David says of the eternity of God: "Thou, O Lord, didst found the earth, and the heavens are the work of thy hands. These perish, but Thou remainest eternal; thy years are without end." The eternal which has no beginning and no end, is opposed to the transitory: *i.e.*, everything which has a beginning and sooner or later will come to an end. Take for example an old house! There was a time when it was not, and a time will come when it will be no more. Look at the earth! There was a time when it was not there, and a time shall come when it shall be no more. Beings which have had a beginning, but will have no end are called immortal; for instance, angels, and the souls of men. These had a beginning, they were called into existence by God, but they will have no end. Besides God no one is eternal; this perfection belongs to God alone. The second perfection of God is this, He is unchangeable. That is, unchangeable, which in its being as well as in its characteristics and exterior appearances does not and cannot change, which remains always the same. Unchangeable is the contrary to changeable. That is, changeable, which in its nature, in its constituent parts and exterior characteristics is subject to change, to alteration. How changeable the weather is, for instance! One hour the sun shines brightly, and the next brings storm and rain. How changeable the earth is in its different seasons. In the winter it is covered with snow and ice, in summer with flowers. In the spring it awakens to a new life, in the autumn it dies again. How changeable is man! A person is in good health to-day, to-morrow he is sick. To-day we are good and to-morrow bad. To-day the pupil is diligent, to-morrow idle and lazy. To-day we have a friend, to-morrow an enemy. To-day a man is rich, in a year's time he is a beggar. And thus you can examine whatever you like, everything is changeable and subject to alteration. God alone changes not. He is unchangeable.

a. Unchangeable in His nature, and

b. Unchangeable in His desires.

God is unchangeable in His nature; that means that He can neither increase nor decrease in His perfections, He cannot gain

any new perfection, nor can He lose the perfections which He possesses.

c. God is also unchangeable in His decrees; that means: What God in His eternal wisdom has once determined remains fixed for all eternity. Therefore God says through the Prophet Isaias: "My counsel shall stand, and all my will shall be done." (Is. xlv. 10.)

The thought that God is eternal should encourage us to place our confidence in God, and not in temporal or perishable things. These vain and perishable things are riches, honors, ability, beauty, the favor of men, etc., etc. All these things are only transitory, they have no lasting and real worth. But God remains eternally omnipotent, He can always help us; He remains eternally good, He will always help us; He remains eternally faithful, He will always help us. We may and should therefore place our whole confidence in Him.

Full of trust we ought to commend our destiny to God, for He has resolved upon that which is best for us from all eternity. The thought that God is eternal should encourage us to desist from evil. When God says: "Heaven and earth shall pass away, but my words shall not pass away," it is an earnest exhortation to the sinner to cease from evil and to think of the eternal chastisement which awaits those who break God's laws. We will now repeat the lesson.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. What is the first article of the creed? The first article is: "I believe in God the Father Almighty, Creator of heaven and earth."
2. What does it mean "to believe"? To believe means to accept that what we are told as true.
3. How then could we express the meaning of the first article in other words? "I hold as true and confess that there is one God Who is the Almighty Creator of heaven and earth."
4. How many truths accordingly does the first article contain? It contains three truths.
5. Name them. 1. That there is a God; 2. That God is our Father;
3. That He is the Almighty Creator of heaven and earth.
6. How is the first article divided in the catechism? Into six paragraphs or sub-divisions.
7. Of what does the first paragraph treat? The first paragraph treats of God.
8. Whence does the name "God" come? The name God comes from good.

9. What then does the word "God" signify? That He is exceedingly good or the supreme good.

10. What answer does the catechism give to the question "what is God"? "God is an infinitely perfect Spirit, the Lord of Heaven and earth, and the Author of all good."

11. How many things are contained in this answer? Three things are contained in this answer.

12. What are they? 1. That God is a Spirit; 2. That God is infinitely perfect; 3. That He is the Lord of Heaven and earth, and that He is the Author of all good.

13. God therefore is a Spirit. Why do we call God a Spirit? We call God a Spirit because He has understanding and free will, but no body.

14. What are the characteristics of a Spirit? A Spirit has: 1. Understanding; 2. Free will; 3. No body.

15. What is understanding? Understanding is the power to think.

16. What is the will? The will is the power to wish and to desire.

17. Are there other spirits besides God? Yes, there are other spirits besides God.

18. Who are they? Angels, and the souls of men.

19. What is the difference between these and God? These spirits are not perfect as God is.

20. What is common to all spirits? The absence of a body.

21. Are they visible or invisible? They are invisible.

22. You say that God is a Spirit. Now the Holy Scripture speaks of God's eyes, ears, hands, feet, etc. According to this, God would have a body? No, Holy Scripture only speaks thus so as to make it easier for us to understand.

23. Give a passage where Holy Scripture speaks of God's eyes? "The eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts." (Eccl. xxiii. 24.)

24. What is expressed by this verse? That God sees all things.

25. In what part of Scripture are God's ears spoken of? "Give ear unto My prayer!" (Ps. xvi. 1.)

26. What is the meaning of this verse? The meaning of this verse is that God will hear our prayer.

27. Mention a part of Scripture where God's hands are spoken of? Thou openest thy hand, and fillest with blessing every living creature. (Ps. cxliv. 16.)

28. To what does this verse refer? To the benefits and blessings which mankind receives from God.

29. In what part of Scripture are God's feet mentioned? "Heaven is my throne, and the earth my footstool." (Is. lxvi. 1.)

30. What is the meaning of this expression? It means the omnipresence of God in heaven and upon earth.

31. What does the expression, God's mouth, denote? It denotes the veracity of God.

32. What does the expression, Heart of God denote? It denotes His great paternal love of men.

33. You must not imagine that God really has eyes, ears, hands, feet, a mouth and so on; all these expressions are only to be taken figuratively. We believe and confess that God is not merely a Spirit, but we confess that He is an infinitely perfect spirit.

34. What is perfect? That is perfect which is wanting in nothing, where no fault is to be found.

35. Why do we call God infinitely perfect? Because God is not like creatures, good only in a certain measure, but He unites in Himself all good qualities without measure or number.

36. Is it possible to think of, or name a perfection which God has not? No, God has all perfections in Himself.

37. How does He possess them, in what degree? In the highest degree?

38. Why do we call God still more an infinitely perfect Spirit? Because men cannot comprehend the infinite perfections of God.

39. How can you prove this? By this passage of Holy Scripture: "Thou art great, O God, and Thy thoughts are inaccessible."

40. What does this verse mean? This verse means that the infinite perfections of God are not comprehensible to man.

41. What creatures of God are good only in a limited measure? The angels and good men.

42. How do their perfections compare with the perfections of God? As the dull light of a lamp to the brightness of the sun.

43. What else? As a drop of water to the immense ocean.

44. What does God Himself say of His infinite perfections? God says: "I am God, and there is no God beside, neither is there the like to me."

45. Who wished at one time to behold God and His perfections? Moses wished to look upon Him.

46. But what did God say to Him? "Thou canst not look upon my face, and live."

47. What did God mean by that? God wished to say that a mortal man cannot comprehend the nature and perfections of God.

48. Name some of the attributes or perfections of God. God is eternal and unchangeable, omnipresent, omniscient or all-knowing, all-wise, all-powerful; He is infinitely holy and just, infinitely good, merciful, long-suffering; infinitely true and faithful.

49. How are these attributes of God divided? They may be divided, 1. Into those whereby God shows how He is in Himself, eternal, unchangeable, holy, omnipresent, etc. 2. Into those by which He shows Himself to be good, merciful, long-suffering, just, etc.

50. Which is the first Divine perfection? God is eternal.

51. What means God is eternal? God is eternal means: He is always, without beginning and without end.

52. Was there ever a time when God was not? No, there never was such a time.

53. When did God have a beginning? God never had a beginning.

54. What should we infer if God had had a beginning? That there must be a Being who had called God into existence.

55. And how must that being be compared to God? He must be more perfect than God.

56. In what else does the eternity of God consist? In this that He will have no end.

57. Can we form any idea of eternity? No, we cannot form any idea of eternity.

58. What comparison did I make use of? As well may we strive to tell where a ball begins and where it leaves off, as to say where the existence of God begins and where it ends.

59. How can we make to ourselves a feeble image of eternity? By going back as many thousands of years as there are leaves on the trees, drops in the ocean, and grains of sand upon the earth.

60. And what is this vast series of years compared to eternity? They are only a trifle.

61. Are there other creatures besides God which are eternal? No, besides God there are no other beings which are eternal.

62. How are the angels and the souls of men? They are only immortal.

63. Why are they not eternal, as they will have no end? Because they have had a beginning.

64. What do we call those creatures who had a beginning and will also have an end? We call them transitory and mortal.

65. Look at a plant, for instance! The gardener sows the seed, and from the seed comes a plant. It grows, becomes larger, and bears blossoms or flowers, these wither. Next year the plant bears blossoms again, and so on for several years. At last it dies, and the gardener pulls it up and throws it away. Thus is it with all creatures. They are perishable! What then is contrary to the eternal? The transitory is contrary to the eternal.

66. What does the Psalmist David say of the eternity of God? He says: "Before the mountains were made, or the earth and the world was formed; from eternity to eternity Thou art God." (Ps. lxxxix. 2.)

67. If God then is from all eternity, has no change taken place in Him in so many years? No, no change has taken place in Him.

68. Why not? Because God is unchangeable.

69. What means God is unchangeable? God is unchangeable means that He remains eternally the same, without any change either in Himself or in His decrees.

70. What is contrary to unchangeable? Changeable is contrary to unchangeable.

71. What things are changeable? All those things are changeable which in their nature, in their constituent parts and characteristics, are subject to alteration.

72. Mention something that is very changeable? The weather.

73. Anything else? Mankind.

74. How do men change? They are now good, now bad, now friend, now enemy.

75. Who is it that never changes and never can? God cannot change.

76. In what respect is God unchangeable? 1. In Himself, and 2. In His decrees.

77. What means: God is unchangeable in Himself? God is unchangeable in Himself means: God remains as perfect at one time as at another.

78. Explain this more exactly? God remains at one time as almighty, as good, as omnipresent, as all-knowing, as holy and just, as long-suffering and merciful as He does at another time.

79. God therefore can neither add to, or diminish His perfections. What means God is unchangeable in His decrees? God is unchangeable in His decrees means that, what God has once decided remains decided upon for all eternity.

80. From what passage of Holy Scripture can you prove this? From the verse: "My counsel shall stand, and all my will shall be done."

81. What ought we to do, since God is eternal and unchangeable? We ought to serve and love Him for ever and ever, and not place our trust in transitory things.

82. Name some of these transitory things? Riches, ability, beauty, high offices, the favor of man, etc.

83. Why ought we not place our confidence in these transitory things? Because they cannot always help us.

84. But why should we put our trust in God? Because God can, and will help us.

85. Why can God always help us? Because He is omnipotent.

86. Why will God always help us? Because He is good and faithful.

87. You are sick, for instance. Your parents are rich and send for the best physicians. Can these doctors cure you if God does not help? No, the doctors cannot help me.

88. Or you are suddenly placed in danger of death. You have money; can you help yourself with it? No, I cannot help myself with it.

89. You call for your parents, relations and friends. But they do not hear you, because they are far away; can they help you? No, they cannot help me.

90. Who is near us, however, in every danger, and who has the power to help us always? The good God.

91. To what should the thought that God is eternal still further encourage us? It should encourage us to avoid sin.

92. Why ought we to avoid sin? Because God threatens the sinner with chastisement.

93. With what punishment does God threaten the sinner? With the punishment of hell.

94. Will God fulfill His threat against the sinner? Yes, God will fulfill His threat.

95. Why will He do so? Because God is faithful. ,

96. To what else should the thought of God's eternity and unchangeableness encourage us? It should encourage us to have confidence in God.

97. What has God resolved upon from all eternity? God has resolved upon that which is best for me.

98. Now if God has resolved from all eternity upon that which is best for you, would He ever send you anything that would not tend to your salvation? No, God would never send me anything that did not tend to my salvation.

99. This conviction then that God would only send that which is best for us, is called "confidence in God." We ought to take more care of our immortal soul than of our mortal body and temporal affairs.

100. But how do the greater part of men behave? They look after their body and temporal affairs, and in consequence forget to take care of their soul.

101. Which passage of Scripture applies to this? "What doth it profit a man if he gain the whole world, and suffers the loss of his own soul?"

Teacher. Remember this, dear children! and always take pains to collect treasures for yourselves which will not be consumed by rust and moth. All the pomp of this world will pass away, but the good that you do in this world will remain for all eternity.

IX.

GOD'S OMNIPRESENCE AND OMNISCIENCE.

DEAR CHILDREN:—In to-day's religious instruction we come to the explanation of two perfections of God which are very closely united, namely God's omnipresence and omniscience. We will speak in the first place of God's omnipresence. What means: God is omnipresent? God is omnipresent means that He is everywhere: in Heaven, on earth, and in all places.

God therefore is in Heaven, on earth, over the earth, under the earth, in the church, in the school, in your houses, on the street, in the fields, in the forest, etc., and there is no place where God is not. Man can be in only one place at a time, never in two or more places at once. If, for instance, you are in school you cannot at the same time be in the street or in the house. If anyone wishes to go from one place to another, he must first of all leave the place where he is. But with God it is not so, He is everywhere at the same time. He is omnipresent. The Psalmist David says: "Where shall I go from thy spirit? If I ascend into heaven, thou art there, and if I descend into the abyss thou art also there." In the Acts of the Apostles, it is said: "God is not far from everyone of us; for in Him we live, and move, and are. (Acts xvii. 27, 28.) As God is everywhere He is consequently a witness, a beholder of that which takes place in all places, by day and night, privately and publicly.

If then a child does not behave well in church, if it talks, and laughs, if it is inattentive in school, idle and troublesome, if it is disobedient at home, rude, and unkind, God is a witness of it all.

Whoever imagines that he has done something in secret, of which no one knows, has deceived himself.

God's omniscience is most closely united to His omnipresence.

What means God is omniscient? God is omniscient means: He knows all things perfectly and from all eternity. He knows all things past, present, and future, even our most secret thoughts.

God knows all things perfectly: no error, or deception, or confusion is possible with Him. God knows the past, that means

everything that all men at all times and in all places ever thought, said or did, good or bad. God knows the present, that means: He knows what is being thought, said or done by all men, good or bad, at this very moment in all places. God knows the future means: He knows what will be thought, said, and done by all men good or bad, at all times and in all places.

Holy Scripture says: "God's eyes are far brighter than the sun, and look into the deepest abysses of men's hearts."

The meaning of this verse is: God beholds even the most hidden things and knows the secret thoughts and intentions in the hearts of men. God alone is omniscient. Certainly in the old law the Prophets foretold many important events long beforehand; but not of themselves, not by their own knowledge, but by God's inspiration and revelation. At the present time, too, there are many learned men who by persevering in diligent study have obtained a rich treasure of knowledge; but they do not know everything, they do not know it of themselves, their knowledge is very incomplete; it is limited to certain scientific subjects, or to certain countries, persons, and past historical events, but of the future they know nothing whatever. For this reason all human knowledge in comparison to the omniscience of God is like a drop of water compared to the vast ocean. How very limited man's knowledge is may be seen from the fact that he knows very little of the present, of that even which goes on in his vicinity. For instance, when man sleeps he does not know at all what takes place around him; as little does he know the thoughts of those who are in his presence. Of the future man does not even know what the next minute will bring, not to speak of the hours or the days. A man may believe that he can foretell something that will happen in the future; he is only conjecturing on human events which may happen or may not. When, for instance, the sky is covered with black clouds, we can suppose that it will soon rain. If a person leads a worldly and sensual life we can presume that he will fall sick and die prematurely. If a person squanders his income, we may suppose that he will come to beggary, and so on. But if a person claims to foretell the future from cards or from the hand he is a deceiver and presumer and commits grievous sin against God, who alone knows the future.

The omniscience of God is proved by history. Thus God knew the sin of our first parents in paradise; the intentions of Cain and

Abel in offering the first sacrifice, the hatred of Cain towards his brother Abel and the murder of the latter, the doubt of Sara at the promise of a son. Jesus knew that His friend Lazarus was dead; that Judas would betray Him, and Peter deny Him thrice. He knew the secret sins of the Samaritan woman at Jacob's well, and the secret thoughts of the Pharisee, to whom He said: "Why dost thou think evil in thy heart?"

God according to His perfections must be omniscient, for, if by virtue of His justice He is to punish the wicked and reward the good, it is absolutely necessary that He should know what evil and what good man has done.

Omniscience is contrary to ignorance. We call those persons ignorant who know nothing, not even that which is most necessary.

To what should the thought of God's omnipresence and omniscience incite us?

1. It should incite us to keep from evil. In the same way as a thief is afraid of committing a robbery before his judge, and as a child fears to sin in the presence of its parents or other persons, so should we in a greater degree fear to sin before the eyes of our omnipresent God, of our just judge. Thus were the Egyptian Joseph and the chaste Susanna preserved from a great sin by the remembrance of God's omnipresence and omniscience. Tobias gave this exhortation to his son: "My son! all the days of thy life have God in thy heart, and avoid consenting to a sin!" The Emperor Basilius gave his son the advice to remember during every action that God was his spectator and witness.

2. The thought of God's omnipresence and omniscience should encourage us to do good even in secret. Persons who do good in secret resemble the violet. This little flower blooms only in secret, under hedges and bushes, and yet it sends forth its perfume all around. We also should strive to do good quietly and hiddenly and always remember that God, the omnipresent and omniscient, knows all things. We must not do as the Pharisees did, who did good in public, only to be seen and praised by man. Princess Elizabeth of Thuringia was a model of virtue in secret; she went into the huts of the poor at night to take them an alms. If everyone cannot be a prince or princess, still the opportunity is given to everybody to do good quietly and in secret. Do not let these opportunities pass by unused. God, who sees in secret, will one day reward them publicly.

3. The thought of God's omnipresence and omniscience consoles us in difficulties and troubles. When we, though innocent, are hurt, when persons are unkind and persecute us, the thought that God is omniscient should give us courage and consolation. The pious sufferer Job, abandoned by his wife and accused of sins by his friends, said: "Behold my witness is in heaven, and He that knoweth my conscience is on high." (Job xvi. 20.) King David said: "Though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me." (Ps. xxii. 4.) As St. Chrysostom was about to be exiled by the Empress Eudoxia, he said: "You may send me where you will out into the world, I shall find God everywhere"! We will continue the remaining attributes or perfections of God in our next instruction, and we will now repeat to-day's lesson.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of which perfections of God have we spoken to-day? Of the omnipresence and omniscience of God.
2. What means God is omnipresent? God is omnipresent means that He is everywhere; in heaven, on earth, and in all places.
3. Name some places where God is? God is in Heaven, on earth, over the earth, under the earth, in church, in school, in the houses, on the street, in the fields, and in the forest.
4. Is there, then, a place where God is not? No, there is no place where God is not.
5. Is man also present everywhere? No, man is not omnipresent.
6. In how many places can a man be at one time? Man can only be in one place at a time.
7. If he wishes to go from one place to another what must he do first of all? He must leave the first place.
8. Is it the same with God? No, God is at the same time in every place.
9. Where are you now? I am in school.
10. Are you at the same time at home or in the street? No, I am only in school.
11. Who is, however, at the same time in all places? God is at the same time everywhere.
12. What do we say of Him, therefore? We say he is omnipresent.
13. What does the Psalmist say of God's omnipresence? He says: "Where shall I go from thy face? If I ascend into heaven, thou art there, and if I descend into the abyss, thou art there also."
14. What is said in the Acts of the omnipresence of God? "God is not far from every one of us: for in Him we live, and move, and are." (Acts xvii. 27, 28.)
15. Where is that which is not far? What is not far, is near us.

16. What then is the meaning of this verse? That God is near to every one of us.

17. If God is everywhere, what is the consequence? The consequence is that God is a witness of all that happens secretly and publicly.

18. Which attribute of God's is most intimately connected with His omnipresence? The omniscience of God.

19. What means: God is omniscient? God is omniscient means that He knows all things perfectly from all eternity. He knows all things past, present, and to come, even our most secret thoughts.

20. What, then, does God know? God knows everything, the present, etc.

21. How does God know everything? Perfectly and from all eternity.

22. What means God knows everything perfectly? It means: With God there is no error, and no deception.

23. What means God knows the past? It means: God knows whatever all men in all places have ever thought, said or done good or bad.

24. What means God knows now, at this moment, what is being thought, said and done, good or bad, by all men in all places.

25. What means God knows the future? It means: God knows what at all times and in all places will be thought, said or done good or bad by all men.

26. How does Holy Scripture express itself with regard to God's omniscience? It says: The eyes of the Lord are far brighter than the sun, and look into the deepest abysses of men's hearts.

27. What means this expression "God's eyes are far brighter than the sun"? It means that nothing can be hidden from God's eyes; that He sees and knows everything.

28. What are "the abysses of men's hearts"? They are the most secret thoughts and intentions of the hearts of men.

29. Who else besides God is omniscient? No one is omniscient besides God.

30. In the Old Law, however, many of the prophets have foretold important events centuries beforehand; how was this possible? It was possible through the inspiration and revelation of God.

31. In these days even there are many learned men; what difference is there between their knowledge and God's omniscience? 1. They do not know everything. 2. Their knowledge is a gift from God.

32. How far is the knowledge of learned men limited? Either to a few subjects, or to certain persons, and to past historical events.

33. And whence do they know this? From books which they have studied.

34. Who has given them the intellectual ability to study? God has given them this.

35. How is the knowledge of all men compared to the omniscience of God? It is like comparing a drop of water to the boundless ocean.

36. What does man know, for instance, of the present? Man hardly knows what is taking place around him.

37. In what condition does he not even know that? While he is asleep or unconscious.

38. What does man know of the thoughts of others? Man knows nothing of the thoughts of others.

39. What does man know of the future? Man knows nothing of the future.

40. Can you tell me what is going to happen in the next hour or the next moment? No, I cannot tell you.

41. Can I tell you? No, you cannot tell me.

42. What man can tell it? No man can tell it.

43. Why not? Because only God, who is omniscient, knows the future.

44. But there are persons who foretell man's future from the cards or the hand? (Gypsies.) They are deceivers and bad persons.

45. Can we not conjecture the future? Yes, we can do that.

46. If, for instance, the sky is threatening, what can we presume? That it will soon rain.

47. What can we presume about a spendthrift? That he will squander his fortune and come to beggary.

48. What can we conjecture of a man who leads a disorderly life? That he will be sick and miserable and die prematurely.

49. But can we foretell all this with certainty? No, we cannot do that.

50. In what way can you prove to me that God is omniscient? From Holy Scripture.

51. What did God know, for instance, about our first parents? That they had sinned in paradise.

52. What did God know about Cain and Abel? He knew their intentions at the first sacrifice.

53. What did God know about Sara? That she doubted the promise of a son.

54. What did Jesus know concerning His friend Lazarus? Jesus knew that Lazarus was dead.

55. What did Jesus know of the Samaritan woman of Jacob's well? Jesus knew her secret sins.

56. What did Jesus know about the Pharisees? He knew the secret thoughts of their hearts.

57. What did Jesus know about Judas and Peter? Jesus knew that Judas would betray Him, and that Peter would deny Him thrice.

58. What did Jesus know about the city of Jerusalem? That not one stone of it would remain upon another.

59. Why must God be omniscient? Because God in virtue of His justice must reward the good, and punish the wicked.

60. What is contrary to omniscience? Ignorance is contrary to omniscience.

61. When do we call a person ignorant? When he knows nothing, or not even that which is most necessary to know.

62. To what should the thought of God's omnipresence and omniscience incite us? It should incite us to avoid evil.

63. Can you name two persons in sacred history who were held back from committing sin by the thought of God's omniscience? The Egyptian Joseph and the chaste Susanna.

64. What exhortation did Tobias give his son in regard to the remembrance of God's omniscience? Tobias said: "My son, have God in thy heart all the days of thy life and take care not to give consent to sin."

65. What advice did the Emperor Basilius give to his son Leo? He advised him to remember in all his actions that God was his witness and spectator.

66. To what does the thought of God's omnipresence and omniscience incite us? It encourages us to do good even in secret.

67. What do those persons resemble who do good in secret? They resemble the violet.

68. Why do they resemble the violet? Because this little flower blooms in secret, but sends forth its perfume all around.

69. When do you, too, resemble the violet? When we endeavor to do good quietly and secretly.

70. What princess did I mention who did so much good in secret? Princess Elizabeth of Thuringia.

71. What did I tell you about her? That she went into the huts of the poor at night to take them alms.

72. What were those men called who in the time of Jesus only did good, so as to be seen and praised by men? They were called Pharisees.

73. Of what value in the sight of God is that good which men do so as to be seen and praised by others? It is of no value in the sight of God.

74. To what else should the remembrance of God's omnipresence and omniscience encourage us? It should give us courage and consolation in all difficulties and troubles.

75. Who has given us a beautiful example of this? The pious sufferer Job.

76. When all his relations had forsaken him, and his friends had even accused him of sin, what did he say? "Behold my witness is in heaven, and He that knoweth my conscience is on high." (Job xvi. 20.)

77. What answer did St. Chrysostom make when the Empress Eudoxia wanted to exile him? He said: "Thou canst send me out into the world, wherever thou wilt, I shall find God everywhere."

78. What did he mean by this? He meant that the thought of God's omnipresence and omniscience would be his consolation in every trouble.

We will now conclude the religious instruction for to-day, and I exhort you all once more most urgently, in everything that you do to think of God's omnipresence and omniscience. What more exalted or inspiring thought can there be than that of being always in the vicinity of God, and, as it were, feeling His very breath. What an inspiring thought that by God's omnipresence, every house, every room, every part of the field, forest, and earth is a sacred place, a temple, a dwelling place of God!

Never forget, then, for a moment the nearness of God; the vicinity of your omnipresent and omniscient, your holy and strict judge. This thought will keep you from all sin, encourage you to do good, console you in sufferings and afflictions, and thus help you to win your eternal salvation.

THE METHOD OF TEACHING OF OUR LORD JESUS
CHRIST AND OF HIS APOSTLES.

PART II.—THE METHOD OF TEACHING OF THE APOSTLES.

The mission sermons of the Apostles were directed to the adult Jews and pagans. Christ sent His Apostles to all, when He said: "Go ye therefore and teach all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and, behold, I am with you all days, even to the consummation of the world." (Math. xxviii. 19, 20.) The adults were naturally and necessarily instructed first, as they were to be won over to Christianity before they could be asked to bring their children for baptism and Christian instructions. Nowhere in the New Testament do we find an instruction chiefly or solely adapted for children. A good reason for this is given by Palmer in his "Pedagogical Science in the New Testament."

The Christian revelation is, as the old law, owing to its fundamental principle was, not merely a teaching, not merely a stating of truths, but a divine preparation for the education of mankind by word, deed and grace. The incarnation of the Son of God, His life and works, His sufferings and death, the descent of the Holy Ghost, the establishment of the Church, the endowing of the Apostles with unfailing power as teachers and workers of miracles, the institution of the Blessed Sacrament, etc., all these grace-imparting acts belong essentially to the Christian Revelation, and form together the one great work of salvation for the redemption, sanctification and preparation of mankind for eternal salvation. This divine work of salvation had its origin in Heaven.

The Revelation of the Old Testament had to possess the necessary religious education for all the people, both young and old, as all were in God's plan, to be instructed from this source. In Christ there appeared the promised educator of the human race, as Clement of Alexandria described Him in his "Pedagogy." His personal and visible influence seemed of the greatest value to the chosen people, yet there can be no doubt that His mission was the uplifting of all mankind. He calls Himself the Good Shepherd who had other sheep to bring, as well as the lost ones of the House of Israel, so that there might be but one sheepfold and one shepherd. The divine guidance in the Old Testament was confined solely to the whole race of Israel, making it alone the vineyard to be cared for by the servant of God; but to Christ the educator of the universe, and to the Apostles chosen to continue His work, all the peoples of the universe were pupils. And in the face of such a great undertaking it made but little difference if these pupils were older or younger. In short, the mission work of the Apostles included all countries and all peoples. All are children of the Apostles who have spiritually through Jesus Christ regenerated them and

given them new birth. It is not through friendliness or tenderness that the Holy Apostle calls the members of the communities he had founded "Beloved children;" that St. John addresses them as "little children"! No; these early Christians were truly children, for through baptism they had been born anew into the Kingdom of God, and needed their spiritual nourishment of Christian teaching not in the form of indigestible food, but as milk; and they all needed to be taught to walk in the way of God according to the new commandments. "Be you therefore perfect as also your Heavenly Father is perfect" (Math. v. 48), and, "As I have loved you, that you also love one another." (John xiii. 34.) It is not to be wondered at, then, that the Apostles were the teachers of all men, and that their writings contained no particular rules applicable only to the young. They directed themselves to all, and said, as Peter did in his first sermon on Whit-Sunday: "For the promise is to you and to your children." (Acts ii. 39.) Therefore it is the duty of parents to make this promise known to their children, to instruct them in spiritual things, and to lead them to Christ; and it is the duty of the children to honor and obey their parents, who bring them up for God and life eternal. (Ephes. vi. 1-3; Col. iii. 20.) We need not, therefore, search the writings of the Apostles for instructions given exclusively for the young; still they contain many a golden kernel which may be used as an introduction or a guide, leading to very beneficial results for the youthful members of Christ's fold. There is also contained in these writings the precepts for the personality of a perfect catechist; the qualities and virtues that he, as a teacher of religion, must possess, if his words and works are to bear fruit. The Apostle St. Paul has given us a perfect model for the catechist. He must be imbued with the truth of his teachings, firm in his confidence in the help of God's grace, fervent in his prayer for the success of his mission, humble as regards his own honor, referring all glory to God, conscientious in fulfilling his duties, teaching and educating in love and wisdom, ever working for his own perfection, that he may be an example to others, not engaging in worldly conversations; willingly renouncing all temporal distinction, finding his happiness in working for the coming of God's kingdom on earth and the eternal salvation of souls. What remains to be said on the teachings of the Apostles can be summed up in two thoughts:

1. The substance of their teaching was the happy message of Christ; the Son of God become man to work out the redemption of mankind and to sanctify all who believed in Him. When addressing the Jews the fact was stated that Jesus of Nazareth was the promised Messiah of the prophets, and that salvation could only be found through Him. In addressing the pagans the messengers of Christ went back to the first article of faith, the one true God, Creator of Heaven and earth, and prepared the way for the teaching of the Redemption. It was thus St. Paul instructed his hearers according to the Gospel of St. Luke. After the first mission sermon those present were ready to receive the proffered salvation, as was proven on the Feast of Pentecost, when so many asked of St. Peter: "What shall we do, men and brethren?" (Acts ii. 37), and Peter, answering, "Do penance," said he, "and be baptized every one of you in the name of Jesus Christ for

the remission of your sins; and you shall receive the gift of the Holy Ghost." (Acts iii. 38.)

With these short instructions on the main articles of faith, and the urgent pleading for Christian lives they often had to be content. A long preparation for the Sacrament of Baptism was not possible, and still less necessary, especially in the case of the Jews, who in life and morals were very near the Christian demands. The force of the Apostolic words was hardly to be withstood, and the new strength of the Holy Ghost was again upon the earth awakening all to spiritual life, as in the days of the creation the same force gave animation to the bare and desolate earth. The great miracles, the happy dispositions of those who had suddenly been freed from the bondage of sin, worked together to bring about the desire for faith, and the interior change of heart which was the aim of the Apostolic instructions. The fuller and more intimate lessons were to follow in later teachings than the ones left by the Apostles. Through their guidance all the newly baptized advanced in Christian learning and the practice of virtue. After heresies had arisen, with their sad consequences, the Christians bound themselves into a closer community, and the neophytes were then obliged to undergo probation and to be more fully prepared.

2. As the message of Christ's work of redemption, the sermons of the Apostles had to outweigh the historical instructions. Most touchingly and attractively, in vivid and convincing pictures did the Apostles paint the life of Jesus before the eyes of their hearers. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled concerning the word of life." (I. Epistle of St. John, i. 1.) These eye and ear witnesses of Jesus could not but relate faithfully, truly and tellingly, what they had seen and heard. We notice by their preachings that they were wont to introduce that of which they had positive knowledge, then from the known to lead into the unknown. As, for instance, in the speech of St. Paul before King Agrippa, and before the Areopagite at Athens.

BOOK REVIEWS.

Life and Labors of The Right Reverend Bishop Baraga, First Bishop of Marquette. By P. Chrysostomus Verwyst, O.F.M. (Milwaukee. M. H. Wiltzius & Co.)—The illustrious dead-roll of the missionaries who, with a zeal worthy of the best traditions of Catholicity, have consumed themselves in evangelizing the American Indian, contains no brighter name than that of Frederic Baraga. It is fortunate that the records of his life have been gathered and put into enduring form, while yet many who knew him personally are able to contribute their share of knowledge to his biography. Born at the Castle of Malevas, Austria, of a noble family, in 1792, young Baraga, after a distinguished university career, received holy orders, and subsequently became pastor of a rural congregation in his native province. After a brief pastorate, in which his zeal and self-abnegation were crowned with unusual fruits, his long cherished desire of consecrating himself to the Indian missions was providentially satisfied. Having reached this country in 1830, after a brief stay in Cincinnati he was assigned by Bishop Fenwick to his chosen field. In 1831, at Arbre Croche, now Harbor Springs, Michigan, he entered upon that apostolate which was to extend over thirty-seven years; for his subsequent elevation to the episcopate nowise curtailed the exercise of his missionary zeal. After spending two years at Arbre Croche, he went about two hundred miles southward on the banks of the Grand River. There he continued, with unflagging energy and great success, to convert and educate the Indian, and to stand between him and civilized rapacity, which was rapidly stripping the unfortunate aborigines of their lands, and demoralizing old and young with liquor. When it was finally settled that the population of this locality should be transported to the Indian Territory, Father Baraga, equipped with the full apostolic resources, complete poverty and boundless confidence in God, proceeded to seek elsewhere the children whom he loved with a love surpassing the love of woman. At Lake Superior he soon began his thirty years of ministration among the broken-spirited, half-starved, and utterly demoralized bands who were all that was left by war and contact with "Anglo-Saxon" civilization of the once flourishing nation of the Chippewas.

The intensely interesting and edifying story of his life is well told by the biographer. If only a saint can worthily write the life of a saint, it is equally true that only an Indian missionary can bring to the task of painting a fellow missionary's picture, the experience, the insight and the sympathy which the work requires. The author puts vividly before us, in plain, homespun, but correct English, with a simplicity, sobriety and conscientiousness worthy of the subject, the labors, trials, and glorious successes which were experienced by Baraga, as he labored for Christ and souls amid poverty and frequent opposition, in surroundings which must have been especially trying to a man of his refined temperament. Father Verwyst has been careful to draw his material only from authentic sources, personal and documentary. The extracts from the correspondence between Bishop Baraga and the Leopoldine Society of Vienna give us an incidental glimpse of the too little known claims which that society has upon the gratitude of the Church in America. The introduction of sketches of several missionaries who preceded Father Baraga, although it somewhat mars the symmetry of the life, renders the book richer in edification and inspiration.



Letters of Antonio Rosmini Serbati, Founder of the Institute of Charity. (London: R. & S. Washbourne. New York: Benziger Bros.)—The English edition of Rosmini's letters consists of about five hundred, almost exclusively on religious subjects, or concerned with spiritual direction, selected from the Italian collection "*Epistolario di Antonio Rosmini.*" In making his selection the editor has evidently intended to exhibit only the spiritual side of this illustrious and saintly man. The singularly beautiful character of Rosmini, with his unaffected simplicity, deep humility, broad, tender charity, his zeal for the house of God, his reverence for authority, and his abiding confidence in Divine Providence, are clearly reflected in the volume before us. Indeed, on every one of these points there is what may be considered a superfluous accumulation of evidence; for, without injury to the fulness and richness of the portrait, at least a third of the letters might be suppressed. As, however, the book is addressed primarily to his religious children, the wealth of illustration will not be found fault with; for every letter of this founder must have its own special interest. The limitations which the editor has imposed upon himself will be a cause of disappointment for many readers. There is an absence of all correspondence of a historical or philosophical character. This portly volume throws no light upon the genius, development and formulation of Rosmini's philosophy. Equally in vain will one look for any information upon the important

events of his life. The nature of the opposition made to the approval of his institute; the persistent and not always scrupulously fair hostility which succeeded in procuring the condemnation of his two minor works, but failed to have the greater ones brought under the ban; his diplomatic mission from Charles Albert to Pius IX.; his visit to Gaeta, and his dismissal for fear that he would influence the Pope; the withholding of the promised red hat; his views upon questions ecclesiastical and political which fifty years ago occupied attention, and which press more insistently for solution to-day—these topics have in this volume the same prominence as was enjoyed by the bust of Brutus.



The Pillar and Ground of the Truth. A Series of Lenten Lectures on the True Church. By Rev. Thomas E. Cox. (Chicago: J. S. Hyland & Co.)—This volume has much in it that will please every serious reader. As has been said of the "Biblical Treasury of the Catechism," by the same author, "it is a work of great industry, and will be of great utility."

In the First Lecture, the author takes great care "to convey a correct notion of what is meant by the Church, to explain the essential nature of it, to prove the fact of its *existence*, its *authority* and its *visibility*"—and he does so in a manner that should carry conviction to every honest, intelligent mind.

Other six Lectures are devoted to the explanation and proof of the existence of the various *marks* usually attributed to the *True Church*, which, of course, he claims to be the Roman Catholic Church, "the church of the living God, the pillar and ground of the truth."

In the presentation of his various theses, the author spares no pains in explaining and developing his argument, drawing chiefly, and very copiously from the Holy Scriptures for that purpose, and relying implicitly and with honest confidence and sincerity upon the weight and value of the proof thus given. It is a simple *exposé*—no controversy, nor word of reproach to those outside the Church. On the contrary, the author's language is always kind and sympathetic; and in his style there seems to be a studied simplicity so consistently observed that with very few exceptions, not a word is used that might not be understood by every member of the plainest audience.

Such seem to us to be some of the merits of this volume. What strikes us as its chief defect, is the *form* in which the matter is presented. It is true that we are not sure what object the author had in view in publishing these Lectures—whether he intends them for the use of both clergy and laity, or only for the latter.

If for the clergy, it would be very desirable to have at least an

analysis of each Lecture, to facilitate reference to one point or another according to the special needs of the reader.

If intended chiefly for the laity, it seems to us a mistake to publish the work in *Lecture form*. For the people will not wade through twenty-five or thirty-five solid, unbroken pages of matter, and fish out and string together the various arguments that are so closely interwoven in the text.

On the contrary, if the matter just as it stands in the text, were subdivided into short *Chapters* or *Articles*, each with its appropriate heading, and then a brief *résumé* were given at the end of what now constitutes each Lecture, the result would be a book for popular and family reading, that would probably soon rival the success formerly attained by "The Faith of Our Fathers."

Such an arrangement would, without destroying the unity or weakening the argument, allow the introduction of occasional anecdotes or illustrations, which would, to some extent, make up for the absence of "the drapery of oral delivery," the fascination of "voice and gesture," and other "subtle influences." With this arrangement, too, it would be easy to put the references to authors' and scriptural texts at the bottom of each page, instead of massing them together, like a table of logarithms, at the end of the Lecture.

The work, as it stands, has, as we have said, its merits, and those of a high order, but we simply submit it as our opinion, that with some such change of form as has just been suggested, its popularity would be greatly increased, and that it would undoubtedly serve in a higher degree "to revive or intensify the knowledge and love of truth among Catholic readers," and to make many "feel more at home in the house of God, which is the Church of the living God, the pillar and ground of the truth."



A School History of the United States. By John Bach McMaster. (New York, American Book Co.)—In studying history, we intrust ourselves very largely to the author we read. Consciously or unconsciously, opinions are colored, prejudices are begotten and the mind is formed along certain lines which will affect many important actions in our lives. The author's ability is too well known to be passed upon, but from an examination of his book we came to the conclusion that in his presentation of facts and in his judgments, Mr. McMaster is an honest man. To no one would we more readily commit the formation of the child's mind than to him. At this moment what we have said is of serious import, for this compendium is the consulting history of the public-school teachers. On matters dealing with Catholic interests Mr. McMaster is fair; on the constructive period of our country he is in his own field, while on later topics of capital and labor, trusts, tariff

laws and monetary legislation, care and prudence have been exercised. The volume closes with a brief account of the Spanish War. The maps are good and the illustrations helpful.



The Way of Perfection and Conceptions of Divine Love. By Saint Teresa. Translated by Rev. John Dalton. (London: Thos. Baker.)—We have here an entirely new reprint of Father Dalton's translation. The book is quiet and restful to the eye, modest in binding and good in typographical finish. "To speak of the merits of this work seems superfluous," as Father Dalton remarks in his preface. St. Teresa well deserves her title, "of Jesus," for she was eaten up with zeal for His house, and the fiery darts of Divine Love penetrated her very heart. It has been said that we speak best of those things which are nearest our hearts, and certainly the holy woman who renewed and chastened the beauty of Carmel, has worked her heart into these pages. It is a book to be taken into quiet and solitude, for if read and prayed over it will infuse a spark of love into the coldest. Although written for St. Teresa's sisters in religion, the advice and aphorisms will be of great service to all.



The Retreat Manual. A Handbook for the Annual Retreat and Monthly Recollection. By Madame Cecelia. (London: Burns & Oates; New York: Benziger Bros.)—Books of meditation as a rule inspire an instinctive shrinking, but Madame Cecelia has taken "the dry bones which satisfied former generations" and has built them up into live flesh and blood issues. This nun, hidden away in her English convent, has a deep knowledge of the human heart, and the experience "which is worth a whole wilderness of learning." The first strong point which Madame Cecelia makes, is to excite a desire to make the retreat. Unfortunately in many of those for whom the book is intended—although it is good and very good for priests and teachers—the retreat is in the nature of a forced draught. The writer is too wise to follow such a system, and once the desire is aroused, the attention is held and the mind dwells easily on the truths proposed. The method of St. Ignatius is followed, while practical, personal questions follow each meditation. The troublesome matter of recreation during retreat is dealt with in a way creditable to head and heart. The chapter entitled "Outlines of Typical Characters," dealing with the independent, the pharisaical, the vain, the obstinate, etc., is one of the best parts of the book. For this, if for nothing else, all those having charge of the young, owe a debt of gratitude to Madame Cecelia.

Clerical Studies. By Very Rev. J. B. Hogan, S.S., D.D., Late President of St. John's Seminary, Brighton, Mass. (Boston: Marlier & Co.)—The recent and widely lamented death of the learned author will naturally call attention anew to this already well-known work.

After passing as a serial through the columns of the *American Ecclesiastical Review*, "Clerical Studies" has already been in book form for three years, and has rapidly found its way into the libraries of priests both young and old, throughout the English-speaking world; while there is at present ready for the press a French edition, for which the venerable author had the intense gratification of receiving, just the day before his sudden death, a special *Imprimatur* from the R.P. Aberto Lepidi, O.P., *Magister Sacri Palatii*, Rome.

Books of extraordinary popularity usually run their course within a limited time, and then "go out of fashion," or cease to be "up to date." But every careful and intelligent reader will unhesitatingly predict that such is not to be the fate of "Clerical Studies." For while the work covers fully and in remarkable detail the whole ground implied in its title, each subject receives what may be appropriately called *historical, didactic, and suggestive* treatment; and, in this threefold method, the Abbé Hogan was unsurpassed. No man ever went in search of *historic truth* with a more honest, fearless, unbiased mind; and few, if any, were more painstaking and persevering. He had an invincible repugnance, even a supreme and irrepressible contempt for "quotations" taken at random, without recourse to the full context and historical setting of the original. He approached every question with absolute impartiality—never allowing himself to adopt any opinion before investigating, save alone in the *dogmatic teachings of the Church*. These he invariably accepted with unwavering fidelity, and in all the simplicity of his well-known, childlike faith. But even in these matters he fearlessly courted the fullest possible investigation,—his motto being: "Turn on the light!" He knew that truth would shine all the more brilliantly in the light; and he felt that the truths of faith had nothing to lose and everything to gain, *by hiding nothing*.

Hence the *historical* element in Dr. Hogan's work is worthy of the entire confidence of his readers, and will be found to contain a mine of valuable and useful information.

Nor need less be said of his *didactic* treatment. For with his eminent ability, long years of experience, and his strict and unswerving loyalty to the teachings of the Church, he will be found to be a thoroughly safe and most competent and interesting guide. But all who have come to know the Abbé Hogan, either through the good fortune of personal intercourse, or through a careful study of his writings, will unanimously agree that his distinguishing gift—one which made him stand preëminent—was his *power of suggestion*,—opening up beautiful vistas of thought and investi-

gation, through which the most brilliant minds may roam to the utmost limit of their intelligence, and yet without being lost in the mazes of doubt and disappointment, but on the contrary, to be all the more fascinated and enraptured by the *endless beauty and sublimity of truth*.

This attractive feature of Dr. Hogan's writings and teaching will be found on almost every page of "Clerical Studies," and constitutes the *progressive* element, which will undoubtedly keep the work fully abreast of all the progress that may be made, *within legitimate limits*, for many years to come.

It would be utterly impossible, within the broadest limits of a *notice*, to give the merest outline of the work; but a simple glance at the excellent table of contents will suffice to show the vast amount of interesting matter it contains; while the reading of a single article, chosen at random, will insure the careful perusal of the whole volume. As to the practical results of such a perusal, we need make no assertion. The more widely the work becomes known, the more general and more decided will be the opinion that no priest or clerical student should be without it.



Autobiography of Col. Richard Malcolm Johnston. 1 Vol. 2nd Ed. (Washington, D. C.: The Neale Company.)—This short life of Colonel Johnston, written by himself, is exquisitely done. Every page of it breathes the pure, noble and cultivated spirit of that true artist and Christian gentleman, Richard Malcolm Johnston. It is written in excellent taste. There is a modesty and dignity and withal a simple familiarity about it that is delightful and fascinating. It is a faithful portrait of the man as he was known to his intimate friends and associates; learned and modest, high-minded and deeply religious, honorable to a fault, keen of wit and of inexhaustible humor.

With a sure sense of what and how much it is becoming for a man to lay bare, of his inner life, Mr. Johnston unconsciously reveals a personality that wins at once our love and our admiration. And all the while, the colonel writes with a charm of style that is irresistible. As a piece of autobiographical work, this life witnesses the master's hand. Great excellence of taste in the choice of material is united with a style of diction that is at once dignified and refined, yet bright and easy and witty, quite free from labor or effort, and wholly innocent of self-consciousness.

But over and above the value of this work as an autobiography it possesses a historical value of high importance. First, as a true and faithful picture of life in the South before the Civil War, and, secondly, for the light it throws on the intimate life and character of some of the most prominent men of the Southern Confederacy.

Life, as it was lived in the South before the war, is now but a memory. It passed away forever, with the passing of the slave. It had a charm all its own, borrowed in part from ancient feudal Europe, and in part created by its own peculiar social and economic conditions. And in a few more years there would be left scarcely the memory of it, were it not that a few distinguished writers have fixed it in undying colors before it faded utterly. Of these writers Colonel Johnston is *facile princeps*, and his autobiography furnishes still another proof of his right to that distinction.

The story begins away back in the '20's, when the colonel was a boy on his father's plantation in middle Georgia. He describes his home-life on the plantation, his school life first at the country school and later at Mercer University; his experiences as a district-school teacher, as a lawyer, as a State University professor, as a friend and associate of some of the great figures in the South during the Rebellion, and finally his reception into the Catholic Church and his life and activity as a man of letters.

Mr. Johnston was by nature gentle and kindly and true. And this spirit of love and kindly sympathy with men and things permeates his autobiography and takes possession of the reader to charm and refresh him. There is no word of bitterness or recrimination in the whole work, though bitter times are described and wrongs that might well have justified bitter resentment.

Gracefully and graphically the story is told from beginning to end, and when it is done, the reader will agree with a recent writer on Colonel Johnston, that he was a gentleman and a man of letters, "who lived justly and considerately among men and humbly before God."

It is indeed a beautiful story, and it is beautifully told. We commend it to the reader with genuine pleasure. Colonel Johnston has won for himself an abiding place in American letters, and such as wish to know what manner of man he was, will not be disappointed by reading this history of his life; for from its pages he stands forth, as we knew him in the flesh, a pure, noble, high-minded, cultivated Catholic Southern gentleman.



Spirago's Method of Christian Doctrine. Edited by Right Rev. Bishop Messmer. (New York: Benziger Bros.)—That a work is written by such an experienced instructor in religious doctrine as Father Spirago, and edited by the talented and zealous Bishop of Green Bay, is sufficient guarantee of its merits. But Bishop Messmer is all too modest in inscribing himself simply as editor of this work. He has reshaped the original for the use of the clergy in English-speaking lands until it is in very large measure the product of his own labors. Some notion of his personal share in preparing the work may be obtained from the numerous citations he gives from the works of

Dupanloup, Lambing, Gibbons, Spalding, Elder, and many others, from the *Irish Ecclesiastical Record* and the *American Ecclesiastical Review*, and from the utterances of councils and synods in the United States, Canada, England, Ireland, Australia, and the West Indies.

But however much of the work is his or Spirago's, it is sufficient to say that it is an excellent and timely publication, and one which should be in the hands of every priest and catechist who has the work of religious instruction at heart. All portions of it are not, perhaps, of equal value for cleric and layman, or for all kinds of schools; each may take from it according to ability; there is nothing in its 600 pages which may not prove of value to some teacher or to some school. Some notion of the scope of the work and the breadth and thoroughness of treatment may be obtained from a glance at its contents.

Chapter I. treats of Christian doctrine in general, its necessity as manifested from its nature and from the decisions of Church councils, especially amongst English-speaking Catholics; and of the office and necessary qualities of the catechist. The qualifications of a good catechist are set high, higher indeed than can easily be found, but there can be no harm in recommending perfection. The points made in each case are applied to the conditions of teaching in a very practical way.

The next chapter is a very carefully thought-out treatment of the course of study. It embraces, besides the regular teaching of doctrine on Catholic dogmas and morals, schemes for the teaching of Bible history, Church history and liturgy adapted to children of various ages. Some valuable class programmes are given to show how the division of matter and allotment of time are made in certain American parochial and Sunday-schools, where system has been introduced.

Next come two pedagogical chapters on methods and tools in education. Any one reading this excellent presentation of methods and forms of instruction helps to learning, the use of pictures, maps, black-boards and books, will remark how much in harmony it is with modern methods of training, and, alas! how different it is from the teaching of religion in many parochial schools, and in most Sunday-schools.

Pious practices are treated in a separate chapter. Under this heading are included the learning of prayers and hymns, attendance at Mass, and preparation for the Sacraments of Confession, Holy Communion and Confirmation.

An extensive history of catechetics forms the concluding chapter. In an appendix is suggested a list of works for reading and reference.

This work comes at a very opportune time to stimulate and direct the strong movement begun among English-speaking Catholics in all lands for the perfecting of methods and means of religious

teaching. This desire for betterment is a result of the needs of our times and circumstances, and of the progress in method made in secular education. In fact, it might be safely said that the *dabitur vobis* method of teaching flourishes to-day only among ourselves.

We strain every power to provide Catholic children with schools for religious instruction, and then too often make that instruction bare, dry, and unmethodical, while children who for various causes do not attend parochial schools, obtain little religious training excepting the memorizing of formulæ. Bishop Messmer's work affords means to make our output of time and energy profitable by making the work efficient and the results satisfactory.



J. Devlin, Boss. A Romance of American Politics. By Francis Churchill Williams. (Boston: Lothrop Pub. Co.)—This work is an interesting attempt to portray what might be called the "inner life" of a political leader in an American city. J. Devlin, Boss, is not without his models in American political life. He is a man with one conscience for his private conduct, and another for use in public affairs. In his personal dealings he is honest to the extent of self-sacrifice, charitable in secret, and unselfishly devoted to old friends. But politics is with him a warfare in which almost anything is fair if it will help to win. His sole virtues in this warfare are fidelity to his word, and fidelity to his friends. The interests of the public are subordinate to the interests of the party, and the party interests are those of J. Devlin, Boss.

The sympathetic portrayal of the sterling qualities of the man, aided by the interest of a pretty love story, almost leads us, in spite of better judgment, into very unethical sympathy with his political schemes. But when the interest of the moment is gone, one cannot but regret that men such as he do not turn their strength of character and talent for organization into fields where they could develop the better side of their nature for the public good. Closet statesmen, on the other hand, who look upon all professional politicians as compounded of vileness and villainy, can obtain from this character study some notion of the qualities by which such men gain their influence over the people.



Tales of a Cloister. By Elizabeth G. Jordan. (New York: Harpers'.)—Miss Jordan is a Catholic girl who came to New York from a Western convent school a few years ago and worked herself up to the position of editor of *Harper's Bazar*. Her personal knowledge of convent life, and her attitude of friendliness towards the nuns

as indicated by the dedication of the work to one of them, are guarantees of the general good tone of the stories. However, any one acquainted with the lives of sisters will remark that Miss Jordan has accommodated her stories to suit a Protestant public, not, of course, a bigoted public, but one which is fair-minded enough, but interested only in the human side of convent life. This human side Miss Jordan has drawn in a number of charming stories with sympathy and some mild humor. There are one or two notes which might jar on the sensitive Catholic, but the main criticism of the sketches is that they present, not an unfair, but an inadequate picture of a convent. This may proceed from a lack of insight into the deeper things of a sister's life, or more probably from unwillingness to put forward the things of the spirit, but, at any rate, there is to one who knows, a lack of convincingness about the stories from the fact that she seldom strikes the dominant note of the religious life.

The volume is one of "Harper's Portrait Series." It is a beautiful bit of book-making, and will make a pretty gift-book.

THE HOMILETIC MONTHLY

AND

CATECHIST

Vol. II.

JANUARY, 1902.

No. 4.

Sermons for the Month of February

SEXAGESIMA SUNDAY.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XIV. THE MYSTERY OF THE MOST BLESSED TRINITY.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

I.

SYNOPSIS.—I. What is this mystery?

II. Impossible for us to understand.

III. Its reasonableness can be shown from similitudes: a. youth before a mirror; b. sun shining on mirror and glancing from there to the surface of body of water; c. sun, in its nature, its light and its heat; d. the human soul with its three powers: will, memory, understanding.

IV. Accept what faith teaches us.

V. Keep holy our souls, the image of the Triune God.

As true as it is that there is only one God, so true is it also that this one God is threefold in person. "For there are three that give testimony in heaven," St. John writes; "the Father, the Word and the Holy Ghost: and these Three are One." (I. John v. 7.) That is to say, one God. According to these words which the Holy Ghost taught the Disciples, God is one and threefold, one in Divinity and threefold in Person. It is, therefore, true that God is the Father, God is the Son, and God is the Holy Ghost.

And yet the Father is no other God than the Son and the Holy Ghost; the Son is no other God than the Father and the Holy Ghost; the Holy Ghost is no other God than the Father and the Son, although the Father differs in Person from the Son and the Holy Ghost; the Son differs in Person from the Father and the Holy Ghost; and the Holy Ghost differs in Person from the Father and the Son—the Father is the first, the Son the second, and the Holy Ghost is the third Person.

But how can we comprehend this union of three Persons in One God? It is a mystery and cannot be understood, nor perfectly expressed in words. Nevertheless many holy theologians of the Church have made use of various comparisons in order, as far as possible, to help us to understand something of this mystery. "Imagine to yourselves," says Andrew of Creta, "a fine large mirror hanging upon the walls of a room. Before it stands a youth of exquisite form, looking at himself and beholding how well everything becomes him. By this view the youth obtains an exact image of himself, so that now there are two of the same figures present, one before, the other in the mirror. As the youth sees the beauty of his image, he feels his heart inflamed with love for an object whose beauty inspires love. In this we notice three things, distinct one from another: first the youth, who beholds himself in the mirror; secondly, his image which is in the mirror; thirdly, the love for himself which is awakened in the youth by the consideration of the likeness produced."

In like manner we can in a measure make the mystery of the Most Holy Trinity comprehensible, says the same writer. As the heavenly Father has from all eternity beheld Himself with the eye of His spirit in the mirror of His Being, He produced therein the most perfect likeness of His Divinity. And this image is the Son, who is there called "a mirror without spot, the image, the form of the Father." As the Father recognized this infinitely perfect likeness, He was inflamed with love for it, and this love is the Holy Ghost, proceeding from the Father and the Son. Accordingly there are three in the Godhead: first, the Father; secondly, the Image or the Son; thirdly, the Love or the Holy Ghost. In this manner you can imagine to yourselves how God can be threefold in Person. But how these three Persons can be one God, that I will also strive to represent to you in a sensible manner. Imagine again a mirror held towards the sun, near the surface of a sheet of water, so that

the sun shines upon the mirror and at the same time casts its radiance from the mirror upon the surface of the water. In this way you would see three suns at once: one in the heavens, one in the mirror, one in the water. The first has light in itself; the second in the mirror has its light from the first; the third in the water has the light from the first and second, and yet there is only one sun. Thus are there three in the Most Holy Trinity: the Father, the Son, and the Holy Ghost. The Father is of Himself, the Son from the Father, the Holy Ghost from the Father and the Son, and yet all three are only one in the splendor and glory of their Divinity.

St. Cyril of Alexandria finds in the sun a very appropriate image to make the mystery of the Most Holy Trinity as far as possible evident to us. "In the sun," he says, "we find very distinctly three things: (1), the natural light which makes up its nature; (2), the rays of light with which it illumines heaven and earth; (3), the heat whereby it produces wonderful operations upon earth. So," continues the holy theologian, "there are three in the Godhead: the Father, who is the Sun in its nature; the Son, who is the rays of light of the world and proceeds from the Father; and the Holy Ghost, who is that fire of love and proceeds from the Father and the Son. In the same way that the sun does not proceed from any other sun, so does the Father proceed from none other; and as the rays of light are from the sun, so also is the Son from the Father; and as heat proceeds from the sun and from the rays of light, so does the Holy Ghost proceed from the Father and from the Son. But as the light, the rays and the heat together are only one sun, so also the Father, the Son, and the Holy Ghost are only one God."

It is impossible to comprehend this mystery with any degree of perfection. "When it is a question of this mystery," says St. Ambrose, "every voice is silent, not only mine, but even the voices of the angels." We men with our feeble understanding cannot even explain the most ordinary phenomenon which we see with our eyes and grasp with our hands. For instance, who can tell why snakes, by the power of their eyes, can so fascinate some animals that they fall a prey to them of their own accord? Why is it that the magnet attracts iron? Why does the bee make its honeycomb, the wasp its nest, the spider its web, the silkworm its cocoon so beautifully, so delicately, so skilfully, and accomplish it in so short a time? Truly we must unite our voices with that of the heathen philosopher and say: "Our understanding is as incapable of searching into the

visible things of nature as the eye of the night owl is of looking at the sun." But if we are unable to fathom earthly things, how can we comprehend that which is supernatural, heavenly, Divine? Let it then be sufficient for us to know what faith teaches us: that there is one God, and that this God is threefold in Person, as St. John testifies, saying: "For there are three that give testimony in heaven; the Father, the Word, and the Holy Ghost: and these three are one." (I. John v. 7.) Let us then submit our understanding, and surrender ourselves to faith, and relinquish all unnecessary inquiries. For God alone can make us understand these great mysteries. The most suitable representation of the Most Holy Trinity is that which we bear within us, our soul, which is indeed created to the likeness and image of God. As God is in Himself only one, so is also the soul in man only one; but as in God there are three Persons, so also is the soul threefold, in its powers, which are memory, understanding, and will. "By memory," says St. Bernard, "we resemble the heavenly Father; by understanding, the Son; and by the will, the Holy Ghost." So, too, "As the Father is God, the Son God, and the Holy Ghost is God, and yet there are not three Gods in three Persons, but only one God, so is understanding the soul, memory the soul, and will the soul, and yet there are not three souls in the three different powers, but only one soul." You have here the most striking image of the Most Holy Trinity. But let every one now look at this image and ask himself how it is with his memory, how it is with his understanding, how it is with his will. The Father is holy, the Son is holy, and the Holy Ghost is holy. Can we also say of your soul: Our memory is holy, because we always think of the Lord in all our actions and doings; our understanding is holy, because we do not use it for evil, or deceit, but only for that which concerns the honor of God and our salvation; our will is holy because it is always united to the will of God? Can you say this in all truthfulness? Or must you acknowledge with shame, that your soul resembles another kind of trinity, namely, that which is infernal and which is called by St. John: "The concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life." (I. John ii. 16.) That your soul, stained by impurity, avarice and pride resembles the evil spirit more than God the Lord, who created it to His image and likeness.

O let us exclaim with the penitent Augustine: "Most Holy Triune God! grant that we may think of Thee above all things,

know Thee above all things, and love Thee above all things!" We shall then resemble Thee so perfectly in memory, understanding and will as Thou didst require of us in the first moment of our lives. Thou art "our hope, our salvation, our glory, O Most Holy Trinity."

THE WORD OF GOD.

BY THE LATE REV. DOM WILFRID WALLACE, O.S.B., M.A., LL.D., D.D.*

"The seed is the word of God."—Luke viii. 11.

SYNOPSIS.—The word of God compared to a seed. This seed bears no fruit, 1. in some because their desires are of the things of the world, and no attention is given to their spiritual life; 2. in others, because of their pride and self-love, which hardens their heart; remedies: contrition, penance, prayer; 3. in others, because they give themselves up to the pleasures, riches and honors of the world. So many belong to this class. Christ's repeated warning against this danger. Excuses given. Perseverance required to root out this evil. 4. The great and lasting fruit produced by those who receive properly this saving Word of God.

In the Gospel of this Sunday our Divine Lord addresses to us a most important lesson on the Word of God, and the manner of its reception by different classes of people. I wish, then, to ask you to meditate a little on this parable, with the aid of that light and interpretation which our Lord Himself has vouchsafed to give us.

In the first place, then, a portion of the seed fell by the wayside; and it was trodden down and the fowls of the air devoured it. Our Lord then explains this: "They by the wayside are they that hear; then the devil cometh, and taketh the Word out of their heart; lest, believing, they should be saved." They are those who give themselves up to a life of distraction and dissipation of mind, to worldly desires. Their hearts, instead of being a garden inclosed and a fountain sealed up, are compared by our Lord (Cant. iv. 12) to a common thoroughfare, trodden by every wayfarer who chances to come that way. Does not this represent only too graphically the condition of many? Take any day of our lives and examine the current of our thoughts during that day. Of all those precious moments, precious because they are seed time of a harvest which is to endure for eternity; how many can we count which have been spent in real earnest, fervent prayer and communion with God? Let us consider how we perform our morning and evening prayers, our

* Published here for the first time.

meditation upon the eternal truths, our examination of conscience, our visits to the blessed Sacrament, how we have assisted at holy Mass, how we have prepared ourselves to receive the holy Sacraments, and how we have made our thanksgiving, after their reception. Shall we not find that, even in those sacred moments, our minds and hearts have been overrun by all sorts of distracting, vain, worldly, perhaps sinful thoughts? And is not this an evil, an evil of the greatest magnitude? Is it not one that destroys the very life of the soul? The Word of God is the life of the soul; and if the Divine Sower sows this seed in hearts like these; if the only time that we allow Him to visit us with His grace be spent in dissipation and distraction of mind, how is it possible that that seed can take root and grow and fructify? No, while we are thus distracted, and wrapt up in worldly occupations and pursuits, the fowls of the air, that is, the devil and his evil angels, pluck the good seed from our hearts; and we go away, not only no better than we were, but with the threat of that terrible doom hanging over us which awaits those who receive the grace of God in vain. Let us, then, examine ourselves on this point, and make suitable resolutions to profit more abundantly by the graces we receive.

Another portion of the seed "fell upon a rock, and, as soon as it was sprung up, it withered away, because it had no moisture." Which our Lord thus explains: "Now, they upon the rock are they who, when they hear, receive the word with joy; and these have no roots; for they believe for a while; and, in time of temptation, they fall away." Now, many, again, who call themselves Christians, find in their own hearts the counterpart of this rocky soil, which bears no lasting fruit! In this class are included all those who are fervent for a time, but whose fervor soon dies away, because it has no depth. They are the superficial Christians, who have the appearance indeed of piety, but deny the power thereof (II. Tim. iii. 5) because their hearts are hardened and the grace of God makes no lasting impression on them. So that when the least blast of temptation comes, the scanty crop of piety, which seemed to flourish there, is swept away; and the nakedness of the soil is exposed in all its bare deformity. This is especially the case with those who have embraced the faith without really submitting their hearts to the influence of Divine Grace. They may have been attracted to the Church by some superficial motive, by worldly interest, by caprice, by a love of novelty, by a passing fit of enthusiasm; but they never

knew that "the Gospel is the power of God unto salvation to every believer"; that it is the rule of life, by which all their thoughts, words and actions should be measured. Hence, when persecution or worldly influences come to bear on them they immediately fall away; for they have no root. It is also the case with those who have been living in the habit of sin. They would gladly break off this habit, and, in a moment of fervor, they come to the sacraments and make resolutions. But at the first temptation they relapse, and, perhaps, become worse than before, because their conversion was only superficial; and it is impossible that such a conversion can be lasting. So far from the sanctifying grace of God taking root in them, the root of their evil habits remains deeply implanted in the hardness of their hearts, utterly impervious as they are to the operations of the divine Sower. What are the causes of this hardness of heart? It arises from pride, stubbornness and self-will, which are deeply seated in our unregenerated nature, and which must be rooted out before the grace of God can fructify in our hearts. This hardness of heart is to be subdued by true contrition. It must be watered by the tears of repentance; it must be well dug and labored by the practices of meditation, self-examination, and recollection. All this may be laborious, but, then, there is no short and easy road to heaven. We may, if we choose, renounce our hopes of heaven; but do not be so foolish as to hope to get there without traversing the road which leads thither. Why is it that, so soon after confession, we relapse into the same sins? It is for want of this necessary preparation of the heart. Why do we reap so little fruit from our frequent communions? It is for the same reason. Our hearts are so hardened by contact with the world and the neglect of spiritual exercises that Jesus Christ Himself can find no entrance therein. Hence arises our strange inconsistency—moments of fervor succeeded by days of tepidity, and, perhaps, sinfulness; because our hearts are hardened, and the grace of God cannot take root therein. This, then, is the first and most important step in the spiritual life—to subdue the hardness of our hearts by the methods which have been pointed out.

A third portion of the seed "fell among thorns; and the thorns, growing up with it, choked it." Which our Lord thus explains: "And that which fell among thorns are they who have heard, and, going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit." If, my brethren, Christians are

to be found belonging to the first and second class, what shall we say of this third? Who is there who is not entangled in these thorns, the cares, and riches, and pleasures of this life? There is, perhaps, no lesson which our Lord more frequently and more earnestly inculcates in the Gospels than that of keeping our hearts detached from the cares and riches and pleasures of this life. This is a lesson necessary for all to practice; and it is the more difficult because we are all obliged, to a certain extent, to be involved in the cares, riches and pleasures of the world. And the danger is: that, having to do with these things, we should come to love them for their own sake; and forget that they are so many snares and temptations, by overcoming which we are to prove ourselves worthy of the Kingdom of God. Truly, indeed, are they described by our blessed Lord as thorns which choke the divine Seed in our hearts. For they wound and lacerate whatsoever they cling to; and they are so interwoven and luxuriant that it is a painful and an endless task to pluck them up by the roots; though it must needs be done if we would not have the grace of God choked by them. How often do we hear people say: "If I had this trouble off my mind—if I had not my business to attend to—if I had not a family to provide for—if I could succeed in gaining this or that object—I would attend to my religious duties more punctually?" My brother, what folly can be greater than this? What is this but allowing the thorns of the cares and riches and pleasures of this life to choke the grace of God within us? What does it matter what trouble may weigh upon your mind, or whether you succeed or fail in this world, provided you succeed in the one thing necessary—namely, securing your eternal salvation, which can only be accomplished by the grace of God producing its legitimate fruit in your hearts. Make, then, resolution to despise and to root up, as noxious weeds, the cares, and riches and pleasures of this life; and to seek first, on all occasions the kingdom of God and His justice; lest the good seed of divine grace be choked and prevented from bearing its fruit in your hearts.

And if, my brethren, you shall have overcome these three obstacles to divine grace, then will your happy portion be with those of whom our Lord speaks in the last place: "And some fell upon good ground; and being sprung up, yielded fruit a hundredfold." Which our Lord then explains: "But that on the good ground, are they who in a good, and a very good, heart, hearing the word, keep it, and bring forth fruit in patience." Behold, what a magnificent

recompense is promised to those who receive the word and the grace of God in hearts well prepared! Strive, then, my brethren, to prepare your hearts for that divine Seed: to fence them round from worldly preoccupations; and from the ravages of the enemy: to soften them by holy compunction, and exercises of piety: to purify them from the thorns and briars of earthly cares and sensual concupiscence; that so you may bring forth fruit in patience—an imperishable harvest, that shall be stored up by our heavenly Father, with Whom, when the labors of this life are over, we shall live, in the happy participation of those fruits, for all eternity.

DEVOTION OF THE FIRST FRIDAY.

THE INSTITUTION OF THE HOLY SACRIFICE OF THE ALTAR IS AN ESPECIAL ACT OF THE MOST SACRED HEART OF JESUS AND IS EXACTLY THE SAME AS THE SACRIFICE OF THE CROSS.

“Now when it was evening, he sat down with his twelve disciples.”—St. Matth. xxvi. 20.

SYNOPSIS.—As the sun quickeneth all things into life, so the Sacred Heart puts new spiritual life into us. God gives us many gifts, but the greatest of all is the gift of the Eucharist. This Sacrament reveals Christ's great love. It is a perpetual remembrance of the Sacrifice of the Cross. The vision of St. Eleazar. Its Effect. Vision and love of St. Elizabeth. Value of the Sacrament: a. Here Christ is as a pelican feeding its young with its own blood; b. here Christ who died for us on the Cross, offers himself up again to his Father; c. this sacrifice is more pleasing to God, than the merits of all the Saints and of the Blessed Virgin. The effect of this sacrifice through life and at death.

What the sun is to the earth, the Most Sacred Heart of Jesus is to the hearts of men. The sun has been placed in the midst of the planets, not only to be the foremost of them, but also to give them its light. “The sun,” says St. Ambrose, “is the eye of the world, the joy of day, the beauty of the heavens, the measure of time, the power of all the stars; when it rises, everything becomes imbued with life; when it sets, all nature relaxes.” In other words: the whole universe partakes of the benefits of the sun, without which everything would be dead, sterile, blind and wrapt in darkest night.

By this sun, then, which in its daily course dispenses benefits to all, we may not inappropriately understand the Most Sacred Heart

of Jesus, of whom St. Peter says: "Who went about doing good, and healing all that were oppressed by the devil." (Acts x. 38.)

Who is able to recount all the benefits which this Divine Heart has bestowed upon mankind during its whole lifetime and which it is still bestowing upon us to this day? St. John says that if one were to try to write down the deeds of Christ the whole world would not be vast enough to contain the required books. And behold! the greatest proof of the abundance of His love! St. Paul says: "That the Lord Jesus in the night in which he was betrayed, took bread. And giving thanks, broke, and said: 'Take ye and eat; this is my body which shall be delivered for you.'" (I. Cor. xi. 23, 24.) It was then that a grand and verily astonishing struggle arose in this most amiable Heart of Jesus: "A twofold love, one struggling with the other," says Didacus Stella, "moved His Heart; the one urged Him to remain, the other, to leave." The immeasurable love which He had for us, urged Him to go, as this was essential for our life and our redemption. Therefore, He said to His disciples: "It is good for you that I should go." The one love then said He should go and redeem us, but the other bade Him remain. This twofold love Christ satisfied in a manner which Divine Wisdom alone could invent. He went forth and remained with us. He went forth to His passion, cross and death and remained with us in the Most Holy Eucharist, in which, as the holy Synod of Trent says: "He poured out the riches of His love."

This loving Heart alluded to that bloody sacrifice which was to be accomplished on the next day upon the altar of the cross for the salvation of all, so as to show the whole world thereby, that the sacrifice of the altar and of the cross, is one and the same sacrifice, with this only difference, as the holy Synod says: "In this divine sacrifice He is sacrificed in an unbloody manner, who was once sacrificed upon the altar of the cross in a bloody manner."

By the above quoted reasons it is now clear to me what formerly I could not comprehend, namely, why the ungodly and blasphemous Jews wished to put wood upon the bread of our beloved Redeemer: "Let us put wood upon his bread, and cut him off from the land of the living." (Jerem. xi. 19.) How does the wood get to the bread, and the bread to the wood? How can these two be mixed? Be not astounded, O Christian soul! that this was made known in figures, for our instruction. The wood signified the cross of the Lord, and the bread, which was placed upon

the wood, signified the Most Holy Eucharist. The Eucharistic Bread must ever remain united with the wood of the cross, for hardly had Jesus changed this bread at the Last Supper, when He commanded His Apostles: To "do this for a commemoration of me." And behold, shortly afterwards the ungodly Jews seized the Bread of life, which had come down from heaven, and nailed it upon the wood of the cross. Of the words: "The bread which I will give is my flesh, for the life of the world," Cardinal Hugo remarks: "They fastened this bread to the cross believing that they would obliterate His memory." The holy sacrifice of the Mass is in reality a remembrance of the Lord's passion. It pleased this Supreme Bishop of our souls, Christ Jesus, to arrange and institute this most exalted sacrifice under the forms of bread and wine. Why under the forms of bread and wine? Bread strengthens, and wine rejoices the heart of man. As bread is made of wheat, which is threshed and ground in the mill, so Christ was crushed for our sins. As wine is squeezed out of ripe grapes in the winepress, so the blood of Christ came forth from His body, as it hung on the cross a veritable winepress. And then there are the priests' vestments, and the ceremonies which the Church makes use of at Mass; do not all these things remind you that the holy sacrifice of the Mass is truly a perpetual remembrance of the life, passion, and death of the Lord? Hence the Apostle says: "For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come." (I. Cor. xi. 26.) St. Eleazar saw this very distinctly in a vision, as he listened to the singing of the preface of the holy cross during Mass.

"But we ought to glory in the cross of our Lord Jesus Christ, in which is salvation, life and our resurrection." He observed then that from the beginning of this sacrifice the entire passion of the Lord was renewed in his heart; thus it happened that his heart, particularly during holy Mass, was inflamed with wonderful sentiments towards Jesus crucified, so that His only desire was to dwell alone in the open side and the Sacred Heart of Jesus crucified. This favor was granted by the Sacred Heart of Jesus, to St. Elizabeth, of whom Adrian Cyracus relates that during the holy Mass on Maundy Thursday she saw the whole passion of Christ renewed as in life, and as the priest lifted up the chalice, she saw above him, Christ the Lord nailed to the cross, and from His open side and Sacred Heart the Precious Blood flowed down into the chalice.

Who is able to tell how greatly the soul of this pious woman was filled with consolation and love, mingled with sorrow? If Abraham's sacrifice, as he decided to offer up his only son to God, was of such value that it is said: "Because thou hast not spared thine only begotten son for my sake, thy seed shall be blessed in all the nations of the earth," Gen. xxii. 18), what value has not the Son of God Himself when offered up to the eternal Father during the Mass? "Behold," said our Lord to St. Gertrude, "how admirably thy soul is vivified by my Body and Blood, in the same way as the young pelican is reanimated by the heart's blood of its parent." Conclude therefrom, O Christian soul, how great is the worth of this most holy sacrifice, and of a real as well as a spiritual communion. When therefore, you assist at this Mystery with devotion, you are, as it were, standing with the Most Blessed Virgin and the other lovers of the Crucified upon Mount Calvary. And if during this bloody sacrifice the meek and merciful Heart of Jesus prayed to His Father for His executioners, and, as the Apostle says: "Was heard for his reverence," (Heb. v. 7), what may we not hope for through the holy sacrifice of the Mass, wherein the remembrance of our Saviour's passion is renewed? Can we name anything greater, or imagine anything more admirable than this, that God, who died for all upon the cross, should offer Himself anew for us on the altar? "For if the blood of goats and of oxen," says the Apostle (Heb. ix. 13), "and the ashes of a heifer sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Holy Ghost offered Himself without spot to God, cleanse our conscience from dead works, to serve the living God?" That you may still better comprehend the worth and power of this Divine Mystery, imagine, says Segneri, that you see heaven open, and the Mother of God herself, the Queen of heaven, surrounded by the multitude of all the Saints, as she approaches the throne of the Most Holy Trinity, and offers up all her merits and those of all the Saints. On the other hand, picture to yourself a poor priest offering up in the holy sacrifice of the Mass, the unspotted Lamb to the Most Holy Trinity: I tell you that this poor priest, through this holy sacrifice, will render to God more honor and glory, than the whole choir of Saints put together. The reason is this: because Christ Himself is actually the victim offered up. Reflect now whether anything greater can be named?

With what devotion do you assist at this awful Mystery? Can the Sacred Heart of Jesus reproach you also, as He once did the ungrateful Jews: "These people praise me with their lips, but their hearts are far from me."

Imitate Ruth, who gathered up the fallen ears of wheat in the field, and was then rewarded by an invitation to dine with the master of the field: "At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar." (Ruth ii. 14.) O Christian soul, reap in the fields of Jesus Christ, and during the holy sacrifice of the Mass, gather up the fallen ears of grace.

Imitate also the bride, who with her whole heart desires the love of her Beloved: "A bundle of myrrh is my beloved to me." Wouldst thou, O soul, behold this bundle of myrrh? Lift up thine eyes! Behold, Jesus crucified is in the Holy Eucharist! Carry this Beloved of thine constantly in thy heart, especially when you hear holy Mass or are preparing to receive Holy Communion. O how sweet to thy heart will He be! If formerly a little wheat meal could sweeten the pot of death (IV. Kings iv. 41), what will not the Divine and living Heart of Jesus do in the Holy Eucharist, and that Bread of Angels, in the holy sacrifice of the Mass, the Manna of the famishing?

QUINQUAGESIMA SUNDAY.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XV. THE THREE PERSONS OF THE MOST HOLY TRINITY.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

SYNOPSIS.—The third article of the Creed expresses the, a. unity of God; b. trinity of God; c. the attributes of God. The unity of God is proven by, a. reason; b. Scripture; c. teaching of Church.

I. Reason proves this from the very idea of God.

II. Scripture: a. the Old Testament, 1. by laws of Moses; 2. by words of Isaiah. b. the New Testament, 1. affirmed by Christ; 2. taught by Apostles.

III. The Church declares it in her doctrines, taught by her, a. doctors; b. martyrs.

IV. Evil passions caused man to worship the false idols.

This is the third article of the five truths of faith which we must all know in order to be saved. In the Godhead there are three Persons: the Father, the Son, and the Holy Ghost. Three truths are here expressed: 1. That there is only one God; 2. That this one God is threefold in Person; 3. That each one of these three Persons has particular attributes. Our subject to-day will be:

God is one in essence.

Of this we are convinced,—

1. By reason.

2. By Holy Scripture.

3. By the doctrine of the Church.

I.

We have already proved that there is but one God. It is necessary for us, if we do not wish to belong to the fools, to say and believe that there is a Supreme Being—a God; it is just as necessary that we should confess that the existence of several Gods is an impossibility. And why is this? When we pronounce the name of God we understand thereby, as I have already shown you, a Being who comprehends in Himself every imaginable perfection; a Being who

makes, rules and preserves all things; a Being all-seeing, omniscient, omnipresent, in short, the most supreme and most perfect good. Now if there were more than one God, this certainly would no longer be the Supreme, best and most perfect good, and, therefore, no longer God. You will understand this better by a comparison. If you were to say of a person: "This man is the wealthiest, or that woman is the most devout in the whole city," it would then be a fact that no other was so rich or so devout in the whole city as those two. For if he in his wealth and she in her piety had their equals it would no longer be true that he was the wealthiest and she the most devout because there would at least be some one else like them. In the same way, because we know, and Faith teaches us that God is the Supreme, best and most perfect good, there can therefore be only one God and not several. If there were several, then God would no longer be the Supreme, best and most perfect good, because there would be others like Him. This truth is so clearly shown by reason that many philosophers, even amongst the heathen, rejected a plurality of gods and taught the existence of one God only. Thus, for instance, Socrates taught that there was only one Supreme Being. Aristotle mentioned the one-ness of God. "What the captain is to the ship, the driver to the wagon, the law of the state in every country, the general to the army, that God is to the world." Alexander the Great gave the following reply to the question why he was so ambitious to rule the world: "So as to deliver the universe from further war, for all wars arise from three causes: because of the plurality of the gods, or kings, or laws. Therefore, I desire to rule the world alone, that I may command that all should worship one God only, obey only one king, and observe only one law."

Sound reason teaches us this. Let us listen also to Holy Scripture.

II.

The one-ness of God was the fundamental teaching of the old law. For the preservation of this first truth of faith the people of Israel were commanded to separate themselves from the neighboring peoples who had fallen into idolatry and for forty years in the desert they had no intercourse with them.

The belief in one God was announced as the first commandment from Mount Sinai, and the Israelites were obliged to sacrifice to this

one God as a proof that the strangers' gods were mere creatures, those very things worshipped as divine by other peoples. When Moses announced the Lord's commandments he said: "Hear, O Israel, the Lord our God is one Lord." (Deut. vi. 4) "See ye that I alone am, and there is no other God besides me; I will kill, and I will make to live; I will strike, and I will heal; and there is none that can deliver out of my hand." (Deut. xxxii. 39.) God again speaks through the Prophet Isaias: "Before me there was no God formed, and after me there shall be none. I am, I am the Lord: and there is no saviour besides me. From the beginning I am the same: and there is none that can deliver out of my hand: I will work, and who shall turn it away?" (Is. xliii. 10, 13.) The belief in the one-ness of God was affirmed also by Christ: "One is good, God." (Matth. xix. 17.) The Apostles preached everywhere the belief in one true God. In his first epistle to the Corinthians the Apostle Paul writes: "For though there be that are called gods either in heaven or on earth (for there are many gods and many lords), yet to us there is but one God." (I. Cor. viii. 5.) And elsewhere he writes: "One Lord, one faith, one baptism." (Eph. iv. 5.)

III.

The Church professes this belief in the one-ness of God in the apostolical Symbol wherein the word God only occurs once. And in the creed of holy Mass it says: "I believe in one God."

The Church professes this belief by her martyrs, who before the heathen tribunal steadfastly refused to worship idols, and who shed their blood for their faith. When it was suggested to St. Prokopius to offer incense to the gods, he exclaimed in noble indignation: "Away with your false gods! I know of one God only, who wills that we should offer sacrifice to Him and Him alone." Then they required of him to sacrifice to the four Cæsars, who at that time divided the Roman dominion between them; but he said with a smile: "It is not good to have many Lords; only one can be king," then he bared his neck for the sword.

This belief in the one-ness of God is proclaimed by the Church in her doctrines. The profession of our faith, says St. Augustine, consists in this that we say: There is only one God. St. Cyprian writes: "One God and one Lord!" That supreme power and per-

fection can have no equal. Let us take an example from earthly life. When did the rule of two or more ever begin with confidence or end without the shedding of blood? Pompey and Cæsar were related, but in spite of this jealousy for the supremacy kept them ever apart. But we need not be surprised at men, for the whole of nature bears testimony of this. The bees have a queen, the flocks a shepherd; how much more has the world a Creator and Lord, who orders all things by His word, rules all things by His power, and accomplishes all things by His strength. But some may think: If it is so evident that there can be but one God, how is it that in ancient times men worshipped so many gods? For many years mankind had preserved the knowledge of one God, who had created all things. But when after the flood they became separated in consequence of the erection of the Tower of Babel, and had spread themselves over all countries, this knowledge disappeared little by little, until finally the invisible God was entirely forgotten. Man now worshipped the sun, the moon and the stars. Some adored the fire, trees and rivers. Others worshipped snakes, birds, dogs, even stones and clay as divine. The Egyptians erred so much that they even went so far as to make gods of weeds and turnips, so that a Roman poet jokingly remarked: "O thou holy people, whose gods grow in the garden." For this reason the Apostle writes: "And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things." (Rom. i. 23.) Now when we reflect that even at present there are still millions of men to be found in this error and darkness of mind, we ought to thank God that He has not afflicted us with the same blindness, but has allowed us to see the clear light of the true faith and has given us the inestimable blessing of membership in the true faith.

FAITH AND CONDUCT.

BY THE REV. THOMAS F. BURKE, C. S. P., NEW YORK.

"And Jesus said to him: Receive thy sight, thy faith hath made thee whole."—Luke xviii. 42.—(Gospel of the day.)

SYNOPSIS.—1. *There is a tendency to-day to separate conduct and faith; in other words, to say that they are independent, and that faith is not necessary for a good life. In accordance with the teaching of Christ, we hold faith is necessary for a good life.* 2. *Good conduct in life is all-important, and the most immediate guide of the will is conscience.* 3. *Conscience itself must be guided and instructed in order that it may be a trustworthy guide to the will. The guide of conscience is the Truth. Conviction must precede doing.* 4. *All the convictions of the truth may be divided into two classes, those concerning our relations with man, and those concerning our relations with God. For good conduct in life we must have a knowledge at least of the former.* 5. *The knowledge of our duties to man depends upon our knowledge of God. Without the latter we cannot have the former.* 6. *A true and complete knowledge of our relations with God requires faith, belief in God's revelation. The human mind feels this need and God has answered it.* 7. *When the light of faith is rightly followed, it enters into all our conduct of life.* 8. *An exhortation to allow our faith to influence all our actions, to bring that spiritual light which is symbolized by the physical sight given to the man that was blind.*

1. The incident of the cure of the blind man, recorded in to-day's Gospel, is but one of the many in which Christ, our Blessed Saviour, demanded, before its working, the existence of faith. When, in the sixteenth century so many were torn from the unity of the Catholic Church, one of the chief principles of the new religion was that through faith alone man could be saved. One extreme has begotten the other. So that to-day, among many if not the greater number of the descendants of the Reformation, not faith but works alone justify. Our Blessed Lord insisted upon the two. If it is plain that He required the observance of His commandments, the expression of the moral law, it is no less plain that He required, just as certainly, faith in Him and in all His teachings. Men are denying this to-day.

Mechanical perfection, higher and broader secular education, mental cultivation have so changed and developed our natural life, that men would fain find in them the satisfaction of their being. The "world" of sin, and especially of indifference, against which our Lord

and the Apostles so vehemently protested, is not a thing of the past. It is here, strong and active, calling in alluring voice, and sometimes awakening even in the souls of the faithful a hesitating but sympathetic response. It is here in our homes, in our business, in our civil life, in our literature, in our conversations, striving to plant its standard upon the ramparts of man's heart. How shall we meet the enemy? How repel his attacks? In the word of St. John, I answer: "This is the victory that overcometh the world, even our faith."

And yet faith is regarded by many to-day as something superfluous, something outside and beyond the influences which regulate our actions; something without which life could be lived just as worthily, just as nobly, just as intelligently. It is true that prudence, industry, sobriety, truthfulness and all the other manly virtues are regarded as necessary even by those who reject faith; but what a man believes, what is his faith, provided he acts rightly to them, matters little.

In opposition to these, however, we hold that faith does in reality enter into the deepest relations of our life; that, in fact, it is the principle of Christian action, shaping man after the image of God, forming his soul in the divine mould of Christ, and bearing him onward and upward to his eternal destiny. Let us see how this is true.

2. It is all important that our conduct in life should be regulated aright. All men will admit this. Placed in this world with the goal of a supernatural destiny before him, man realizes that success or failure for eternity depends on his own actions during this life. The young man in the Gospel came to Christ and asked: "Lord, what shall I do to be saved?" It is the question of the ages. It is the question of to-day. It is the question of all men. It is the question of my individual soul. What shall I do? How shall I act? Is this right? Is this wrong? And why these questions? Because man is an accountable, a responsible being; because there is within man a voice, placed there by God, whose condemnation is more terrible to hear than the death sentence of an angry mob and whose approbation falls sweeter upon the ear than a friend's word of praise. The individual's conscience, inexorable and just, is the judge that passes sentence upon human action. Conscience—that something within man, a very essential of his nature and yet, as it were, standing apart from him, his guide and leader; dwelling in

the heart of man, and yet outside of him, holding up to him as in a mirror the image of his very self; inhabiting man's soul, and yet his judge passing upon him a sentence, which even God Himself will not dispute, because conscience is the heaven-born messenger of the Divine Will, the human echo of the Divine voice, the living witness of the presence of God. It was the voice of conscience that spoke when the Psalmist exclaimed: "If I ascend into heaven, thou art there; if I descend into hell, thou art present. If I take my wings early in the morning and dwell in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall guide me."

3. But noble and sublime as is conscience, it must itself be guided and directed. Look at a ship out upon the waste of waters. Whither is it sailing? How shall it reach its goal? What is there to guide it? The mariner will point to the compass. There, the little needle tells him how to direct his vessel. But there is a power beyond, that guides the needle, that causes it to point unerringly to the north. If other influences are allowed to interfere, to deflect the needle, then the compass is useless. It is no longer a trustworthy guide. We are mariners upon the sea of life. Conscience is the needle that points out to us the way. But there is a power which guides the conscience. That power is Truth. Our conscience is guided by our intellect. We must therefore know the truth before we can put our trust in the dictates of conscience. In other words, to act, we must have a knowledge of the truth; to do, we must have for our guide the principles of truth.

4. Now then to take another step. All the convictions or principles of truth by which our conduct is ruled may be reduced to two classes. As intelligent beings we have to do with man and with God. We must act justly towards our fellow-man and justly towards God. There are therefore two sets of convictions which are the principles of action, those which are concerned about our relations with man, and those about our relations with God. "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind." "Thou shalt love the neighbor as thyself." These are the essence and substance of religious life. To God as his Father and Creator, to man as his brother, every human being is bound as a son and as a brother; each one has relations filial and fraternal; each one is a member of a com-

munity by a bond as firm as life, stronger than death, and as everlasting as eternity.

5. Certain as is the existence of this twofold bond of union, it is no less certain that our relations with our fellow-man are based upon our relations with God. The disavowal; "Am I my brother's keeper," has met with the rebuke of all lofty minds in all ages. The deepest and truest sentiments of the heart, the calm and dispassionate judgments of reason, have acknowledged in human nature a bond between man and man that constitutes them brethren. This brotherhood of man, however, is based upon the fatherhood of God. As the child learns at its parent's knee the first duties of life, so man must drink in from the eternal wisdom of his Heavenly Father, what are his duties to his fellow-man. Upon our convictions in regard to God depend the convictions which regulate our actions in regard to man. There is an intimate union of dependence. And as conviction comes from knowledge, the true knowledge of our relations with man must be based upon our knowledge of God as upon a foundation and a corner-stone.

6. Just here comes the necessity of faith and its place in the regulation of our daily life. To establish our relations with God in their true and complete light, requires revelation from God, and revelation from God demands faith from man. Limited and weak in its powers, as it is, man's soul has a vague yearning to know God better; a dim vision of secrets beyond the material world; a burning longing for immortal life; and a painful restlessness to know what is to come after the soul has passed the portals of death. Of itself it cannot find out much. It may in its struggles climb the mountain of human knowledge, but even if it gain the top and gaze in delight upon the widened scene about it, there still hangs beyond a veil which it cannot pierce. It may spend the years in researches and study, in delving to hidden depths, but death calls it with mysteries still unsolved, with secrets still undiscovered, with hopes still unrealized.

Many have been the peoples that have felt this. Although, in His Divine providence, God has never withdrawn from any people the supernatural revelation that was given; still through their own sins and indifference, their own neglect and ingratitude, there have arisen barriers that cut off the knowledge of God which came down from the throne of heaven. Amid these peoples even, and much more so among honest minds to-day, which are more or less under

the influence of Christianity, the cry of the human heart has ascended unto God: "O God, my God, to thee do I watch at break of day, for Thee my soul hath thirsted; for Thee my flesh, oh, how many ways, in a desert land and where there is no way and no water." In our need for the light; in our longing for safe and trustworthy guidance; in our desire for a peaceful conscience which can be assured only by our possession of the truth, we cry out as the blind man: "Jesus, Son of David, have mercy on me." And we cry out again: "Son of David, have mercy on me." Our request, born of the helplessness of humanity, goes up to heaven: "Lord, that I may see." It is but natural that God should answer that cry; it is but natural that, knowing the limitations of the human mind, He should, out of His love, give us a light to guide us on our supernatural way to our supernatural destiny.

7. That light is Faith. When it is honestly followed; when faith is active, when it "worketh by charity," when it is rooted and founded in love, it enters into the whole life of the believer. It lives in him, thinks in him, speaks in him, acts in him, shines through all his conduct, which it vivifies and inspires. When faith is absent, what is the result? It is not merely absence of belief in doctrine. It is more. It is the degeneration of ideals; loss of even the natural virtues; the degradation of human dignity; the dissolution of moral life. Would you know what a world without faith would be? Turn back through the centuries and stand amid the degenerate races of Greece and Rome; behold the horrors to which men, who had turned from their God could sink; witness the moral decay of a people whose conduct was influenced only by their instincts and passions, degraded, debased, grovelling souls, the loftiest among whom could not raise themselves above their surroundings; but who, in their efforts of groping for the light, sank back into the quicksand they were trying to escape. But it is needless to dwell upon this picture. A people without faith is like a land without the sun, like a life without love, for such souls walk in darkness and in the shadow of death.

We are bound to act justly, rightly, and with love towards our fellow-man. This action must be based upon conviction. Any conviction in regard to our relations with men and the duties begotten of them, has no meaning and no sanction unless based upon a knowledge of God, through which and through which alone, we and our brethren recognize that we are bound to God and one to

another. Our reason alone cannot acquire such a knowledge; and consequently has the Voice of Heaven spoken in words which, by an act of faith, bring us a knowledge of our highest moral duties. Without faith there is no true and certain ground for good conduct. The man without faith is the man without morality.

8. Faith therefore rules the conduct of our lives. St. Paul tells us what we have already seen, that "faith is the principle of Christian life." He says again, "man lives by faith." In another place he prays that Christ may dwell by faith in our hearts. How can this be? Of course we speak here only of a living faith. That which is dead cannot give life. A dead faith cannot be the principle of a Christian life. But how can faith in Christ so draw Christ Himself unto us that we can say He is the indweller of our hearts? Faith in Christ is the belief in Him and in every single truth that he has taught. A living faith is the yielding of self in confidence and obedience to Him and to these truths. If we have this faith, the faith of little children, the faith that looks into our Saviour's heart, with confidence in His goodness, with obedience to His will, we become like even unto Him. "Learn of me for I am meek and humble of heart." It is with meekness and humility that we must approach Him. Otherwise the things of faith seem hard and difficult; the way of belief seems rough and rugged; the mysteries of life, the woes and sufferings of God's faithful ones are unintelligible.

When we possess such a living faith, strong and constant; when we are animated by the virtue of faith, all things are clear; all, we know, is for the best; all, in God's plan, works together unto good. Then our every action springs from a divine principle. We do the will of the Father, as Jesus Christ did it: we are kind as He was kind; we are obedient as He was obedient; we are just as He was just; we love as He loved; we suffer as He suffered; we live, but Christ lives in us.

In such a way Faith is the light, which God, out of love has given us to guide us to our supernatural destiny. It is the light of revealed truth guiding our conscience, which in turn rules our conduct. Thus understanding it, there is presented to us immediately a twofold duty, a duty to ourselves and to our fellow-man. We need the light. With the blind man we cry out; "Lord, that I may see." We need the light, and having the light we must pray for the grace to courageously follow it. We must pray that we may learn more and more to appreciate our faith; to cherish and love it; to nourish

and sustain it; to strengthen and increase it. We must pray that the power of our divine Model, Christ, may grow in our souls, until it is manifest to men and to God that truly "Christ dwells by faith in our hearts."

Then there is a duty towards our fellow-men, the duty of making known to them by prayer, by personal example and works, those truths given by Jesus Christ, preserved in our own beloved Catholic Church, those truths which are the object of faith, that all men may come to know as the faithful know the beauty and the meaning and the power of the Divine Word. The light which Jesus, Son of David, has given to the souls of the blind is the light of faith; and if we can but for a moment imagine the joy of the man to whom physical sight is restored, a joy almost unimaginable, like unto that in the spiritual world must be the gladness that dawns in the coming of the light of faith. To spread this light is a work and a duty of every good Catholic, for he is one of that body to whom St. Peter addresses the words: "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people, that you may declare His virtues who hath called you out of darkness into His marvellous light." (II. Peter ii. 9.)

FIRST SUNDAY IN LENT.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XVI. THE SECOND PERSON OF THE GODHEAD.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God."—I. John iv. 15.

SYNOPSIS.—I. *The Second Person of the Blessed Trinity is called the "Word." A word is a representation or image, and is either mental or vocal. The Second Person of the Trinity is the Image of the Father. This Divine Word differs from the human word, a. in nature; b. in its eternity; c. in self-existence; d. in omnipotence; e. in having all knowledge.*

II. *The Second Person of the Blessed Trinity is also called "Light." This expresses His, a. eternity; b. majesty.*

I.

The great doctor of the Church, Gregory of Nazianzen, gathered together in a discourse to represent the excellence and sublimity of the second Person of the Godhead, a great many eulogies. In one place he exclaims: "Thou Word of God! Thou Light! Thou Life! Thou Wisdom! Thou Power! All the names which Thou bearest delight me." Nevertheless amongst these is the most ancient, the most general, the most exact of these names according to what Thou art called 'the Word of God' by which every one, who understands this name properly, will arrive at a satisfactory knowledge of Thy Divinity." You have often heard this name and pronounced it when you prayed: "And the Word was made flesh." But did you understand it? What really is the Word? When man perceives something with his understanding, he makes a representation of it in his mind, and produces an image of the object thought of. This image or representation is called the word of the mind or understanding. It portrays and represents the object of which it is the image. It is called the word of the understanding, because it is as it were the outspoken thought of the understanding in the mind,

resembling the words of the mouth, which, when uttered, are audible, and explanatory and represent what is lying in the thought and will of the mind.

Thus then the second Person of the Godhead is called the "Word." The heavenly Father as God is from all eternity, so has He known Himself perfectly from all eternity, and through this perpetual knowledge has produced the most perfect image of Himself. This image so produced, this representation is the second Person and for this reason He is called the Word, because in Him the thoughts and will of the Father are expressed.

Still this word is not the same nature as a human word, and we must not believe that the second Person of the Godhead is nothing but a word, as we men produce them. St. Athanasius, that intrepid champion of this mystery, writes: "We ought not to seek for a word in God as it is in men, because God is not like man; but as God in His nature is infinitely exalted above man, so also is this Divine Word as the likeness of God infinitely exalted above all human words, for (1) our human word, that is to say, the word of the mind in particular, must first come in time, and we must be here a long while before we are able to produce a word, because no one in the first moment of existence is at once able to use his understanding. The same may be said of the angels. Certainly they were endowed with wisdom and understanding in the first moment of their creation; but because they were created in time, and increased in wisdom and knowledge, there is then even for angels' words a time when they were not. On the contrary, the Divine Word was as eternal as the Father, who from all eternity knew and contemplated Himself perfectly, and by this knowledge and contemplation of His nature, produced His Word from all eternity, so that the Father was not a moment before the Word, the Word not later than the Father, the Father not sooner than the Word. Therefore, St. John says: "In the beginning was the Word, and the Word was with God." (John i. 1.)

2. The words of angels or men are such occasional things that they cannot be apart from human or angelic nature. They cannot exist of themselves, but must be produced by an angel or man. The Divine Word, on the contrary, is not anything casual, which could not be, because nothing is casual in the Godhead, but everything is so necessary that it could not be otherwise and God be God. This is the Word, the noblest substance or essence in God, sub-

stantial and of one nature with the Father, who has produced it by contemplating Himself, as John testifies: "And the Word was God."

3. Human words and the words of angels are not of continuous duration. As the finite understanding of men and angels is changeable, and passes from one thought to another, so do words vanish and hasten away with thoughts. The Divine Word, on the contrary, remains unchangeable throughout eternity. For as the Word is with the Father, whose life is a perpetual knowledge of Him, contemplating Himself from eternity to eternity, He produces His word also from eternity to eternity, now as ever.

4. The created word is of itself powerless, insensible. Neither angels nor men are capable of working anything exteriorly by their thoughts and words, but are obliged, provided they wish to put their words into effect (realize them) to assist themselves with their hands and arms or other powers. The uncreated Divine Word, on the contrary, which is the same in essence as the Father, is almighty in itself and has the power of the Most High. "All things were made by him: and without him was made nothing that was made." (John i. 3.) His creative power preserves also everything that is created; for "in Him was life," in Him is the redeeming, regenerating life, for "the Word was made flesh and dwelt among us."

5. Every created word is always produced from the particular knowledge of a certain individual thing. For this reason there are amongst us angels and men as many words, as thoughts, and as many thoughts as there are individual objects of which we think. The Divine Word, on the contrary, is produced by comprehensive knowledge of all created and uncreated things, in virtue of which God knows all things which are in and without Him. For this reason God also has only produced one word from eternity, as David says: "God hath spoken once." (Ps. lxi. 12.) And He will produce no other word in all eternity. He has, however, uttered all things in this one Word, because He not only produced it by a simple knowledge of His Divine nature, but by an intense contemplation of His entire Divinity, in which all creatures, their powers, their operations, natures, thoughts, words, motions, conditions, in fact, everything that is to be found in heaven and upon earth is included. In this exalted respect is the second Person of the Godhead called "the Word of God" or the "likeness of God," to signify thereby the perfect similarity of this second Person with the Fa-

ther, and this image has nothing earthly or material in it, for it is produced only by the understanding or knowledge of the Father.

II.

The second name which is peculiar to this Divine Person is "Light." He is called the "splendor" of the Father, the Light, which enlightened all men. (Heb. i. 3.) St. John testifies to this when he says of the second Person: "This (the Word) was the true light, which enlighteneth every man that cometh into this world." (John i. 9.) He was in the world, and the world was made by him. This name expresses so well the eternity of this Person. For the splendor or the light which flows from the sun is present simultaneously with the sun itself, and if the sun had been from all eternity, its light also would have been eternal. Now because the second Person is called the light or splendor of the Father, and the Father, and the Father is eternal, therefore it must be also eternal with the Father.

The second Person, therefore, is "the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of His goodness." (Wis. vii. 26.) The eternal light is God the Father, whose splendor is the Son, for the brightness of the light is light. In Him is mirrored the beauty of the Father, and as a mirror reflects not only the figure of a man, but also his movements and gestures; so also does the Son not only reflect the image of His heavenly Father, but His works also, that is to say: with the Father He produces the Holy Ghost.

These are the two attributes which distinguish the second Person from the first and third. They are, 1. The Word or the image of the Father; 2. the Splendor of the Light. I will conclude with the words of St. John: "Whosoever shall confess Jesus is the Son of God, God abideth in him, and he in God." These words of eternal truth abound in consolation, and yet they prove the perdition of many, because they only keep to the sound of the words, and do not think of what is meant thereby. The greater part are of the opinion that if they believe in God and confess Christ, nothing else is wanting for their salvation. But they do not think that the true and saving profession of a Christian must not only be with the mouth and the tongue, but with the heart and with works. Certainly the words of many are often holy, but their works truly devilish. For

they confess that the Word was made flesh and taught us to live holy lives, but they will have nothing to do with His commandments and doctrines. They confess that Christ is the image of the Father, according to which we have all been created; that we may take this likeness as a model of our way of life, but they do not wish to resemble Him in poverty, contempt, persecution, crosses and suffering. They confess that Christ is the Splendor of the heavenly Father, the Light of the world, which is to enlighten all men; but "they love the darkness more than the light," crawl like the birds of night into the most remote hiding places and practice there sinful deeds that shun the face of daylight. This means, to speak according to faith, but to live and act against God. They have not the consolation that God remains within them, for they are against God.

THE IMPORTANCE OF SALVATION.

BY THE REV. P. A. SHEEHAN, P. P., DONERAILE, IRELAND.

SYNOPSIS.—The things of this life, unimportant, in themselves, become very important because of eternity. Life here only temporary and a preparation for the real, never-ending life to come. Death not the end, but only a change. The importance of eternity because of the alternatives—heaven, or hell. Heaven, i.e., happiness with God; His Angels; His Blessed Mother; His Saints. Hell, i.e., everlasting misery with all that is foul and loathsome; with the enemies of God. It rests with myself to choose either alternative. Hence the great responsibility of life. How very solicitious for the friends and things of this world! How little troubled about eternal life! Therefore turn, and prepare for eternity. Cut, burn, destroy all that stands in the way of eternal life.

If we could go outside ourselves for an instant, my brethren, and take a survey of this world from eternity, we should behold a very painful sight. It would be the sight of men, coming into this world, warned that this world is not their home, that the life which they are living is only a probation, yet, despising these warnings, grasping at shadows, sinking back into the earth, and waking up in eternity to find that their real life, a life that is to last forever, is only then commencing. Our life here upon earth is nothing more than a dream—a dream of imaginary horrors, imaginary cares, imaginary troubles, and imaginary pleasures—there is only one thing

real about it and that is its responsibility. There would be something amusing in the sight of men coming into this world, looking around them bewildered for a moment, and then wasting their energies in pursuing shadows, if there were not attached to every instant of their time, and to every thought, word, and action of their lives a dreadful responsibility. That responsibility makes the folly of man inexpressibly tragic and painful. If there were no eternity, the weaknesses and follies of men would be unimportant, but as there *is* an eternity, and as every word, action and thought of our lives casts a weight into the scales of God's justice, causing them to bend down towards hell, or fly up towards heaven, our follies are of the utmost importance. Often, when in our blind madness we are hurrying on to destruction, our guardian angel would give worlds to give us one glimpse of Eternity—the eternity of happiness which we are bent upon losing, and the eternity of misery, for which we labor.

Now, my brethren, bring home to yourselves this fact, and if you examine it, you will see how awe-inspiring it is, that once we have commenced to exist we shall never cease to be. There was a time when we were not; there never will be a time when we shall not be. We are immortal. So long as God will live, so long shall we be. He has given us life; it was His own choice. He need not have created us at all; but having created us, we must last forever, because that is the immutable decree of God. He cannot change, and His words do not pass,

It is true we shall die, but death is only a change, it is not the end of existence. It is a change from dreaming to waking, from blindness to sight, from darkness to light. It simply means that our higher nature shall be freed from the thralldom of union with gross, earthly material; and live that life of pure spiritual liberty for which we yearn, and which is our destiny. Death can separate body from soul, and thus separated our bodies will decay; but death has no power over the soul itself. We ourselves have the power (but it is a great power) of determining, not whether we shall or shall not live, but whether we shall be blessed for eternity with the unspeakable blessedness of heaven, or cursed forever in the unimaginable misery of hell.

It is in eternity then that our real lives shall be spent. This world has no lasting interest for us. We are only pilgrims, strangers staying here for a night—the broad day of our real existence is

to be spent in Eternity. Shall we then compare this life to Eternity? No, we cannot. What is the length of the largest life compared with the length of eternity? An instant, a second, that flies by and is forgotten. What are the pains or pleasures of this life compared with the pains or pleasures of eternity? So utterly insignificant that they will not bear comparison. There is no sorrow in this world so great that the mind may not rise superior to it. And however bitter yesterday, its pains are forgotten to-day. But the pains of hell are so overwhelming, that it is only the power of God that can support the victims of His anger, and the pains of hell are never ending. They who have once become the victims of God's justice shall never know His mercy.

In this world, common sense and a little reflection, show us the vanity of all earthly things. It is not needful for us to place ourselves in spirit upon our death-beds, to understand the emptiness of worldly vanities. The inborn majesty of our souls forever asserts itself, and we really despise the petty cares, and the petty enjoyments of this life. It is a libel, it is a slander to say that our immortal souls, created and sanctified by God, can be content with the wretched business, and still more wretched pleasures of this world. It is only our lower natures than can be affected by either.

Eternity, therefore, and the things of eternity, alone can interest us. But what is there in eternity, that makes the very thought of it dreadful? This, that God has given us for eternity only two alternatives; to be unspeakably happy, with Himself in Heaven, or to live forever crushed beneath the weight of His maledictions in hell. To know, and to enjoy for eternity, happiness, of which the human soul has never yet had the faintest idea, or to suffer forever under an accumulation of miseries, to which the greatest of human sorrows can bear no comparison. To live, the child of God, clasped in the embrace of his love forever, or to live, the enemy of God, withering under His curse forever. To enjoy forever the privileges of the beloved disciple, to lean on the breast of the Master forever, looking up into His face, and lost in the happiness of possessing Him, or to live in the darkness, like that lost disciple, outcast, despised, scorned by everything that is good and noble, a stranger to the love of the Sacred Heart of Jesus.

To live in constant communion with the brightest, purest, holiest beings that God's Omnipotence could create—or to be forced to have forever as friends the foulest things into which sin can trans-

form the soul of man. To enjoy the company of the blessed forever, or to be compelled to herd with the reprobate forever. To be moved forever by a sweet necessity of praising God,—or to be forced, through sheer malice, to curse and blaspheme God, and fling all foulness at the face of heaven. To receive the sweet congratulations of God's angels, and to vie with them in a holy rivalry of serving God forever, or to receive the welcome of devils in hell, and to be applauded by them, when, progressing in iniquity, we shall come at length to be ingenious in framing blasphemies against God, and shall learn to strike the Sacred Heart of Jesus most surely by cursing His love and His redemption. To be welcomed by Mary to heaven, and for all eternity to be a constant proclamation of her boundless love, or to be cast off by her as unworthy of her maternal care and affection. And no rescue, no redemption, as long as God shall be God. And even now, the eye of God beholds such of us here present as are saints and such of us as are reprobates. He sees this moment, what each of us will be for eternity. He sees in eternity what each of us will have done for himself. He knows well, whether I shall be His child forever, or whether I shall be counted among His enemies forever. His eyes this moment are resting either upon the throne His love has prepared for me in heaven, or upon the fiery bed His anger has prepared for me in hell. Already I am judged, that is, God sees, how I shall judge myself; for it is not God that judges us but we judge ourselves. He knows now, whether I am in sin, or whether I am in His grace. If I be in sin, He alone knows, whether I shall continue so and die impenitent. If I be in His grace, He sees whether I shall persevere or not to the end. Every struggle between nature and grace is known to Him. Which of the two will conquer, I do not know. God knows. He sees my death-bed, my soul brought into His sight, stained with sins, or purified by His grace. Shall I see my God, with anger on His countenance, and feel His hands flinging me from Him, or will He look upon me with looks of love and compassion, and stretch forth His hands to clasp me? I do not know; He knows well. Will the first words from His lips be an invitation to heaven that will make me kiss His feet in gratitude, and plunge into the flames of Purgatory with joy, and wrap them around me, in speechless gladness; or, will all the promises of my life be blasted by His curse, and I, myself consigned to the care of devils, a howling, shrieking, despairing reprobate? I do not know, God knows. It is horrible

to think that I shall be lost. And yet, what security have I, that I shall be saved? Heaven, or hell, which shall it be? That is the alternative. I do not half understand the meaning of these words. If I did understand them, I should become insane through terror. But even with the little understanding that I have, what words can express my folly, if instead of addressing myself to the task of saving my soul, I waste my time in trifling with the things of this world!

Oh, my dearly beloved, ours is a fearful responsibility! Ours is a terrible trial! To be gifted with immortal souls, and to be obliged to shape the destiny of these souls. To be gifted with souls, that are capable of infinite joy, or infinite sorrow, and to know that they will be matched with the infinite happiness of heaven, or the infinite misery of hell, and to feel that it is ourselves who have to determine our own fate, that is a terrible charge—a responsibility that is almost too much for human strength. It ought to be laid upon the shoulders of angels.

If heaven were only a little less beautiful, and hell only a little less horrible; if there were gradations of happiness and wretchedness, and one might be moderately happy, or only partially wretched; and heaven not all joy, and hell not all sorrow; then indeed, it would be easy to view our probation cheerfully, and fold our arms in the assurance, that, come what may, we shall only be comfortably miserable.

But we have but one choice to make. We have to select heaven or hell. Between these two awful eternities the Christian is placed. The question is, Shall we possess God, or shall we not possess Him? Shall we be inexpressibly happy in having all the desires of our souls filled with the possession of God, or shall we be delivered over to the eternal misery of being devoured with cravings after a happiness to which we shall never attain?

That is the question each individual soul has to solve for itself. It affects no one else, not even God. I do not mean to say that God is not interested about us. I could not say it as long as a crucifix meets my eyes, and the history of the Passion of my Blessed Lord and Saviour remains on record. Nay, I know I am only stating the truth, when I say that God regards our struggles on earth with such great interest and anxiety, that the work of His Universe would be neglected, if He were not omnipresent and all powerful. But if

I be lost, it will not send one pang through the Heart of Jesus Christ; if I be saved it will be no addition to His glory.

And the same way, our beatified brethren, near and dear relations, are forever looking upon us from the stillness of eternity, looking upon us with ever-anxious eyes, and hopes that sink and rise, as we are defeated or conquer in our dreadful struggle. That interest in us they will maintain until our sentence falls from the lips of the sovereign Judge; but, if that sentence consigns us to eternal flames, they will go back to heaven, and only think of us, as exemplifying God's justice in our damnation. It is marvelous, how little we are affected by the misfortune of others. We cling closely to our own individuality. If a soul from hell were to appear amongst us this moment, surrounded with all its attendant horrors, we should be frightened, dismayed, terrified; but with a host of other feelings we would not have room for one feeling of pity. Our thoughts would fly at once from the sight of that lost soul into our inner hearts, we would take the lesson from that lost soul, but we would not pay it back one feeling of compassion. This is the instinct of our nature, it is the unconscious fulfillment of the duty we owe ourselves. My soul does not go outside myself. However dear a friend be to me, he is not myself. His soul is not my soul, and I cannot divide the responsibility of my soul with him. This is the principle even of men of the world in the business of the world. There are few in the world to-day so generous, that they will halve their fortunes with friends; nay, it is often difficult to get a friend to put himself to the slightest inconvenience on our behalf. And yet, how many are there, who, to retain the friendship of a friend, or to win one smile, or to catch one glance from the world, are daily purchasing shares in hell and sacrificing the eternal happiness of heaven. To oblige your friend, you hesitate about putting your name to a promissory note, but you do not hesitate for a moment to blot your name from the "Book of Eternal Life," and to write it down in the devil's album.

What I have been saying, my brethren, comes to this, that the salvation of our souls is the one, all-important concern of our lives; and that it is our individual concern. It is the one consideration before which all other considerations must yield. It is the one work to which we must exclusively address ourselves. Every other engagement, however seemingly important, is secondary, and subservient to this one duty of saving our souls.

Every ambition and aspiration, however exalted, must be set aside before this primary ambition of gaining heaven, and escaping hell. Every feeling of our souls must be smothered, if it interfere with our salvation. Every craving for happiness, for fame, for wealth must be stifled, that our one desire of eternal happiness might be satisfied. Whatever comes between my soul and God must be remorselessly set aside. Is it the world and the opinion of the world? Sacrifice it. Is it the friend to whom both honor and affection bind me? Sacrifice that friend. Is it my wealth, my position, my character? Sacrifice them. Is it my rebellious passions, the promptings of my corrupt inclinations? Sacrifice them.

Put yourselves through an ordeal of fire to destroy them. Is it my life? Sacrifice that life, that you may gain eternal life, and escape eternal death. "Burn, cut, destroy, O Lord, in this life, but, oh, save me in Eternity."

These are rather large demands upon human nature. But remember what I said before, that even a little philosophy will carry us over all the petty vexations of this life: it is hell and hell alone that tries our exquisite capabilities for suffering. Prayer is laborious. What is the labor of prayer compared to the labor of blaspheming God forever? It is difficult to break with that companion, who is leading me to hell. Do you think then that you can relish that companionship in hell? It is difficult to crucify my flesh? But do you think you can dwell with devouring flames? Hell is a fact. Why, beloved, if God would break the thin crust of earth, upon which you are standing this moment, you might hear the shrieks of the reprobate, and see the fierce flames seething beneath your feet! And beside that glaring fact, the fervor of the greatest penitents, that have ever worn themselves into living ghosts, must appear cold. Heaven is a fact. Ah! beloved, if God would only open our ears we might hear the harmony that, from choirs of angelic voices, is pealing round and round the throne of God. And to gain heaven by a life-long martyrdom would be to purchase it at an easy price.

Address yourselves, therefore, to the work you have in hand. You cannot rid yourselves of the responsibility. And, knowing what heaven is, be misers in hoarding up the graces of God that can alone bring you to heaven; and, knowing what hell is, I would have you nervous about committing sin, for sin is a long step on the road to hell. Remember, as your prayerbook says, that no security can be too great, where eternity is at stake!

SECOND SUNDAY IN LENT.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XVII. DIVINE PROVIDENCE.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"Be not solicitous; for your Father knoweth that you have need of all these things."—Matth. vi. 32.

SYNOPSIS.—I. *Holy Scripture forbids all solicitude for the things of this life. Many do not understand this.*

II. *Solicitude is forbidden, because it, a. perplexes the mind; b. antagonizes faith; undermines hope, and shakes our confidence in God; c. it is of no avail. We should, however, exercise proper care in regard to our temporal necessities, for, a. this is commanded by God; b. it is necessary.*

III. *What is forbidden is, a. excessive care and anxiety; b. neglect of things of eternal life; c. neglect of things necessary in this life.*

IV. *God will not see us want, for if He takes care of the lower creatures He will surely provide for man, His own image and His child.*

Holy Scripture tells us, that God Who created us, will provide for us whatever is necessary for our welfare, if we but trust in Him. It urges us therefore, not to be solicitous for the things of this world, but instead to seek the one thing necessary for eternal life, namely, the friendship of God. Many have misunderstood these words of Holy Writ, and hence they ask repeatedly: "Should we not trouble ourselves about the things of life?"

Should the laborer in the field lay aside the plough, the sickle and the flail? Should the workman leave his workshop and leave his tools idle? God Himself says: "Be not solicitous, saying: What shall we eat, or wherewith shall we be clothed? For your Father knoweth that you have need of all these things, and he will provide 'them.'"

My dear friends, we must make a distinction between care and solicitude. Divine Providence does not forbid man to take precautions, but it does forbid him to be over-solicitous. Precaution tries to provide for the necessities of the near future, without being over-anxious; while solicitude is that over-anxiety which worries

all the time; whether the work on hand will ever be accomplished; whether it is worth doing at all, and what will happen if it should not be accomplished; and this solicitude of what the near future may have in store for us may be so all-embracing, as to absorb all our thoughts, and desires, and influence all our actions. It is this faint-hearted care, which, in the strife for the necessities of life, leaves God's Providence entirely out of consideration. That is prohibited; and justly, for, (1), it perplexes the mind, it directs all thoughts, desires and actions towards the goods of this world, and turns it away from that which alone is necessary—*i.e.*, God, and the salvation of the soul. "And the care of the world and the deceitfulness of riches choketh up the word and he becometh fruitless." Thus says the Divine Saviour, and unfortunately we see His prophecy fulfilled every day around us. The Lord often speaks to us directly by interior admonitions, and enlightens us through His priests. Many hear His word, but with how many does it bear fruit? Alas! too often it has no effect, and why? Because the over-anxious care for the near future, and for worldly goods, leaves us no time to meditate upon God's word and still less time to practice it.

This anxious care, (2), antagonizes faith, undermines hope, and shakes our confidence in God. He who is so over-anxious seems to make the continuance of everything existing dependent upon human effort, endeavor and care. Therefore he evidently loses sight of the faith which teaches us that God alone is the preserver of all that is. He also deprives himself of all hope and confidence; for the same faith which tells us that God maintains everything, assures us also that God maintains it by virtue of His infinite love, and that He is always ready to grant to all whatever is necessary for continued existence.

This anxious care is, (3), quite useless; for by all this care we do not improve our miserable condition one iota, but make it more intolerable; we become lukewarm, morose and fretful, slow to do good and to overcome evil, as daily experience sufficiently proves. No good comes from increasing the troubles of this life, by such anxious solicitude; for the Lord Himself says: "Who amongst you by taking thought can add to his stature one cubic?" Just as little as you can cause God to retard the end of the world by one minute over the appointed time, as little can you prolong your life by anxious care and by your own power. Therefore it is unrea-

sonable to be so very anxious about life and sustenance. What is there more insignificant than a hair! And yet our Lord says that every hair on our head is counted, and that we shall not lose a single one, unless God wills it. If God then regards, maintains and preserves each little hair, why should He not care much more for every human being, His own image, so that it may not perish? If man, with all his plans, devices and consultations, with all his strength and power, cannot make one little hair grow on his head, how can he change what has been ordained by God's all-wise Providence? If God wills it not then all our efforts are vain. For this reason He forbids us all anxious solicitude.

However, he does not forbid us to be *careful*—that is, to work and to provide for our necessities. He hates laziness, and it is His will that we should work, as holy Job tells us: "Man is born to labor and the bird to fly." (Job v. 7.) And again: "If any man will not work, neither let him eat." (II. Thess. iii. 10.)

It is foolish therefore, to fold your hands idly in your lap and wait for food to appear on the plate and money to fill your purse. God is not so lavish with His miracles as to work them in support of laziness and idleness. "Go to the ant, O sluggard, and consider her ways and learn wisdom," says God. (Prov. vi. 6.) Observe how this little creature works, and works unceasingly, running hither and thither to gather in during the summer, so that it may have sufficient to live on in winter. You will never find it idle, but always free from anxious care and worry. And this is the command of God to Adam: "In the sweat of thy brow shalt thou eat bread," which means, as St. Chrysostom says, that by labor and work, but not by worry and foolish solicitude, shalt thou earn thy living. All I have said so far about sinful solicitude is comprised in the words of St. Thomas Aquinas: "If we do not wish to act against the decrees of Providence we must (1), avoid all solicitude which extends itself over temporal affairs to such an extent as to interfere with our happiness; (2), and all solicitude which causes us to work beyond our strength and prevents us from taking needed rest and recreation; (3), all solicitude which makes us timid and faint-hearted, believing that the future holds nothing but adversity and misery for us.

If then you would prove yourself a true servant of the Lord, "seek first the Kingdom of God and His justice"—*i.e.*, be solicitous to become pious, to live honorably, and to work out your salvation.

Then do all you can, to the best of your knowledge, according to your strength and your position. Pray when it is time to pray, sleep when it is time to sleep, eat when it is time to eat, and work when it is time to work. Everything else you may well leave to the care of God. Besides, you know for certain that God will not desert any one who lives a good and righteous life and trusts in Him. Does not Jesus Christ say: "Seek first the Kingdom of Heaven and its justice, and all other things shall be added unto you"? "Put not your trust in princes, in the children of man, in whom there is no salvation," says the Psalmist, "casting all your solicitude upon Him; for He hath care of you." (I. Peter v. 7.) If this Father preserves the brute animals; clothes the lilies and the flowers of the fields so beautifully, and does not forget a single little bird or the smallest flower, how could it be possible that He would overlook us, who are to Him infinitely more than all animals and plants, and who are as men His image, and as Christians His children! This can never be! The Holy Ghost Himself says: "I have not seen the just forsaken." (Psalm xxxvi. 25.) Therefore, when nobody else can help you, God will surely come to your aid. He is not only the creator, but also the preserver and governing power of the whole world. And that should be enough for us when anxious care fills our soul.

CHRIST OUR TEACHER.

BY THE VERY REV. F. C. DOYLE, O. S. B., GREAT MALVERN, ENGLAND.

"Hear ye Him."—Matth. xvii. 5.

SYNOPSIS.—By the words, "Hear ye Him," the Eternal Father set our Lord Jesus Christ before us as our teacher and lawgiver. Up to His time the rudiments of religion were taught by the law and the prophets. At the present time Christ speaks to the world in a threefold way: 1. by the written word of the New Testament; 2. by the living voice of the Church; 3. by the sacred inspirations of the Holy Spirit.

I. The flock of Christ is small. Its members must fight against the devil, the world and the flesh. In the New Testament the voice of Christ is heard telling His flock that to conquer they must be watchful, prayerful, and self-denying.

II. This flock is made up of two parts: a. the teachers; and, b. the taught. Christ is always guiding His teachers to keep them from error. He is always with the taught, to enlighten them and make them docile.

III. Through the inspirations of the Holy Spirit, Christ teaches His flock all justice, hatred for sin, penance for past iniquities, and imparts a strong desire for eternal life.

This is the precept of the Eternal Father, who spake from the midst of the bright cloud enveloping the mountain top on which Christ was transfigured before the three privileged Apostles. That precept sets our Lord before us as the teacher of men. Previously to His coming among us, the law and the prophets had acted as the pedagogues of mankind, giving to them the rudiments of that religion which the Saviour was to develop and perfect. He was to be for them not only the way and the life, but the truth; therefore the command from heaven "to hear Him." Now, if we are "to hear" Him, it follows that He still speaks in the world. Spiritual writers tell us He speaks by the words of the New Testament, the living voice of the Church, and the inspirations of the Holy Spirit.

Let us, then, briefly consider these three methods used by God.

I. Christ speaks to us and teaches us, from the pages of the New Testament which sets before us, in the briefest possible form, the life and the doctrine of the God-man. The Old Testament had put before the eyes of men the unity of God; but as a further development Christ, in the New Testament, teaches us that on the unity of nature, there is a trinity of Persons. He did this when on giving His Apostles their commission to preach, He bade them

baptize "in the name of the Father, and of the Son, and of the Holy Ghost" all who should accept their teaching. Of Himself—the Son—He says: "I am who am. The Father and I are one. He that seeth me, seeth the Father also." He again proclaims His godhead, His omnipotence by saying: "All power is given to me in heaven and on earth;" and by the mouth of St. Peter, to whom flesh and blood had not revealed the mystery, but the eternal Father in heaven, when that devoted Apostle said of Him: "Thou art the Christ, the Son of the living God;" and by the words of the beloved disciple who, writing of Him in the Gospel, said: "He is the Word made flesh, dwelling amongst us." Consequently, the New Testament teaches us that Christ is the Word made flesh, God and man, the redeemer promised in the Garden of Eden, the redeemer who should crush the serpent's head, a prophecy which Jesus accomplished by dying for us on the ignominious cross.

From this last mentioned fact there is put before us, in the New Testament, an important truth which makes clear to us the mystery of life. The truth is that we are a fallen race; a race which fell by pride, and which must, therefore, return to God by humility and obedience. Hence, in the pages of the New Testament, there is brought before us, as the doctrine of Christ, the necessity for penitential life, which is nothing more nor less than a vigorous resistance to the animal passions loosed within us by the primeval fall. Therefore, the necessity for an antagonism to the spirit of the world, to the thirst for wealth, for pleasure and for power. The consequence of the antagonism is the hatred of the world for Christ's followers, a hatred which goes so far as to make worldlings believe that they are doing a service to God when they persecute even unto death the devoted followers of Jesus.

To meet this hostility the great Teacher does not counsel a resistance that shall return blow for blow, hate for hate, injury for injury, but rather long suffering, patience, meekness and humility. He tells His disciples that compared with the great bulk of men, they will always be "a little flock" whose armor of offence and of defence must be vigilance, prayer, self-denial and charity. As their exceeding great reward, He promises them eternal glory, and threatens with everlasting punishment those who, out of hatred of Him, shall persecute them.

2. As by the precept issuing from the mouth of the eternal

Father, all the generations of men were ordered to give ear unto Christ, it will follow that the means for so doing must be furnished them by Him who imposed that obligation. This Christ failed not to do. Being the teacher constituted by the Father, He took such measures as should ensure to His followers suitable means for hearing His voice, that is to say, for receiving His teaching.

Therefore, He selected a body of men whom He carefully instructed and who were the witnesses of His life and miracles. To them He gave the commission and the authority to teach whatsoever He had first taught them. Those who would obey their injunctions were, together with them, to constitute His flock, His Kingdom, His Church. That Church was, consequently, to consist of two parts—the teachers and the taught.

Observe now how carefully our Lord made provision for these latter, “the taught,” to hear His precepts and to accomplish them. Over the teaching part of His Church He appointed a head, a leader, a ruler, whose office was to descend to those who, in ages yet to come, should succeed to his office and his dignity. He changed his name from Simon to Peter, or Rock, and on one occasion, in the presence of Peter’s colleagues, He said to him: “Thou art Peter, or Rock, and on this Rock I will build my Church. To thee I will give the Keys of the Kingdom of heaven. Whatsoever thou shalt bind upon earth shall be bound also in heaven, and whatsoever thou shalt loose upon earth shall be loosed also in heaven. . . . I have prayed for thee that thy faith fail not, and thou being converted, confirm thy brethren. . . . Feed my sheep, feed my lambs—that is to say, the whole flock, both teachers and taught. . . . Going, therefore, teach all nations; and not only teach, but cause them to observe all things whatsoever I have taught you; and I am with you all days, even to the consummation of the world.”

In these glorious words we have set before us the teaching and ruling body of Christ’s Kingdom or Church, with its prince or ruler representing Christ Himself and resting on Christ, the true rock and cornerstone. From the momentous words spoken by Christ, we see that Peter and his successors are to teach, with Christ’s authority and with Christ’s inerrancy, inasmuch as Christ has promised to remain with them till time shall have run its course. Consequently, in the teaching of the Catholic Church, over which Peter rules in the persons of those who have succeeded to his office, there has been provided for us the sure means by which we are enabled

to hear the voice of Christ, and by hearing it, to obey the command issued on Thabor by the mouth of the Eternal Father. For, the written word of the New Testament in which Christ speaks to us, needs a living, divinely protected and guided interpreter to explain its true meaning. Speaking of St. Paul's Epistles and of the written word generally, St. Peter says that in them "there are many things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction"; that, consequently, these Scriptures must not be subjected to the private interpretation of the ordinary or lay Christian, of which class St. Matthew, speaking, says: "All do not grasp the Scriptures' true meaning." Therefore, whenever any doubt presents itself, or whenever any controversy is raised about the Divine teaching, either in faith or morals, the Church speaks out and either gives the true interpretation or solves the doubt. This she has done throughout the centuries, and this she continues to do in the present day, so that through her we hear the voice of Christ teaching and we learn the right meaning of His words. Thus, the words of our Lord are borne to our ears and their meaning is imprinted on our minds not only by the words of the Sacred Text, but by the living voice of the Church.

3. These two means for conveying to us the teaching of Christ and thus enabling us to "hear His voice," are supplemented by another efficacious means promised and furnished by our Lord. This means consists of the inspiration of the Holy Spirit, who speaks to the heart of the individual man. Jesus would not prolong His visible, bodily presence among His followers. He declared to them that it was even inexpedient for them that He should remain. At the same time He promised not to leave them orphans, but to send them another Comforter, who should remain with them forever, to teach them all truth and to bring back to their minds all that He had taught them. This promise was fulfilled on the day of Pentecost, when the Spirit descended upon the Apostles, and, through their ministration, on the faithful in general. At once it became evident that under the tuition of the Holy Spirit, the teaching of Christ was made more manifest to them, and that their actions were influenced and dictated by His inspiration. Under His inspiration and order St. Peter went with the messengers sent by Cornelius and admitted him and his household into the membership of the infant Church. By His direction the Elders at Antioch sent Paul and

Barnabas on their mission. By the imposition of hands, the Apostles introduced Him into the hearts of their disciples, and, having done so, impressed upon them the necessity, in consequence of His abiding presence, of spotless purity of life.

It is therefore a fact which cannot be gainsaid that the teaching of Christ is brought home to the hearts of His followers by the Holy Spirit of God. He speaks to them in divers ways. He inspires them with a horror of sin. He fills them with a dread of God's justice, a dread which is for them the beginning of a virtuous life. If they fall away from the sanctity which they have acquired, He recalls them to the straight path by the reproaches of remorse. He helps them to pray, to practice virtues, to advance in perfection and thus to win their crown.

From what we have said it is evident that the means chosen by God for conveying to His creatures the teaching of Christ, and thus enabling them to obey the Eternal Father's precept "to hear Him," are the New Testament, the living voice of the Church, and the inspirations of the Holy Ghost. By studying the New Testament we learn the life and the teaching of our Saviour; by the voice of the Church we obtain the true meaning of its words; by the inspirations of the Holy Spirit we are urged and aided to put in practice all that Christ has taught during His sojourn on earth. What, then, are the practical lessons that you are to learn from the thoughts that I have put before you? Let me, as briefly as possible, suggest them to you.

Because Christ speaks to you from the pages of the New Testament, you must have for it the greatest reverence. In its words you must put the most childlike faith, and from its pages you must strive to learn those lessons of wisdom that never fail to insinuate themselves into the minds of those who humbly, devoutly and reverently study its inspired words.

In the next place, because the Church is the living voice of God, the authority set up by Him in the world to teach, to govern, and to guide men; and, furthermore, because it is, as it were Christ's representative, of whom He has said, "He that heareth you, heareth me," let your aim be, to be loving, docile, obedient children of that tender mother. Look upon its authority as the authority of God; be ready and willing to accept its teaching; carry that teaching into effect and strive to feel with the Church, to have its spirit and to

entertain for its ministers that reverence which humble faith cannot fail to inspire.

To the inspirations and movements of the Holy Spirit ever give an attentive ear, and endeavor to comply with whatever He shall suggest. In order to act in this way, you must every day procure for yourself at least a few moments during which you may withdraw yourself from the worries and the absorbing cares of life which, all-absorbing as they undoubtedly are, must nevertheless be made to give place to the far more important duties affecting your future well-being.

Besides carrying out these injunctions, you must eject from your heart the unruly passions which fallen nature has engendered and which imperiously claim to hold sole and undivided possession of it. These must be fought; they must be subdued; and being subdued, must be kept in subjection. When you have effected this, you will have practically ejected them; that is to say, you will have them under control; for, to eject them once and forever is impossible; they are of your household; they are part of yourself. But by being mortified, they are rendered harmless, impotent to work ill, and in this sense they may be said to have been ejected from the heart.

The reason for obeying these wise counsels is that unless this peace be acquired and this silence among these combatants be secured, it will be impossible for the soul to hear the low, soft accents of the Holy Spirit, who is never found in the midst of commotion or of trouble.

Therefore, by a frequent and reverent perusal of the Sacred Text, by a filial obedience to the Church, and by an attentive heed given to the internal voice of the Holy Ghost, you will be able to hear the word of Christ, to be certain that what you hear is His word, to receive the admonitions, suggestions and inspirations of the Holy Spirit, and thus to obtain so plentiful an outpouring of Divine grace as to put in practice the teaching of Christ.

Lenten Sermons.

A COURSE OF SIX LECTURES ON THE WORSHIP OF GOD, INCLUDING
A SERMON FOR GOOD FRIDAY.

(WORSHIP OF GOD. WORSHIP OF FAITH, HOPE AND CHARITY.
PRAYER. THE MASS. THE SUFFERINGS OF OUR LORD:
THE SUPREME WORSHIP, SACRIFICE AND PRAYER.)

BY THE VERY REV. JOHN R. TEEFY,
PRESIDENT OF ST. MICHAEL'S COLLEGE, TORONTO, ONT., CAN.

I. THE WORSHIP OF GOD.

"The Lord God thou shalt adore and Him only shalt thou serve."—St. Matth.
iv. 10.

SYNOPSIS.—*The necessity of worship. Introduction. a. The dependence of the creature. b. Adoration and religion.*

God the plenitude of all being and of all right. a. All creatures must submit, man by the surrender of will. b. The refusal to believe or submit. The objection of science. c. These objections founded on false history, false philosophy, false ideas of liberty. d. The testimony of conscience.

God the plenitude of perfection. a. Bankruptcy of science in trying to satisfy man's thirst for perfection. b. What God's perfection holds for believers—knowledge, love, strength.

Nature of worship of God. a. Must be in all ages—sometimes misguided. b. Perfected by the Incarnation. c. Worship of body and soul. d. In all places, but especially in His temples. e. Obstacles, sin and the absence of God. Both given remedies through Christ's death and His abiding presence.

It was with these sublime and forcible words that our divine Lord disconcerted Satan and put him to flight. Their truth not only secured our Lord from any further polluting touch; it gave the keynote of His mission upon earth. "The Lord God thou shalt adore." These words not only secured the banishment of temptation and sin; they form the underlying obligation which spring from the essential and necessary relations existing between the Creator and His Creatures. If Satan had adored the Lord God: if man had always served Him: if the world would bend its thought, its will, its heart to the God who made it, and still more to Him who redeemed it, the history of created intelligence would have entirely changed its course.

To be a creature is to have an existence but not to be independent. God could not create a being, and thrust it away, so that it would be entirely outside of, away from, God. Every creature is encompassed by the power, wisdom, goodness and love of Him who first gave it being. The Creator's hand is the creature's home. The creature has primary, essential relations with the Creator. To be a rational moral creature is to know these relations, to let their sanctifying influence direct our life and order all our thoughts, and lead us on still more and more to that term which is at once our end, our perfection and our happiness. It is to thrill with the duties which the divine Presence imposes upon us: and to pay homage to His divine title of Creator by the transcendent esteem and faithful service which our frail being and weak activities will render to Him in adoration, praise, gratitude and love.

This adoration is the centre of all morality: and the virtue of religion sums up its acts, and voices its fullest expression. Nature testifies to it. Grace and revelation confirm its truth, binding the soul to God with closer bonds. And they offer light and help which render the fulfilment of duty more easy, and place the hope of reward beyond all play of fancy or dream of happiness. Thus does religion transform itself, and rise to those heights where all is spiritual, eternal, divine. Nor will it do for souls baptized, who have a right to such treasures, to dwell upon the mere natural virtue of religion. "Nature inclineth a man to creatures, grace draweth to God and to all virtues." Let us therefore consider religion as the fruit of that heavenly branch, which, engrafted upon the wild olive of human nature, has become for all men the tree of life, of which if any man eat he shall not taste death forever. And we find, as we glance with dazzled eyes upon its divine height, a twofold source from which it springs. It is with this double source of religion and its extended application that I wish to occupy your attention this morning.

The soul contemplating God by the double light of faith and reason discovers plenitude, all plenitude and nothing but plenitude—a plenitude of being, right and perfection. God is. He is the fullness of being. There is nothing in Him which is not necessarily, absolutely, infinite. All that He seems to have He is. From Him comes all being. God and His works, God and His gifts—these are all that ever have been or ever will be. God is the absolute Being. He is the principle, the uncaused Being, the cause of all

being. And as He is the plenitude of being He is the plenitude of right. For this double reason does He impose the duty of worship upon every creature.

But though every creature depends upon His sovereignty, every creature does not offer homage—only those with intelligence and liberty. Other creatures proclaim God: they cannot know Him. The heavens tell His glory, and day uttereth speech to day. They are subject to His law, but they do not submit themselves to it. Man can know Him who is, and yield his free will to the God's universal dominion. God is. Can man ignore God?—Be indifferent to those demands which religion is sure to exact? The tingling pressure of His omnipresence, the dread realities of His stern judgments, the rigid demand of a strict account of every idle word are hardly counted by most men in the proposition. To the majority, He is as if He were not. They forget God. God is. It is sad to think that God has to be always struggling to keep Himself, be it ever so little, in our thoughts; for so many things conspire against His rights and dominion over us. At the present day legislators, educationists, other leaders of men teach our young people to ignore and forget God.

Scientists, more bold than the rest, find not the presence of God in the origin of things. And where the name of God occurs in the history of our race that name is but the vain image of fear. The idea of God, they say, is not primitive and still less universal. Fetichism was the first phase of religion. The next step was the worship of ancestors. Gods grew out of the terror people felt for their dead ancestors. Ghosts became deities, and lower deities became higher, until at last monotheism asserted itself through Abraham, Moses, and the prophets of Israel. To religion succeeded metaphysics, the age of abstract reasoning, another step in so-called progress and freedom. But it was reserved for more modern times to break the last shackle of superstition binding the human mind. The complete liberation was gained when metaphysics yielded to positive science. Then the idols of fear and superstition were broken. Science was to make all things new. Men were to worship humanity and were to find a solution for all problems of life in the halls of earthly wisdom.

If God is not, all this may be progress, truth, freedom. But we do not read thus the pages of history. God is, and he was in the beginning the illumination of the world. Darkness fell upon the

earth when men turned their eyes from the divine light and let go His guiding hand. Human passion, national feeling, the spirit of naturalism—all stand in history as dark mountains overshadowing the light, and throwing mists about their base where walk the children of men. And if we turn from external history and interrogate our own conscience, the voice of adoration is heard there: “O Lord, Thou hast proved me, and known me; Thou hast understood my thoughts afar off: Thou has formed and laid Thine hand upon me: I will praise Thee, for Thou art fearfully magnified: Wonderful are Thy works, and my soul knoweth them right well.”

God is plenitude of being and of right. He is also the plenitude of perfection. All truth, all greatness, beauty, and goodness find in Him their transcendent type, their inexhaustible source. Whatever can enrich, perfect, illumine any being is in God, in its highest reality, its most absolute state, its first principle. It is God Himself: and it is God, because God is. O plenitude of being and perfection! We adore Thee, we praise Thee, we give Thee thanks for Thy great glory.

What is man in presence of this unfathomable abyss of light and power and love? Man such as science in its theory of evolution presents him—man hungering for good, and finding everywhere, within and without, faded images of the happiness he dreams of? What is such a man in presence of God? In proportion as he detaches himself from his animal condition his desires quicken, his ambition rises, his destiny looms up before him, more an object to be dreaded than a term to be attained. Such is man as sketched by science. He would not know the voice of the living, true God—nor would he dare to appear in that divine presence. He would vanish at the word of truth: The Lord God thou shall adore. He forms an ideal, and prostrates himself before the idol of his own brain. The ideal fails him. The reed he leaned upon breaks beneath him. Disappointed he turns away in disgust from all religion, and fixes his hopes, his energies and his affections upon the present. The thought which should have elevated him has degraded him. And the hope which should have thrilled him leaves mind and soul dry and void forevermore. Nature, as he reads her volume, seems to him but “a hollow form with empty hand.” And in his pride he will not look for Him whose “name is admirable over the whole earth.” Still less will he bend the knee, and say with heart and soul and mind and strength: God is—I adore His

plenitude of being and perfection. That would be the first act of love. But shutting his eyes to the light, he cannot love; and he knows not how to adore. Leave such a man to his blindness. Let us turn to a baptized soul, to one who in mind and will gives assent to our proposition: God is. What is that man's stand as he contemplates the plenitude of God's perfections? Their crystal depths lie in unfathomable abysses beneath his wondering gaze. He is lost in the hidden treasures of their countless variety, and baffled at their infinite simplicity. Wisdom, power, holiness, justice, love he finds to be but names for God. He feels his own want and misery, yet he is not overcome. The light illumines, but does not dazzle. Sovereignty and majesty awe him without terrifying him. No created good satisfies him. He turns away from earth. With all the hunger of his being he yearns for a brighter vision and a closer union with God. He bends the knee; he adores. In that adoration is praise; in that praise, love: and in that love, union. His heart thrills within him, that his own poverty and want are enriched with his Creator's richest treasures, and his own ignorance illumined with the wisdom from on high, and his own weakness strengthened by his entire dependence upon the Omnipotent.

O magnificent Creator! Blessed be Thou, that Thou art my Creator, my first principle! That it should be given to me to know Thee, to catch a glimpse of Thy infinite perfections—eternal thanks to Thy blessed Name! But that Thou shouldst stoop down to Thy poor creature, and make Thy own attributes his eternal inheritance—this is surely mystery upon mystery.

We therefore see, my dear brethren, that religion, adoration rests upon the being of God. God is—therefore I unloose the latchet of my shoe, I uncover my head. Thus in voluntary annihilation I offer the homage of my frail being before the majesty of immutable, absolute being. What is the contents of this homage which is at once a creature's duty, his perfection and his happiness?

It is universal. There never was a time, or race, or civilization upon which this duty did not devolve. Strange is the story of the manner in which this duty has been performed. Men have worshipped the work of their own hands; they have erected altars to deities whom they knew not. Their sacrifices and prayers have many and many a time been accompanied by the most repulsive rites. Their adoration has been intermittent. Still as we look at the monuments of the various races of men, we find worship even where the

object was most vague and the expression most unworthy. But when the knowledge of God came in all the brightness and fulness of the Incarnation; when the true adorer of the Father set up His kingdom upon the holy mountain, then was the word of holy worship put into the heart and lips of religion. Esther-like, religion put on "her royal apparel, and stood in the inner court of the King's house, over against the King's hall. And when the King saw Esther the queen standing she pleased his eyes, and he held out to her the golden sceptre, which he held in his hand." This worship was to take possession of the whole man. Intellect and free-will were to be the special gifts of homage. The affections of the heart were to afford it material for the consuming of its victim. And as man is both body and soul, the body takes part in the adoration, as in the case of the martyrs the body played an important part. This too is more necessary to fix the attention and to heal the inconstancy of our nature. Pomp of ceremony, grandeur of vestments, everything concurs to elevate the soul and maintain piety. They are the robes and voice of religion, and the temple is its abode. True it may be that the Divinity needs no temple as a monarch needs a palace. The starry sky or the thick forest may be the vaulted roof and woody aisle of the great Creator's temple. But we have need of special places which we set apart for holy worship. Man is a social being, and therefore his adoration has not merely been the homage of the individual, but of the family and society. All nations, all races, have gathered around the altar of Jesus Christ, and presented through the Saviour the homage of true adoration.

Two obstacles stand in the way of worship. They are sin and the absence of God. What would have been the worship of man if he had never sinned, it is hard to say, but sweet to imagine. Sin came, and the whole relation of man to God was changed. Man is a child of wrath—his worship is not pleasing: his gift is not acceptable. Some one must appear for us. The younger brother, Jacob, must put on the purple of the elder brother, Christ. Worship is purchased by the Precious Blood of the Lamb. It has its value in the cross.

The second obstacle is the absence of God. God is very near to us, yet He is far off; He is unseen. We need to hear His voice, to have some more definite presence than is to be found of God in the material creation. Thanks be to God for His unutterable gift,

He still abides with us in that wonderful presence of the Blessed Sacrament, to be our own friend and guide, and still more to be the world's adorer of the eternal Blessed Trinity. This it is which has made worship easy, intense and meritorious. This is the undying, perfect fulfilment of His own blessed word: "The Lord God thou shalt adore and Him only shalt thou serve."

II. WORSHIP OF FAITH.

"He that believeth in the Son of God hath the testimony of God in himself."—I. Ep. St. John v. 10.

SYNOPSIS.—As there is a closer relation between God and the rational creature than that established by unaided nature, another order is required. This is the supernatural order. By its action upon our soul our destiny is changed, and our relationship with God deified and perfected. The foundation of this relation is faith. Considering faith as a virtue, we deem it the adoration paid by our intelligence to God's truth. It is the reason illumined with the grace of God, and inclining will and heart to bow before the Eternal, Absolute Truth. Secondly, faith is the knowledge of God. In spite of false opinions, the knowledge of God is possible. Reason cannot know God without aid. God without giving us here a face to face vision, gives us evidence enough of His revelation to expect our assent. This assent is therefore reasonable, and ought to be firm in proportion to the truths themselves. Conclusion.

The relation which all rational beings hold to God is not merely that of creatures to their Creator, as if we stood outside, and gazed upon God, adored Him, and acknowledged His dominion and sovereignty. It is far closer. This is the vestibule of religion's temple. The holy of holies is within. There is a far more intimate relation between God and His creature than that presented by unaided reason. God has not created us merely with the bare, unaided power of knowing and loving Him, but He has leavened that power with the august and sanctifying leaven of the supernatural, until the whole mass is leavened. He wishes to dwell in us by means of gifts and qualities which, while they are of themselves created, really mean His own special presence and habitation in the soul. We become in very truth His temples, the place where His glory dwelleth, "the partakers of the divine nature." Our destinies are lifted up so that if we are true to these gifts, our eye shall gaze forever upon the Beatific Vision, and our heart thrill with unending, conscious union with Bliss supernatural. There is thus another order

than that of nature. In fact man was never left in the pure order of nature. He has been, to use a technical phrase, concreated in a state above it. A divine ray from the light ineffable, a spark from the burning, unconsumed wood of the Deity has been communicated to man by God's free gift and bounty. It is sanctifying because it renders man holy. It is a grace because it is a gift over and above nature. It is the adoption of sons, by which the relationship of man with God, of the rational creature with the Creator, is changed, deified, and perfected. It is the washing in the Blood of the Lamb. It is the wedding garment of the soul in that eternal marriage which the great king made for His son. Thus, my dear brethren, whilst the temple rests upon the solid foundation of our nature and faculties, its innermost courts are the direct action of God's Holy Spirit. These courts, where alone can be found the adopted children of grace, the royal priesthood—these courts have faith for their foundation. As the principle of natural religion is the natural power of man's intelligence, so the principle of the supernatural order, of those sacred relations which our Blessed Lord came to establish between the soul and His Father is faith. Jesus demands faith from all. Nothing exempts people from it, nothing supplies its place. Neither moral virtue, nor genius, science nor human glory of any kind can, without faith, be acceptable to the Eternal Father: "Without faith it is impossible to please God." It is a question of life and death: "He that believeth not shall be condemned." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith that worketh by charity."

Now as faith is the first principle in the supernatural order, so is it the primary virtue and quality in those interior sacred relations between God and the soul. It is the adoration of our intellect—the homage which our reason renders to the absolute, infinite truth of God. It is the clear, definite knowledge which the soul possesses of things divine. Let us dwell this morning upon this double view of faith, and derive some practical conclusions. Before analyzing any of these points, however, it is necessary to have a true notion of this great virtue.

There is nothing so common, so necessary, so useful as faith. Individual and social life, right, justice are all subordinate to that faith or confidence which we have in one another. The child believes its parents, the pupil his teacher. History rests upon the veracity and narration of witnesses, and positive sciences derive their

value from the observations of others. This is human faith. Let us speak, however, of divine faith. It is doubly strange that what we deem so reasonable and clear in other matters is called unreasonable and is thrown into confusion in the great question of religion. Why are we so ready to have faith in man and not in God? Is our intelligence the only source of truth? All is confusion when we examine the views held by such philosophers as Kant and Hegel upon faith, or even the views of those who put the question upon a more theological basis. Faith cannot be a mere subjective instinct, sentiment or conviction devoid of external motive and proof of credibility. Such a theory could not fail to call down the criticism of unbelievers and the irreligious. A wise man, says our Lord, builds his house upon a rock. And that rock is Christ. Faith is built upon the word of God,—that written word which forms the history of God's action in regard to the human race; and still more upon that unwritten, uncreated Word who was made flesh and dwelt amongst us, of whose fulness we have all received, who is the perfecter of our faith and "in whom also believing you were signed with the Holy Spirit of promise." "Faith," says the Council of Trent, "is an infused, supernatural habit inclining the intellect to firmly assent to the truths revealed by God and proposed by the Church, on account of God, the Revealer." God is, therefore, the object of our faith. God is all truth, and, therefore, the intellect of man by the infused gift of God acknowledging this primary truth bows down in perfect adoration before the plenitude of absolute truth. No knowledge can stand before Him who is the splendor of His Father and the glory of His substance—in whom are found the treasures of infinite wisdom and truth. No assent can be wrested from its steadfast purpose when dictated by faith. It has been the constancy of the martyrs, the wisdom of the doctors, the obedience of the confessors, the chaste religion and fervor of the virgins—the adoration of all, to the eternal truth of the living God. Faith is an ear with which the soul may hear the secrets of heaven, and the new canticle of God's wonders. It is an eye. The eternal sonship of Jesus, the crimson love of His precious blood, the courtyards of His Kingdom, the illumination of His glory. These require the eye of faith. "As the eyes of the servant upon his master, so are our eyes unto the Lord until He have mercy upon us." It is the reason illumined with the dawn of that splendor whose glorious noontide is the beatific vision. "It is the commencement in us," says St.

Thomas, "of that life eternal, causing the assent of our intellect to things that appear not." In all—ear and eye and wondrous vision—it is the submission and adoration of the intellect to the voice, the truth and light of God. What is it to believe in God? to give up the whole soul to Him in exchange for His blessed Word? Not the intelligence alone, but will and affection likewise bow down before Him. This is adoration, living faith, submission complete to that absolute truth before whom all else is false. "O God, I believe, help Thou my unbelief."

Faith, secondly, is knowledge of God. There are some thinkers outside of the Church—philosophers rather than theologians—who maintain that when we know a thing we condition it. Now to know God is to condition Him. But God being infinite, absolute, cannot be conditioned. He, therefore, cannot be known, although He may be the object of our belief. The consequence of such a theory is to separate knowledge from belief; and in the ultimate to exalt knowledge as the intellectual act alone worthy of man, and degrade belief as unintellectual and opposed to man's freedom. It is hardly necessary to criticise this theory of knowledge. Man's knowledge may, and does, condition his own mind, but not the object known. When a man knows that there is a judgment which he must pass, his mind is most seriously conditioned and modified by his knowledge. The knowledge of God in a similar manner modifies the intelligence of man himself, but produces no modification in God. To use the language of philosophers, this relation is only logical in God, whilst it is real in the mind of man. Being an act of human intelligence, the knowledge of God perfects the intellect of man by the double reason of the object itself and the very act. Is not the knowledge of God possible? Every entity, every being is the object of our intelligence. Is the Supreme Being alone to be excluded? Every being is related to an intellect by reason of truth. Has the Supreme Truth no relation to our poor intellect? True we begin our knowledge in the world of sense, and we cannot by our own natural powers attain to the essence of that Supreme Being, to the interior of that absolute Truth, in whom all is infinite, perfect, simple. Reason has a slight knowledge of God; but it is vague, inconstant, flickering. The mind needs a further illumination, a higher perfection, a more powerful energy in order to know God more definitely. Infusion of gratuitous light, prophetic visions, miraculous works are steady, increasing messages

from heaven, motives of credibility. Does the mind need, claim or justly demand greater evidence? Where would be our merit or our hope if we saw God face to face? The object of faith is the first truth. If that first truth be seen then it is no longer an object of faith, for faith is "the evidence of things that appear not." Better the economy of faith than that of vision or scientific demonstration. Better that the human intellect should bow in adoration and obedience than that it should flaunt its pride before God's eternal truth. Better the sweet message of revelation and gentle mercy and holy salvation than unbelief and doubt, and the eternal unsuccessful war of created mind against uncreated intelligence. There is enough evidence of the unseen world to convince right reason—unprejudiced, unworldly, not seeking self or sensuality. There is in the solitude of the heart a power to hear the voice of God—that voice which has gone forth over the whole earth; that voice which breaketh the cedars of Libanus, and which allures souls to the desert of benevolence, prayer and devout adoration. Most of all is there evidence enough, as the ages advance and the centuries multiply, to recognize the voice of authoritative teaching and the abiding testimony of the Holy Catholic Church, the pillar and ground of truth, the unfailing witness and secure interpreter of God's revelation.

To assent to God's word because it is God's word, to believe in His Church, is not unreasonable. It is the highest and noblest act of our reason whilst we are upon the earth. It is not fashionable or worldly. And many, alas! of the true fold are inclined to minimize its principle. Others turn their back completely upon it and walk no more with Christ. The independence of the human intellect is as idle a boast as the independence of society. There is everywhere a governing body and a body governed. My mind is subject to the laws of thought, and my moral conscience is subject to the eternal principles that govern all moral beings. Virtue is virtue, truth is truth—and I can never turn by my thought virtue into vice, truth into a lie. I am not a law to myself in the judgments of my mind. For me therefore, in peace of soul and simplicity of faith to take the guiding hand of him whom having not seen, I believe is to walk securely. The act may be one of humility, but it is that humility which exalts our intelligence. To stoop thus is in things divine to supplement our mental insufficiency. It is to place the diadem of heavenly light about our soul's brow, and extend our spiritual horizon into the land of eternal day. To give the assent of our will to faith is to crown our first

energies with gifts compared to which our natural powers are, as St. Paul says, infirmities. Reason, therefore, leads us to faith, and on the other hand, faith illumines reason and completes it.

What about the firmness of our assent to faith? Doubt cannot arise in a mind which has assented to the proposition, that such a truth comes from God. The only sign which our blessed Saviour stated should be given to His people was that of His Death and Resurrection. Yet they reviled it, and questioned the truth of the witnesses. It is the same with the Church. She may fulfill her divine mission, administer her sacraments, preach the doctrine of Christ, but her critics are ever ready to find no conclusive proof that her organization is more than that of a human system. This is one source of doubt and weakness in faith. There is another. It is sin. If faith is the knowledge of God, and that knowledge claims our worship and service, then sin is a serious obstacle against faith. In fact, if we accept faith as informed by charity, or living faith, every sin is more or less against faith. But even in a more general way sin acts indirectly to the detriment of informal, dead faith. Take a man who is given to sensuality in any form, and how soon his faith weakens! Piety loses its hold upon him. His will, like a broken reed, inclines to every temptation, and has no firmness for anything except his own passion, and least of all for things spiritual and divine. Take another who is given to reading indiscriminately, who is partial, indeed, to anti-Catholic writers. Their style is more captivating, their diction is more tasteful, less prosaic than the syllogisms and arguments of scholastic philosophers and stern theologians. The opinions of these writers fall in with his own views, for he can hardly be said to know any other. Whatever claim the Church had upon the past, it has no reason to appear in society at present. It is antiquated, good enough for the young man's ancestors in older lands, but of no use in the so-called age of progress. Take such men. Their name is legion. How can the seed of faith grow in such soil? There can be no firmness of assent, no earnest practice. If we turn from the subjective side, and look at the truths themselves, certainly they claim our life, our intelligent, full and free assent rather than denial. To deny them is to deny Christ. The difficulty comes not from the truths themselves, but from the assent of our will. This assent is essentially a subjective act, and, therefore, depends for its firmness not so much upon the intellect as upon the strength and character of the will. Sin weakens the will

more than it darkens the intellect, and, therefore, faith grows weak in the man who gives himself up to any habitual sin. Furthermore, these are days when we have to withstand the sneers of the world, when our faith suffers from the attractions of refined sensuality, and from the false principles of liberalism and indifferentism. Instead of putting God above His creatures, we place Him on a level with them. We put His truth in one arm of the scale, and weigh against it some human opinion. And now that education is so deeply irreligious, so forgetful of God, is encouraged by every power in the civilized world, it is not hard to see that faith is losing its firm hold upon society as well as upon the individual.

The Psalmist sings: "The testimony of the Lord is faithful, giving wisdom to little ones. The precepts of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes. The judgments of the Lord are true, justified in themselves—more to be desired than gold and precious stone—sweeter than the honey and the honeycomb." How true is all this of faith! It gives wisdom to the little ones of earth. It rejoices the heart amidst the sorrows of life. It enlightens the darkness of life and the shade of death. It is the adoration of our intelligence to the truth of the Most High. Thank God for it—it is His gift. Guard it well and see that no man take your crown.

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF PAROCHIAL AND SUNDAY SCHOOLS.

X.

OF THE VENERATION AND INVOCATION OF THE SAINTS.

DEAR CHILDREN:—Following the course of the Catechism we come to-day to the doctrine of the “Veneration and Invocation of Saints.” Above all things it is necessary that we should know the difference between angels and saints, for many children take the saints for angels and the angels for saints. The angels were created by God as blessed spirits, but the saints were once human beings, like ourselves. They had to combat temptations from within and without, as we do, and as a reward for their virtues and constancy they have been received into heaven.

The Catechism now asks: “What does the Catholic Church teach us of the veneration and invocation of saints?”

The answer says: “She teaches that it is right and salutary to venerate the saints and to invoke them.” It is not wrong, therefore, to honor and invoke the saints, it is even very wholesome for us to do so. The veneration of the saints, indeed, is not made a duty

* In response to many requests this Catechetical Part may hereafter also be had in separate form under the name of “THE PRACTICAL CATECHIST.” Clergymen wishing to give their teachers the advantage of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

by the commandments, but it belongs to the Ninth Article of the creed, which says: "I believe in the communion of saints."

In the explanation of this article we heard that there is a militant, a suffering and a triumphant part of the Church; that to the last belong the saints in heaven; that they pray to God for us, and that they desire nothing more fervently than that we should one day be eternally united with God in His glory as they are. The belief in the intercession of the saints between God and man is most consoling to human unworthiness and helplessness. I will endeavor to explain this to you by some examples from life. A child knows that his father is going to a town of which he has often heard a great deal. Now, although the father is devoted to the child, still he is very strict, and the child does not care to tell his father he would like to go with him. But the child knows what to do. Between him and the strict father stands the gentle, pleading mother, and to her the child turns, because he knows that the father will not refuse the mother's request. So the child is allowed to accompany his father.

The Council at Trent makes it binding upon bishops and priests of the Catholic Church to support the faithful in the belief in the veneration and intercession of the saints, their relics and statues. The Church takes her doctrine from Holy Scripture, from Tradition, and from reason itself.

In the Old Testament God lets the Prophet Jeremias say: "Even if Moses and Samuel stood before me (and interceded) I should still have no heart for this people."

The reality and the powerfulness of the intercession of the saints is acknowledged also by the Holy Fathers Origen, Cyprian, Anthony and Ephraim.

But reason also tells us that the saints who ever upon this earth prayed so fervently for their fellow-men, interceded for us likewise in heaven, where they behold the Majesty of God face to face, and see more clearly the dangers to which we are exposed. Besides, God Himself has honored the saints and rewarded their merits, their virtues, their piety, and their spirit of penance, by receiving them into heaven. Why, then, should we not venerate those whom God Himself honors? Christian antiquity bestowed a religious veneration upon the Blessed Virgin, the holy Apostles and Martyrs, etc.; celebrated festivals, sang hymns and songs, accepted many names of saints in the Canon of the Mass, offered the Holy Sacrifice especially

in their honor, erected churches, and altars in remembrance of them, and all this to venerate them and to honor God in them, to edify the faithful and encourage them to imitate their examples of virtue.

The Council of Nice, held in the year 787, speaks thus on the veneration of saints: "Whosoever does not confess that all the saints from the beginning until now are worthy of veneration shall be excommunicated."

The saints are superior works and creatures of God, living members of Christ, vessels of the Holy Ghost, and are accordingly worthy objects of our veneration. And if it is right to honor a man on account of his superiority and virtues, why is it not more reasonable to honor those who have received the reward of their virtue, the crown of justice, from the hands of God Himself?

Even that apostate Martin Luther, in a letter to the community of Erfurt (1522) allows veneration of the saints by writing: "Although it is not necessary to honor the saints, I do not condemn those who still honor them."

"What difference is there between the honor which we render to God and that which we give to the saints?"

1. We adore God alone, *i.e.*, we honor Him alone as the Supreme Lord and the author of all good; but we honor the saints only as His faithful servants and friends.

2. We honor God for His own sake, but the saints on account of the gifts and talents which God has given them.

We offer to God the most profound reverence and boundless homage. The saints also do the same in heaven; in a word: we render to God supreme worship as our Creator, but only secondary honor to the saints.

As upon earth we give a higher honor to the President than we do to the other state officials, so do we honor the saints as friends of God, but not in the same measure as God. Furthermore, God's perfections are in Himself; but we honor the saints for the perfections which they have received from God. When we honor the saints, therefore, we honor God Himself, who gave them His grace to enable them to lead a virtuous life.

"What should be our principal care in honoring the saints?" "To become like them by imitating their virtues." That we may imitate the virtues of the saints it is necessary that we should know them. We learn to know the virtues of the saints by the stories of their lives, which is contained in the "Lives of the Saints." This

book ought to be found in every Christian family, for it is an inexhaustible treasure of grace. In the long winter evenings and on Sunday afternoons there is no more beautiful or better entertainment than the reading of the "Lives of the Saints."

We find herein two things, namely, 1. That there are saints who were formerly sinners, as, for instance, St. Mary Magdalene, the holy Apostle Paul, and there are saints who from their youth lived in a state of holiness and justice; for instance, St. Aloysius, the Patron Saint of youth. By reading the lives of the saints, we shall find that there is no state of life which has not had its saint. St. Wendelinus was a shepherd, St. Joseph a carpenter. Many of the saints were hermits, priests, abbots, bishops and popes, others again were kings, emperors or queens and empresses, as, for instance, St. Canute, St. Cunigunde, St. Casimir, St. Matilda, St. Helen, St. Louis, King of France; St. Edward, King of England, and numerous others. We see, therefore, that we can be holy and imitate the saints in every walk of life. Every child and grown person should know well the life and virtues of his patron saint. The Church's exhortation to imitate the saints must not, however, be misunderstood. We are not expected to perform such astonishing works of penance and mortification as the saints did. But we are required to love God above all things, and to be ready at all times to make any sacrifice for His sake. It is not necessary for us to retire into a wilderness or desert, but it is sufficient to avoid the tumult of the world, sensual pleasures and enjoyments which would lead us to sin. It is not necessary that we should, like St. John the Baptist in the desert, subsist on locusts and wild honey, but we should shun an extravagant and sinful excess in living which causes us to forget the poor.

It is not necessary that we should force ourselves to a perpetual silence, still we should bridle our tongue, say only that which is necessary and not indulge ourselves in idle gossip, calumny, detraction, and tale-bearing. It is not necessary that we should clothe ourselves in a hair shirt, but we should not dress above our station, or be a slave to fashionable dressing.

It is not necessary that we should scourge ourselves, but we should learn to hold our sensual desires and inclinations in check. We are not required to give away all our temporal goods and to live in direst poverty, but we should not allow our hearts to cling to money and thereby forget God and eternity.

"What difference is there between the prayers which we say to God and those which we say to the saints?"

"We pray to God that He may help us through His omnipotence; but to the saints that they may assist us through their intercession with God."

As there is a great difference between the honor which we pay to God and that which we render to the saints, so also is there a great difference between the prayers which we say to God and to the saints. By reason of His omnipotence God Himself can help us in all our necessities and concerns; but the saints cannot do this, because they are not omnipotent. They can, indeed, intercede for us with God; as the saints are friends of God, their intercession is very powerful. In that prayer in which all the saints of heaven are invoked, the "Litany of the Saints," it always says: "Pray for us." It never says: "Save us!" Whoever believes that the saints could assist us by their own power is guilty of sin.

"Whom should we especially venerate and invoke above all the angels and saints?"

"The Blessed Virgin Mary, Mother of God."

Mary deserves our veneration and esteem above all the angels and saints, for of all the daughters of Eve she is the chosen daughter of the heavenly Father, the chaste Bride of the Holy Ghost, the Virginal Mother of the Divine Son, and the Queen of Heaven. She is the only one of all the children of men who was conceived without stain of sin, she who is full of grace and blessed amongst women. She surpasses all the angels and saints in grace and sanctity, and St. Augustine says of her: "Her dignity is so great because she is the Mother of God, that she not only surpasses the dignity of mankind, but that of the angels also."

St. Jerome says: "Just as in comparison with God no one is good, so there are no saints like Mary in perfection. For this reason the Catholic Church venerates her above all the saints."

Justly, therefore, does the Church call her a spiritual vessel, *i.e.*, a vessel of all virtues, a mirror of justice. With perfect right then have entire countries, large cities, and invidual communities chosen her as their Patroness, and placed themselves in an especial manner under her protection.

A special day of the week, namely, Saturday, has, too, been devoted to the honor of the Blessed Virgin, and of the whole year, the month of May in particular. This month is the month of blos-

soms and flowers, and for this reason it is set aside to praise and extol the loveliest flower of God's garden.

"Ought we to reverence the pictures of Christ and the saints?"

Most decidedly; for if a child honors the portrait of his parents, we ought far more to hold in veneration the pictures of Christ and His saints.

The veneration of holy pictures originated in the fourth century. Before that time the exhibition and veneration of holy pictures was not so common in the Catholic Church, because it was feared it might lead the recently converted heathens back to idolatry.

When, through the Emperor Constantine the Great, Christianity had obtained a firmer foundation and the danger of misconception in the veneration of pictures was no longer to be feared, this veneration of pictures and relics became more common. Constantine was one of the first to give the example, for he caused the holy cross to be honored above all things and placed everywhere. He placed in the churches which he had erected costly statues of gold and silver representing Christ and the Apostles. The veneration of holy pictures had lasted undisturbed for four centuries, when the Emperor Leo III. issued an edict in the year 730 ordering the abolition of pictures throughout the kingdom. The monks were strictly forbidden to make them, and under pain of death, the law commanded that all pictures be removed from the churches, public places, and dwelling houses, and to break and burn them up as idols. Pope Gregory II. opposed this most resolutely, but in vain. The attack upon the pictures continued. In Constantinople a riot took place, and the people killed several stone masons who were sent to destroy the statues. In Rome, too, the people were worked up to a frenzy and did the same to the Emperor's statuary as the Emperor had done with the statues of Christ and His saints; they were thrown down, and dragged through the mire of the streets. When the Emperor Leo III. died, in 741, he was succeeded by his son, Constantine V., who not only walked in his father's footsteps, but carried his hatred of statues still further. The monks, who zealously opposed his action, were sewed into sacks and thrown into the sea, or dragged through the streets, and scourged to death. His successor, Leo IV., also continued the destruction of images, until finally, after his death, under the Empress Irene, the war against the statues ceased, and the General Council of Nice, in the year 787, gave the decision that the veneration of holy pictures was not sin-

ful, for the honor was not paid to the picture itself, but to those whom it represented. If, then, there is no harm in a child venerating the picture of his parents, neither is there harm in venerating the pictures of Christ and His saints. What Christian can pass by a picture with indifference which represents the Saviour carrying His cross? Certainly every Christian knows well that an image graven in stone, or carved in wood, or painted upon canvas or paper, cannot hear his petition nor help him. Neither does a Christian kneel before an image of the Blessed Virgin or some other saint, to worship it, but crucifixes and statues remind us of those whom they represent—Christ and the saints. It is, therefore, not superstition or idol worship, if we kneel before a statue of a saint to pray. The words of the first commandment, “Thou shalt not make to thyself any graven image,” do not refer to the veneration of holy images, but to idolatry. For what purpose should we make use of the pictures of Christ and the saints?

1. For the decoration of our churches. If we were to take the pictures and statues out of a well decorated church, we should see how empty and bare the walls would appear.

2. To animate our piety. They exhort us as it were and invite us to imitate the saints and to live as they did, that we may one day be glorified as they are.

3. The sight of holy pictures produces in young children especially, the first religious impressions.

We venerate not only the pictures of the saints but also their relics or remains.

Relics are parts of a saint's body, as fingers, bones, etc., or certain things which they used during their lifetime. For this reason in the early ages of Christianity it was the custom to build churches and chapels over the tombs of the holy martyrs. But as later, churches and chapels had to be built in places where there were no graves of holy martyrs, there were at least relics of the saints placed in the altar stone of these churches and chapels. The holy sacrifice of the Mass cannot be offered up upon an altar which does not contain these relics.

“Why then do we venerate the remains or relics of saints?”

1. Because their bodies were temples of the Holy Ghost and
2. Because God frequently works miracles through them.

When some one dies who in life was dear to us, we keep their clothes, we take a lock of their hair or we preserve the things which

they used daily as a precious souvenir which we would not part with for anything in the world. Why should not the relics of the saints who their whole life long were Temples of the Holy Ghost be dear and precious to us? Even in the old law Moses venerated the bones of the Egyptian Joseph, by taking them with him into the Promised Land. Furthermore it is proved in the Bible as well as in the history of the Church, that God has worked miracles through them.

By touching the bones of Eliseus a dead man came to life again. (IV. Kings xiii. 21.)

By touching the hem of a garment which Christ wore a sick woman was restored to health. (Matth. ix. 20.) Through the handkerchief and girdle of St. Paul the sick and those possessed by the devil were healed. (Acts xix. 12.) St. Augustine, the holy Doctor of the Church, relates that miracles were worked through the bodies of the martyrs Gervais and Protase. ("Confessions of St. Augustine.") When, in the year 1129, Paris, the capital of France, was visited by a terrible pestilence, and no relief came after all the penitential works and prayers, a procession was made, in which the relics of St. Genevieve were carried. Her intercession was implored, and the city was delivered from the terrible scourge.

We will now repeat the lesson.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken in to-day's instruction? Of the veneration and invocation of saints.
2. First of all tell me what difference there is between angels and saints? The angels are originally blessed spirits created by God; but the saints were once men on earth as we are.
3. What does the Catholic Church teach us of the veneration and invocation of saints? She teaches that it is right and salutary to honor the saints and invoke them.
4. Is the veneration of the saints commanded and made an explicit, indispensable duty? No, the veneration of saints is not an explicit commandment.
5. What does the Catholic Church teach? She teaches that it is right, allowable, and salutary to honor the saints and invoke them.
6. To which article of the creed does the veneration of saints belong? To the Ninth Article.
7. What does it say? "I believe in the communion of saints."
8. Who belongs to this communion of saints? 1. The blessed in heaven; 2. the Christians upon earth; 3. the souls in purgatory.
9. What is this communion called? It is called also: 1. The triumphant; 2. the militant; 3. the suffering Church.

10. What do we believe about the saints in heaven? We believe that they pray to God for us.

11. What ought we to do also for this reason? We ought to invoke their intercession.

12. By what example did I endeavor to explain to you the invocation of the saints? When a boy wishes a favor from his father, he turns to his mother to intercede for him.

13. Of what should we be careful in honoring the saints? That we do not render them honors due to God.

14. Why not? The saints are only friends of God.

15. What should we observe in praying to the saints? We should remember that the saints cannot help us, but only pray to God for us.

16. Why cannot they help us themselves? Because they are not omnipotent.

17. What is that prayer called in which we invoke the intercession of the saints? The "Litany of the Saints."

18. When therein one or several of the saints are invoked, what answer do the people make? "Pray for us."

19. What do they never say? They never say "Save us!"

20. From whom did the saints receive their pre-eminence? They received it from God.

21. When did God obtain His perfections? God has them in Himself.

22. Whom then do we honor in the saints? We honor God.

23. By what example did I explain this to you? As we honor the President we honor his officials also.

24. To which of these does the highest honor belong? The highest honor belongs to the President.

25. Why? Because his dignity is the highest.

26. How do we best venerate the saints? By imitating their virtues.

27. What is understood by imitating their virtues? We should live as piously and as virtuously as they did.

28. What then is necessary if we wish to imitate the virtues of the saints? We ought to know by what virtues they distinguished themselves.

29. In what book do we learn to know the virtues of the saints? From the "Lives of the Saints."

30. What should be done every day or at least every Sunday and Feast day in a Christian family? A portion of the "Lives of the Saints" should be read aloud.

31. What is your name? My name is John.

32. Who is your Patron Saint? Saint John.

33. Which St. John? St. John Nepomucen.

34. Tell me now what you know about him? He was confessor to the Queen of Bohemia at Prague. The King, her husband, suggested to him that he should reveal to him what the Queen had confessed. St. John, however, would not condescend to break the seal of confession. Out of revenge the King had him thrown into the river Moldau.

35. What virtues of St. John can you now imitate? Silence, and the faithful accomplishment of the duties of my state of life.

36. What is your name? My name is Joseph.

37. Who is your Patron? St. Joseph, the foster-father of Jesus.

38. Which of St. Joseph's virtues can you imitate? His piety.

39. What is your name? My name is Anne.

40. Who was St. Anne? She was the mother of the Blessed Virgin.
41. When we read the lives of the saints what difference do we note there? That there were saints who formerly were great sinners and who with God's grace amended later, and there were saints who from their youth had lived in a state of holiness and justice.
42. Can you name some saints who were first great sinners, before they became great saints? St. Mary Magdalene, St. Paul the Apostle.
43. Can you mention some saints who from their youth lived in a state of holiness and justice? St. Aloysius, etc.
44. Now when we are exhorted to imitate the saints, is it meant to imitate them perfectly? No, it is not meant perfectly.
45. We know, for instance, that St. John the Baptist lived in the wilderness upon locusts and wild honey. Does it follow that we, too, should live upon locusts? No, it is not expected of us.
46. How then should we imitate them? By moderation in eating and drinking.
47. Many of the saints retired into solitude and wore a hair shirt. Is it necessary for you to do the same? No, it is not necessary.
48. But how can and ought we to imitate them? By not dressing above our station, not being vain, and hurting modesty.
49. Most of the saints lived in poverty and want; is this expected of us? No, it is not.
50. How should we imitate them then? By not setting our hearts too much upon temporal things, thereby forgetting God and the salvation of our soul.
51. What is the difference between the prayers which we offer to God and those which we offer to the saints? We pray to God that He may help us by His omnipotence; but to the saints that they may help us by their intercession for us with God.
52. As the saints are friends of God, is their intercession powerful? It is efficacious and powerful.
53. Upon what conditions only will God grant our prayers and the intercession of the saints? If that for which we ask is good for us.
54. Now we have heard that the saints are not omniscient. Do the saints know, then, when or for what we invoke their intercession? Yes, they know this, but not by reason of omniscience.
55. How then do they know it? By the communication or revelation of God. (God revealed to the just even in this world hidden and future events; for instance, to Samuel Saul's thoughts, to Eliseus the behavior of his servant Giezi, to Peter the imposition of Ananias and Saphira).
56. Whom should we especially honor and invoke above all the angels and saints? The Blessed Virgin Mary, Mother of God.
57. Why does a higher honor, a greater veneration belong to her? Because she was honored by God Himself, and exalted above all angels and men.
58. In what way was she exalted above all angels and men? By being chosen by God to be the Mother of His only begotten Son.
59. For what have many countries, cities, and communities chosen the Blessed Virgin? They have chosen her as their Patron.
60. Which day of the week is specially dedicated to the veneration of Mary? Saturday.
61. And which month of the year? The month of May.
62. What is this month called? It is called the month of blossoms.

63. Why is this month especially devoted to the honor of Mary? Because Mary is, as it were, the loveliest flower in God's garden.

64. Should we also hold the pictures of Christ and the saints in veneration? Most certainly, for if a child reverences the portrait of his parents, we ought so much more to hold the pictures of Christ and His saints in veneration.

65. In what period did the veneration of holy pictures originate? In the first quarter of the fourth century.

66. Why was the veneration of holy pictures not introduced earlier in the Catholic Church? So as not to give an occasion to the newly converted heathens to return to idolatry.

67. Through whom did the veneration of holy pictures become more general? Through the Emperor Constantine the Great.

68. What did I tell you concerning him? That above all things he caused the sign of the cross to be respected.

69. What else did he do? He dedicated costly statues of gold and silver representing Christ and the Apostles in the churches which he had erected.

70. How long did the veneration of holy pictures remain undisturbed? For about 400 years.

71. What happened then? The holy pictures were violently attacked.

72. What can you tell me about this? (The pupil recites what he has learned.)

73. In whose reign did this violent attack take place? In the reign of the Emperor Leo III.

74. What object did he attain by this attack? He caused the destruction of all holy pictures and he did away with the veneration of the same.

75. How long did this attack last? About 50 years.

76. What did the Council of Nice declare about the veneration of holy pictures? It declared that the veneration of holy pictures was not sinful.

77. Why not? Because the veneration is not of the picture, but of those whom it represents.

78. What then should we not believe? We must not believe that the pictures can hear or help us.

79. Is it no sin to kneel down before a statue of the Blessed Virgin or the saints? No, it is no sin.

80. Why is it no sin? Because we do not kneel down to worship the picture.

81. It says, however, in the first commandment, "Thou shalt not worship any graven image"? This command of God refers to idols and not to holy images.

82. What natural use do the pictures of Christ and the saints serve? They serve to adorn our churches and homes.

83. What further, or supernatural, use are they? They animate our pious feelings.

84. What are you reminded of every time you look at a crucifix? I am reminded of Christ's death upon the cross.

85. Of what else? Of our redemption.

86. To what should the pictures of other saints exhort us? They should exhort us to imitate the life of the saint.

87. What do we venerate of the saints besides their images? We also venerate their relics.

88. What are relics of the saints? Parts of the body of the saints, as his fingers, bones, or those things which he used during his lifetime.

89. Where are the relics of saints absolutely necessary? In the altars of Catholic churches.

90. What did I teach you in reference to this? That the holy sacrifice of the Mass cannot be offered upon an altar where there are no relics of the saints.

91. Why do we venerate the relics of the saints? 1. Because their bodies were temples of the Holy Ghost; 2. because God frequently works miracles through them.

92. What then is the first reason? Because their bodies were temples (abodes) of the Holy Ghost.

93. Why were their bodies temples of the Holy Ghost? Because God dwelt in them, and because they devoted their bodies to works of virtue and justice.

94. What is the second reason? Because God frequently works miracles through them.

95. What miracle can you relate from the Old Testament? The miracle related of a dead man who was touched with the bones of Eliseus, and came back to life again.

96. A few examples from the New Testament? St. Paul placed his handkerchief and girdle upon the sick, who were thereupon healed.

97. One other example? A sick woman touched the hem of Jesus' garment and was cured.

98. One more example? St. Augustine relates that miracles were wrought through the bodies of the holy martyrs, Gervais and Protase.

99. What other miracle did I tell you about? When the plague raged in Paris, in the year 1129, the inhabitants had recourse to St. Genevieve, whose relics were carried in solemn procession, and the city was delivered from the scourge.

The moral which you should take to heart, is what I have already told you during this instruction: Honor devoutly the saints, particularly the Most Blessed Virgin, Mother of God, and your patron saints. Read diligently the life story of the saints and imitate their examples faithfully!

XI.

OF GOD'S WISDOM AND OMNIPOTENCE

DEAR CHILDREN:—In the explanation of the Divine Attributes or Perfections, we come to-day to the doctrine of the wisdom of God and His omnipotence. In the last lesson we heard that God is all-wise and knows everything; He knows therefore what is best for everyone. This is then another of God's perfections—His wisdom. To the question: "What means: God is All-wise"? the catechism answers: "God is all-wise means that He knows how to dispose all things in the best manner, in order to attain His end."

We call those persons wise who in all they do have the best intentions and use the best means to attain their end. Now God being infinitely holy, can wish only that which is good, and on account of His wisdom He chooses the best means to attain that which He desires. We are led to a knowledge of God's wisdom: 1. By the consideration of the entire visible creation and all its arrangements. By visible creation is understood not only the earth with its creatures: men, animals, plants, stones, etc., but the whole universe, sun, moon and stars. You have of course seen the starry heavens at night? What you there looked upon as little stars, are all heavenly bodies like our earth, some larger, some smaller. A number of them which we call suns or fixed stars, are stationary, whilst others called planets are in perpetual motion. And yet it has never happened that amongst such a vast multitude of moving heavenly bodies, one has fallen against the other and injured it. Our earth too, upon which we live, is a planet. It revolves around itself in 24 hours and this causes day and night. Again, in a period of 365 days, it travels around the sun and this causes the four seasons: Spring, Summer, Autumn and Winter. If it was always day there would be no time for rest. If it was always Summer the earth would lose its fruitfulness and if it was always Winter the earth would not bring forth anything and men would starve. If great heat was suddenly replaced by severe cold or vice-versa it would be very injurious to the lives and health of mankind. But the wisdom of God has arranged it in such a way, that in Spring it becomes gradually warmer, and in Autumn gradually colder.

God's wisdom reveals itself in the arrangement of our bodies.

Just observe your body, that wonderful structure, with which the most artistic work of man cannot be compared. Exteriorly you see the flesh, which is covered with skin. The body is not merely a lump of flesh, for in that case it would drop to pieces. It is supported by the bones. Through them it can hold itself erect; through them it can move and stand still. They give firmness to the body, as its exterior covering, flesh and skin, give it beauty and grace. Observe the beautiful exterior shape of your body! It is crowned by the head in which is placed almost all the organs of the senses. In front we see the smooth face, with its noble forehead and beneath this the movable eyes. In them is mirrored the invisible soul, which gives life to the body. The head rests upon the slender, flexible neck from which on either side slope the

shoulders and the arms, which are finished off by the well made hands. For movement, the arms are furnished with many joints, which render them useful in thousands of works. What symmetry exists in all parts of the human body! How supple and how easily moved is every part of the whole! Observe the several organs of the senses! The eyes are placed high up in the head, so that man may look about him as far as possible. The wisdom of the Creator gave man two eyes, so that if he should lose one, he would still have one left. The senses of smell and taste in the nose and mouth, are near one another, so that man by the sense of smell can convince himself whether that which he eats will taste well; for whatever has a bad odor, has an unpleasant taste. The mouth is also the organ of speech, by which we express our thoughts to others. Our food which serves to nourish our body is taken into the mouth, to the stomach, after it has been first chewed by the teeth. And thus every part of the human body is a witness and a proof of the wisdom and omnipotence of God. As our bodies have been wisely arranged by God, so has every creature been wisely arranged by God. In spite of this there have been men who in their blindness have dared to find fault with created things, and I shall relate to you a very instructive story about a peasant who wanted to be more clever than God Himself, and was corrected for it in a very striking manner.

This peasant was lying beneath the shade of an oak tree. Before him he saw a field in which a number of large pumpkins were growing and above his head, he noticed the little acorns hanging from the majestic oak.

"Ah," said the peasant, "that is wonderful; those large pumpkins grow in a field, and these little insignificant acorns upon an immense oak tree! If I had created the world, the acorns would grow in the fields, and the pumpkins on large trees."

The peasant fell asleep, and while he slept, an acorn dropped down from the tree upon his nose with such force that it bled. The peasant awoke, wiped the blood from his nose and said to himself: "If instead of an acorn, a pumpkin had fallen upon my nose, my whole head would have been smashed." Thereafter the peasant never thought of finding fault with God's works.

2. God's wisdom shows itself in history. How wonderfully and with what infinite wisdom God ruled the destiny of the Egyptian Joseph! His brothers had sought his ruin, and God's wisdom so ar-

ranged it that he became the Governor of Egypt. How miraculously God saved the life of Moses! God's wisdom ordained it that the king's daughter should walk by the banks of the river, that she should see the little basket, and order it to be fetched. God touched her heart, so that she took pity upon the boy, took him to the palace, and had him brought up at the royal court. How miraculously were the lives of Mordechai and the chaste Susanna saved! God makes use sometimes, in His infinite wisdom, of lowly and insignificant creatures to carry out His intentions for man's welfare. Of this I shall give you an example. A certain Prince was a great enemy of flies and spiders, and in his indignation he frequently asked why God should create such troublesome insects. Upon one occasion this Prince had to flee from his enemies. In his flight he came to a forest, where he lay down exhausted beneath a tree and fell fast asleep. One of the enemy's soldiers approached him with a drawn sword to kill him. At that very moment a fly stung the Prince so violently on the cheek, that he awoke. He drew his sword, and the enemy fled. Then he hid himself in a cave of the forest. A spider spun its web over night across the entrance to the cave. The following morning two of the enemy's soldiers who sought him, came to the mouth of the cave. The Prince overheard what they said to one another. "Look, he can't have hidden himself in there," cried one. "No," replied the other, "he cannot have gone in there, else he would have broken the spider's web." They withdrew; a fly and a spider had saved the Prince's life.

The uses of many of God's creatures are not known to man, and hence he calls them vermin and weeds. Many persons have put the question: "What is the use of vermin and weeds?" Our understanding is too weak to answer this question. God's ways are not our ways, and God's thoughts are not our thoughts. Thus God sends man sickness, sterile years, destructive thunder storms, hail storms, floods, war, famine, infectious diseases amongst men and animals, plagues of various kinds. In all these visitations God has His wise intentions, and even though we do not at once understand it, everything serves for our good. When people are sick they send for the doctor, who orders them medicines which often taste bitter and are very nauseous to take. Our soul likewise is in need of a physician to heal it. This doctor is God. The drugs which He uses to cure us are the tribulations He sends us, which not infrequently are very heavy. But as bitter drugs restore our bodily health, so do the afflictions which God sends us heal our soul.

Now that God may execute His wise purposes and decrees, He must also have power, He must be omnipotent, and thus we come again to a new attribute of God, His omnipotence. What means: "God is omnipotent"? God is omnipotent means that He can do anything, and has only to will, and the thing is done. The Holy Scripture says: "Nothing is impossible to God." The omnipotence of God is an article of faith. The first article of the Creed says: "I believe in God the Father Almighty, Creator of heaven and earth." That God is omnipotent or almighty is proved:

1. By Creation. All the scientists of the whole earth are not capable of imitating the smallest object in the natural creation, for instance, a grain of sand, a blade of grass, etc., not even if you were to give them whatever they desired. God, however, called into existence and created everything that is, the vast universe with its millions upon millions of creatures, out of nothing. He said: "Let it be"! and it was.

2. By the preservation of the world. Man is not capable of creating anything, neither is he able to preserve that which is created. But God not only called the world into existence, He also preserves it. He makes the world to continue as long as it pleases Him. Many thousands of years have already passed since God called the world into existence, and it is still as beautiful as if it existed only since yesterday.

3. By the wonders in Egypt and in the desert. When Pharaoh, King of Egypt, refused to let the Israelites leave, God sent great plagues upon Egypt, to force Pharaoh to let the Israelites depart. All the water was turned to blood, the fish died, and no one could drink any of it. A countless multitude of frogs filled the palace of the King, in all the rooms, beds, seats, houses, ovens and ponds. Then the bloody water crawled alive with snails, and man and beast were tormented by them. Thereupon a terrible cattle plague broke out all over Egypt. Camels, oxen, asses and sheep died in great numbers. Boils and swellings came out upon man and beast. Then God sent a thunderstorm the like of which had never been known in the memory of man. After this was added a cloud of locusts to eat up everything that was left after the storm. They were so numerous that they obscured the sun. At last an impenetrable darkness covered the land, which lasted for three days, during which people could not see one another, and no one could move from the place

where he was. At last God sent an angel, who killed all the first born of the Egyptians in one night. God worked as great wonders in the desert as He had in Egypt. He gave the Israelites water from a rock and rained down bread and manna from heaven. By the power of God the three youths were preserved in the fiery furnace, and Elias was saved from starvation, a raven bringing him food every day. By God's omnipotence Daniel was saved from death in the lion's den.

To what should our belief in God's infinite power and infinite wisdom incite us?

1. It should incite us to place all our confidence in God. According to His infinite goodness God wills every good to His creatures, and in virtue of His omnipotence He possesses the means to carry out that which in His wisdom He has determined upon. This taken altogether incites us to an unlimited confidence in God. Holy Scripture says: "Put not your trust in the children of men, in whom there is no salvation. Blessed is he whose hope is in the Lord his God." (Ps. cxlv. 3, 5.)

2. When God sends us tribulations we should be resigned to His dispensations. A physician has many remedies at his service. He knows which are the remedies that, if properly administered, will restore the patient to health. Thus God sends many afflictions upon mankind, which He is convinced in His wisdom will serve for their cure. Therefore the Psalmist David says: "Commit thy way to the Lord, and trust in Him, and He will do it." (Ps. xxxvi. 5.)

3. The thought of God's omnipotence and wisdom should keep us humble. How many persons are proud of their works, and what are they in comparison with those which God has created? And if men have produced really great things worthy of admiration, who gave them the powers of mind and body to enable them to do so? Everything that man is, he is, only by God's grace. All that he has is only a gift from God. These thoughts ought to keep us humble.

4. The thought of God's omnipotence should deter us from doing evil. What an awful crime it is for a sinner to resist His Father, His Creator, His Benefactor, yea the Supreme Lord of heaven and earth, and to say to Him as it were: "I know Thy laws, but I despise them. I know Thy commandments, but I will not keep them. I know Thy power, but I am not afraid of Thee." What a terrible

thing it is to fall into the hands of this Almighty Judge who can punish us so terribly!

5. The thought of God's omnipotence should fortify us in the hour of death. Death is an awful thing. In greatest agony the soul separates itself from the body. The consciousness of the grave and corruption, of judgment and retribution causes the dying great anguish of mind. Who gives strength, then, to take the difficult path into eternity? Who will forgive us the sins which will accuse us before the tribunal of God? It is God, in whose paternal hands we leave all that is temporal, to pass through the portals of eternity. He it is who in His grace and mercy can remit our sins, and it is through God's omnipotence that we can enter into the abode of eternal peace.

We will now repeat this lesson.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Which of God's attributes have we spoken of to-day? Of the wisdom and omnipotence of God.
2. What means: God is all-wise? God is all-wise means: "He knows how to dispose all things in the best manner, in order to attain His end."
3. Whom do we commonly call wise? He is commonly called wise who in everything that he does has a good purpose, and chooses the best means to attain his end.
4. Why do we call God all-wise? Because He has the best knowledge, and chooses the best means to attain that which is good.
5. What does David say concerning the wisdom of God? He says: "O depth of the riches, and wisdom, and science of God!"
6. What considerations lead us to the knowledge of God's wisdom? The consideration of Nature, the universe, and all created things.
7. What arrangements has God made whereby we can understand His wisdom? The alternations of day and night, and the four seasons.
8. If for instance it was always day, what would happen? There would be no time to rest.
9. What would happen if it was always night? If it was continually night we should have to do our work in the darkness.
10. What are the four seasons called which alternate with one another? Spring, Summer, Autumn and Winter.
11. What would happen if it was constantly winter? The earth would bring forth no more fruits, and we should starve.
12. What disadvantage would there be if it was always summer? The earth would have no rest, and would thereby lose its fruitfulness.
13. What would be the result if the change from cold to heat should take place suddenly? It would cause sickness.
14. What arrangement has God made in His wisdom that this should not happen? He has wisely arranged that it becomes warm or cold gradually.

15. Which are the seasons in which it gradually becomes warm or cold? Spring and Autumn.

16. Whence can we see still more the infinite wisdom of God? From the arrangement of the whole universe.

17. What is understood by the universe? We understand thereby all the heavenly bodies.

18. Name some of these heavenly bodies? The suns or fixed stars, the planets and comets.

19. When do we see these heavenly bodies? We see them mostly at night.

20. How do they appear to us? They appear to us like little stars or lights.

21. How large are many of them? Many of them are larger than our earth.

22. Why do they appear so small to us? They appear so small to us because they are a tremendous distance away from us.

23. By what means are the planets distinguishable from the rest of the heavenly bodies? They are distinguishable by being in continual motion.

24. In what way does this movement of the many thousands of heavenly bodies proceed? This motion proceeds in the greatest order.

25. Who has fixed the path of the stars? God.

26. Has it ever been known since Creation that two heavenly bodies have struck against each other? No, it has never happened.

27. What does this marvellous arrangement of the universe bear witness to? It bears witness to the wisdom of God.

28. From what else do we learn to know the wisdom of God? From the wonderful arrangement of the human body.

29. Where are your eyes placed, for instance? My eyes are placed in the head.

30. Why just near the top of the head? So that I can see the greatest possible distance.

31. How many eyes have you? I have two eyes.

32. Why has the Creator given you two eyes? So that I might still have one should I be so unfortunate as to lose the other.

33. How has God wisely protected the eyes? They lie in a deep cavity, and are protected by the eyelids.

34. What are the organs of smell and taste called? The nose and the mouth.

35. For what wise purpose has God placed these two organs of sense close together? So that by the smell we first examine what we are going to partake of, whether it will be good to the taste or not.

36. What wise arrangement has God made so that food has not to be swallowed whole? We have teeth in our mouth with which to chew our food.

37. Through what does the blood circulate in your body? Through the heart and the veins.

38. Which part of the human body cares for the nourishing and preserving of the body? The stomach.

39. What are the organs of breathing called? They are called the lungs.

40. How are the organs of the heart and lungs protected? By the cavity of the chest which is formed by the ribs.

41. You may observe whatever member of your body you like, and everywhere you will find the same wisdom. In what way do we still further see the wisdom of God? In any creature which God has created.

42. What has every creature either for the good of man or some other creature? Every creature has its usefulness.

43. What is the use of rain for instance? For the growth of plants.

44. What is the use of plants? For the food of animals.

45. For what are many animals useful? For the food of mankind.

46. Now are there not plants called weeds, and animals called vermin? We only call them so because we do not yet know their usefulness.

47. Is it permissible to find fault with God's works? No, it is not permissible, and sinful.

48. Can you give me the examples which I gave you a little while ago? (The pupils will relate them simply.)

49. Of what else does man not know the use, although it comes from God? Of the visitations, the sufferings and afflictions which God sends to men.

50. Name some of these visitations? Sickness, death, destructive thunderstorms, inundations, war, and famine.

51. What has God in all the visitations which He sends mankind? God has His wise decrees.

52. Do we know these decrees of God? No, we do not know them.

53. Of what should we be always convinced however? That God's wisdom rules all things for our good.

54. What comparison did I employ? That of a physician.

55. What does the physician order for his patient? He orders him wholesome remedies.

56. How do these medicines often taste? They taste bitter.

57. When the patient is well again what does he acknowledge? He acknowledges that they were for his good.

58. In what way do we see further that God is all-wise? From sacred history.

59. What examples did I give you from sacred history? The story of the Egyptian Joseph, of Moses and Aman.

60. How did God's wisdom reveal itself in the story of the Egyptian Joseph? His brothers sought his ruin, and God so ruled it that he became Governor of Egypt.

61. How does God's wisdom reveal itself in the story of Moses' life? Moses was doomed to die like all the Israelitish boys at that time. But God so conducted the footsteps of the King's daughter, that she found the child Moses in the basket of rushes. He touched her heart so that she took pity upon the boy, took him to the house, and had him brought up at the royal court.

62. How did God's wisdom reveal itself in Aman? He had had a scaffold built for Mordechai, and God so ruled it, that Aman himself died upon it.

63. We have heard, then, that God has the best intentions with all mankind. Now what is wanting to attain these intentions? God must therefore have the power also to attain His purposes.

64. Has God this power? Yes, God has this power.

65. Why has He this power? Because He is almighty or omnipotent.

66. What means: God is omnipotent? God is omnipotent means that: "He can do anything, and has only to will, and the thing is done."

67. In what way do we see that God is omnipotent? 1. By the creation of the world. 2. By the preservation of the world; and, 3. by miracles.

68. Why could God alone have created the world and not man? Because all the wisest men and all the artisans of the whole world together are not capable of creating or imitating the least thing that is in it.

69. Out of what did God make the whole world? Out of nothing. He said only: "Let it be!" and it was.

70. What does the Holy Scripture say of God's omnipotence? The Holy Scripture says: "Nothing is impossible to God."

71. In what way does God's omnipotence still further show itself? By the preservation of the world.

72. How long has God already preserved the world? Many thousands of years.

73. And how is the earth still? The earth is still in all essentials as it was when God created it in the beginning.

74. How does God preserve the world? By His omnipotence.

75. If God so willed it how long could he preserve it by His omnipotence? He could preserve it forever.

76. Is this the case with those things made by man? No, with the things made by man it is not so.

77. How long do they last in spite of every human endeavor to preserve them? They last only for a time.

78. And when they have lasted for a time what happens then? Then they perish.

79. In what way is God's omnipotence still further proved? By miracles.

80. What miracles does the catechism mention? The wonders in Egypt and in the desert.

81. Can you tell me what miracles God worked in Egypt? Yes, I can name them.

82. Do so. (The pupil names them according to foregoing explanation.)

83. Name the wonders which God worked in the desert. He gave the Israelites water from a rock, and bread from heaven.

84. Can you mention any other miracles as a proof of God's omnipotence? By God's almighty power the three youths were preserved in the fiery furnace. Daniel was saved from death by a miracle in the lion's den. Elias was saved from starvation, a raven bringing him food every day.

85. To what should our belief in God's infinite power and infinite wisdom incite us? It should incite us to place all our confidence in God.

86. Why? Because God always can help us, desires to help us, and will help us.

87. Why can God always help us? Because He is almighty.

88. Why does God desire to help us? Because He is infinitely good.

89. Why will God always help us? Because He is infinitely faithful.

90. What does the Holy Scripture say concerning this? Holy Scripture says: "Put not your trust in the children of men, in whom there is no salvation. Blessed is he whose hope is in the Lord his God." (Ps. cxlv. 3-5.)

91. To what should our belief in God's wisdom and power still further incite us? It should incite us to be always resigned to His dispensations.

92. What is understood by dispensations? The sufferings which God sends us.

93. To what may these sufferings be compared? They may be compared to bitter medicines.

94. In what way? As bitter medicine is good for our body, so are all the sufferings which God sends us good for the soul.

95. What ought we not to do in time of suffering and contradictions? We ought not to complain or murmur against God.

96. To what should the belief in God's omnipotence still further serve us? It should serve to keep us humble.

97. To what persons does this particularly apply? Particularly to those persons who are proud of their deeds.

98. Why has man no reason to be proud of what he does? Because he does not do it from his own power but accomplishes it with God's assistance.

99. Who gives man powers of soul and of the body whereby he is capable of doing anything? These powers are given to him by God.

100. Has he any cause then to be proud of his labor when God gives him the powers thereto? No, man has no occasion to be proud.

101. Can you give me an example from Sacred history where God proved to mankind that without His assistance they can do nothing? The tower of Babel.

102. How did God bring to naught this work of man's pride? By the confusion of languages.

103. When, therefore, man accomplishes anything very great, who is it that gives him the means to do it? God gives him the means thereto.

104. To whom then belong honor and glory? Honor and glory belong to God.

105. If a man is intelligent, wise and rich in temporal goods, ought he to be proud of it? No, he ought not to be proud of it.

106. Why not? Because he has received it all from God.

107. To what should our belief in God's omnipotence still further serve us? It should deter us from doing evil.

108. For what reason? Because God is able on account of His omnipotence to punish men severely.

109. Can you give me proofs of this from Sacred History? Kore, Dathan and Abiron were swallowed up by the earth—Ananias and Saphira died a sudden death—Absalom who rebelled against his father remained hanging to a tree by his hair, etc.

110. To what is wisdom contrary? Wisdom is contrary to foolishness.

111. When is a man a fool? When he chooses the bad instead of the good, and makes use of the wrong means to attain his end.

112. If I were to give you a jewel and a flint, and you had to choose between the two, and if you were to refuse the diamond which was worth hundreds of dollars, and to choose the flint which was worth only a few cents what would you be? I should be very foolish.

113. What is contrary to omnipotence? Being powerless.

114. What is meant by being powerless? By being powerless is meant an absolute inability to help ourselves or others.

115. How for instance is the worm in the dust in comparison to man? It is powerless.

116. What can man do to it? He can kill it.

117. How is man in relation to God? Man is powerless.

118. If, for instance a man refused to die, what good would it do him? It would be of no use.

119. If all mankind wished to hurt God, to depose Him, what good would it be? It would be of no use.

130. Why not? Because man is impotent, but God is omnipotent.

Take this all thoroughly to heart, dear children, and let your constant endeavor be to have God for your Friend. This Almighty God will love you, and will always be your Friend as long as you lead a pious and virtuous life. But this same God will cause you

to feel His omnipotence if you dare to transgress His Divine laws, and to act contrary to His will. But in all your troubles have confidence in God, who, on account of His omnipotence, is able to help you always, who in virtue of His goodness always desires to help you and in virtue of His faithfulness always will help you.

And should God send you sufferings and trials, do not murmur, complain or be discouraged. In everything that God does, He has His wise purposes, and if we cannot at once understand them, we shall understand later for what reason this or that was good, which appeared to us as an evil.

The wisdom of God can turn that which is the worst into the best. Strive to increase in wisdom like the Divine Child Jesus. Always choose the best as your aim, and always choose the best means to attain it. Then, as you increase in years, you will increase in wisdom and grace before God and man.

XII.

OF THE HOLINESS AND JUSTICE OF GOD.

DEAR CHILDREN:—We come to-day to two other attributes or perfections of God, namely, to His Holiness and Justice. To say, God is holy, means that He loves and wills only what is good—*i.e.*, what is agreeable to His perfections—and that He abhors all that is evil. God's Will is as perfect as God Himself, it is therefore impossible that God can love anything evil. Every sin, even if it is only a small one, is an object of detestation in the sight of God. Hence He loves only what is to be eternally loved—the good; and He hates what alone is to be eternally hated—the evil. That God loves the good means that He delights and is well-pleased with good. That God hates evil means that He has the greatest dislike to it. A sinner consequently cannot be endured in the sight of God.

Men, indeed, love, too, but they do not love what they ought to love, but what they ought to hate. They take pleasure sometimes in vain and worthless things, and sometimes in bad and sinful ones; for instance, in finery and dress, in money and earthly possessions, in high living and intemperance. And on the other hand many persons have a hatred for that which they ought to love; for instance, for right and justice, for virtue and innocence.

Holy Scripture says of God's holiness: "Thou hast loved justice, and hated iniquity. (Ps. xlv. 8.) God shows His holiness:

1. By His commandments and prohibitions. In all His commandments God commands only that which is good, and prohibits only evil. You will never find that God has prohibited anything good or commanded anything evil. Everything that God has commanded or prohibited in the Old and New Laws, proves that God has no other desire than that good should be spread abroad amongst mankind, and that sin and evil as the root of all misfortune should be avoided amongst men.

2. By the voice of conscience. You have been told that the voice of conscience calls to man constantly, "Do good and avoid evil!" Conscience is nothing but God's voice, and as this voice urges us to holiness, therefore, God, who placed it within us, must be holy.

3. By His behavior towards the good and towards the bad. In the entire Holy Scriptures God shows His love always for the good, but He rejects the wicked. Therefore, Holy Scripture says: "The eyes of the Lord behold the just, and His ears are attentive to their prayer." Thus God loved Abel and looked down upon his sacrifice with pleasure. Thus God loved Noe, and saved him in the ark at the great flood, whilst the wicked men were destroyed from the face of the earth. Thus did God love Abraham and his cousin, Lot, and saved them whilst the cities of Sodom and Gomorrah were consumed by fire, and their inhabitants were killed.

God's holiness animates us to become like Him. We, too, should love nothing but the good, and abhor nothing but evil. If this is hard for us, we should think of those Saints of Heaven who have gone before us, and have given us by their holiness such beautiful examples. No particular state of life is necessary to lead a holy life, well pleasing to God; we can live holily in every station of life, as the lives of the Saints prove. If we feel a desire to live as the wicked do, we should remember the sublime reward which God has promised to those who walk before Him in holiness and justice.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. What means God is holy? God is holy means that He loves and wills only what is good—*i.e.*, what is agreeable to His perfections, and that He abhors all evil.

2. What is therefore impossible in virtue of God's holiness? It is impossible that God should love evil and abhor good.

3. What is every sin in the sight of God? Every sin is an object of displeasure in the sight of God.

4. What, on the other hand, is every good action in the sight of God? An object of delight.

5. Do men love good and hate evil as God does? No, men do not love good and hate evil.

6. What do men love? They love that which they ought to hate.

7. And what do they hate? That which they ought to love.

8. What do men often take pleasure in? In vain and worthless things.

9. For instance? In finery and dress.

10. In what else? In money and high-living.

11. How do they feel towards virtue and justice? They abhor and dislike it.

12. What does Holy Scripture say of God's holiness? It says: "Thou hast loved justice, and hated iniquity."

13. What does that mean? God delights in good and dislikes evil.

14. In what way does God show His holiness? By His commandments and prohibitions.

15. What is meant by commandments? What God has ordered to be done.

16. What is meant by prohibitions? What God has forbidden to be done.

17. What has God enjoined in all His commandments? God has commanded only good.

18. What has He, on the other hand, always forbidden? He has forbidden evil.

19. What follows from this? That God loves nothing but good, and hates nothing but evil.

20. Say this in one word? That God is holy.

21. In what way does God still further show that He is holy? By our conscience.

22. What is conscience? Conscience is an interior voice.

23. To what does this interior voice urge man? It urges him constantly to do good and avoid evil.

24. Who placed this voice within us? God placed it within us.

25. What then must God Himself be? He must be holy.

26. In what way does God still further prove that He is holy? By His behavior towards good and towards the wicked.

27. What has God always shown towards good men? His approval and His love.

28. Mention some of those good men whom God loved? Abel, Noe, Abraham and Lot.

29. How did God prove His love for Noe? He was saved in the ark.

30. How did God show His love for Lot? He was saved from the city of Sodom.

31. To what does God's holiness animate us? It animates us to resemble God.

32. When do we imitate God's holiness? When we love good and practice it, and abhor and avoid evil.

33. Who has proved that men can live holily if they wish to? The saints in heaven.

34. Is a particular station of life necessary in order to lead a holy life, or can we live holily in all stations? We can live holily in all stations.

35. When, however, it seems hard for us to live holily, of what should we think? Of the sublime reward which God will give us.

36. What is this reward? Heaven.

God not only loves the good, He also rewards it; He not only abhors evil, but He punishes it, too. This comes from another attribute of God—His justice. What means: "God is just"? God is just means that He rewards and punishes men according to their deserts. God, therefore, in virtue of His justice, cannot punish the good, and reward the wicked. That God rewards and punishes according to our deserts, has, therefore, but one meaning. It means: God rewards even the smallest and least good, and punishes even the smallest and least evil. That God is just we see from Holy Scripture. Our first parents, as a punishment for their sin, were driven out of Paradise. After fratricide Cain led a restless life of torment, which was more terrible than death. Joseph's brethren were visited by a great famine. The Egyptians caused the little Hebrew boys to be thrown into the water, for which they themselves found death in the Red Sea. The Israelites complained in the desert because they had no meat. God gave them meat and they ate so greedily thereof that numbers of them died. The Israelites in the desert made for themselves a golden calf and practiced idolatry. For a punishment they were obliged to remain in the desert for 40 years, until a better race had grown up amongst them. Abimelech had his brother killed on a stone, and a piece of mill-stone smashed his skull. The Prophet Jonas would not obey God and preach penance to the inhabitants of Nineveh. He wanted to cross the sea to flee from God. A violent storm arose, Jonas was thrown into the sea, and swallowed up by a whale. Susanna was saved from death, her accusers, however, were stoned. Daniel remained amongst the lions untouched, whilst his calumniators were stoned. The haughty minister Aman wished to bring Mordochai to the gallows, but he himself was hanged thereon.

With what does God reward the good even in this life? 1. With an interior peace. You, dear children, have certainly already performed some good deed, given an alms, or practiced some other good work. How happy and delighted you felt! What an inexpressible gladness and joy did you experience! Behold, this is the first reward which God gives us: an inward, heavenly peace.

God rewards good also, 2. with temporal blessing. For this reason God said to Abraham: "Because thou hast done this (offered up thine only son, Isaac, to Me in sacrifice) I will bless thee, and thou shalt abound in blessings." And God favored Jacob, too, with temporal blessings. He became rich in the service of Laban.

How does God punish evil even in this world?

1. With an uneasy conscience. God grant that you may never experience the tortures of bad conscience. Men hurry restlessly hither and thither; all joy has departed from them, even sleep flees from the wicked. The wicked are tormented by remorse of conscience, as by a gnawing worm. Thus was Judas driven to commit suicide, when his bad conscience caused him to despair.

2. With temporal afflictions. The sons of Heli were for their father's offense killed on the same day in battle. The servant of the Prophet Eliseus, whose name was Giezi, was afflicted with leprosy for his lies. Absalom, who took the field against his father, lost his life on an oak tree. Kore, Dathan and Abiron were swallowed up by the earth because they were disobedient to Moses, the servant of God. King Herod's body was devoured by worms whilst he still lived. The boys of Bethel, who reviled the Prophet Eliseus, were torn to pieces by wild animals. The sick man at the pool had to do penance for 38 years for the sins committed in his youth. The Jews, as a punishment, were dispersed over the whole earth.

Yet there still remains much good in the world that is unrewarded, and much evil that is not punished. But as God rewards all good and punishes all evil there must be a state of perfect retribution. Therefore the Catechism asks: "When will perfect retribution be made?" The answer says: Perfect retribution will not be made until the soul is in the other world; there is, however, even in this life, no true happiness for the wicked, and no true unhappiness for the just. All good, therefore, that is not rewarded in this world, and all evil that is not punished in this world, will find its retribution in eternity. Certainly in this world many wicked persons seem exteriorly to do well, and many good people badly, as we read in the Scriptures of the rich glutton. However, this state of things is so only in appearance and is transitory. For if we could look into the heart of a good person we should find that he is not unhappy, and if we could see into a bad man's heart we should find that he was not really happy. This state of appearances is only a transitory one; for the years which are allotted to us here below pass very

quickly, and only on the other side of the grave will perfect retribution be made. Therefore Jesus says to the good man: "Be glad and rejoice, for your reward will be great in heaven!" Jesus, the Son of God Himself, had to die like a criminal upon the cross, although He could say to Himself: "Who amongst you can accuse me of sin?" It must not confound us or make us waver in virtue when we see that the good have it hard here and the wicked have it pleasant. We should look beyond to that place where every one will receive his reward or his punishment according to his deserts.

1. The thought of God's justness should deter us from evil and sin.

The severity of hell's punishments may be gathered from the words of Scripture: "A fire that is never extinguished, and a worm that gnaws eternally." The punishments of hell appear still more terrible because they endure eternally. This circumstance and that there is no possible deliverance from hell, ought to inspire man with fear. For this reason in every temptation to evil we should remember the chastisement which awaits the sinner in the next life.

2. The remembrance of God's justice should animate us to be virtuous, and to persevere in good. What a great reward awaits the virtuous in the next world! Holy Scripture says: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God has prepared for those that love Him." This unspeakable happiness God will give to all those who have deserved it.

3. We should further endeavor to imitate God's justice, that is, to esteem and reward good wherever we find it, and on the other hand to despise evil and have it punished wherever we find it. And if our conscience says it is satisfied with us, and we cannot reproach ourselves with any sins, we must not be proud of our supposed righteousness. We should say, like St. Paul: "I have worked much (done much good) but not I, but the grace of God in me." For perfection it is necessary that we do good and avoid evil not to be seen or praised of men, as the Pharisees did, but for love of God. It is God who will judge us, and He knows the most secret recesses of our hearts. All good is worthless in the sight of God if we do it only from motives of self-interest. We should, however, be careful in our judgment of other people. It is not for us to judge our neighbor, God alone exercises that office. He is all-wise and He alone can decide as to a person's worth or worthlessness.

Many a person whom we do not consider to be good, is so in God's sight. Man is not what he appears to be on the outside, but that which he really is inwardly. And as God alone searches the heart and reins, so ought we to leave to God the judgment of our fellow-beings.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. What means: God is just? God is just means that He rewards and punishes men according to their deserts.
2. Whom will God reward? God will reward the good.
3. Whom will he punish? He will punish the wicked.
4. How will God reward the good and punish the wicked? According to their deserts.
5. What then is impossible in virtue of God's justness? It is impossible that God should punish the good and reward the wicked.
6. What good will be rewarded, and what evil will be punished? All good, even the very least will be rewarded, and all evil, even the least, will be punished.
7. From what do we see that God is just? From the Holy Scriptures.
8. What men were the first to receive punishment from God? Our first parents, Adam and Eve, in Paradise.
9. What punishment did they receive? They were driven forth from Paradise.
10. For what reason were they punished? Because they transgressed the command of God, and ate of the fruit of the forbidden tree.
11. How did God punish Cain for his crime? Cain led a restless and tormented life which was more terrible than death.
12. What had Cain done? He killed his brother Abel.
13. How were sinners punished in the time of Noe? They were exterminated from the face of the earth by a flood.
14. How were the cities of Sodom and Gomorrah destroyed? Fire fell from heaven and burnt the cities.
15. How were Joseph's brethren punished? By a great famine.
16. Of what sin were they guilty? They sold their brother Joseph into slavery.
17. How did God punish the Egyptians? They were drowned in the Red Sea.
18. How did God punish the Israelites in the desert for practising idolatry? They had to remain forty years in the desert and could not enter the Promised Land.
19. How was Moses punished for wavering in his confidence in God just once? He could not enter the Promised Land, but could only see it from afar.
20. How was Abimilech punished? A piece of a mill-stone smashed in his skull.
21. What awful crime had he committed? He caused all his brothers to be killed on a stone.

22. What punishment befell the Prophet Jonas? He was thrown into the water and swallowed up by a whale.

23. Of what offense was Jonas guilty? He wanted to flee from God that he might not have to preach penance in the city of Niniveh.

24. What punishment befell those men who accused Susanna falsely? They were stoned.

25. What punishment came to Aman, the proud minister, who had prepared Mordechai's downfall? He was hanged upon the same gallows which he had had erected for Mordechai.

26. In what way does God reward the good even in this life? With inward peace.

27. What is understood by inward peace? The peace of the soul and interior joy which man experiences when he does anything good.

28. What will you do to procure for yourself this interior peace? I shall do all the good I can.

29. How does God still further reward the good in this life? With temporal blessings.

30. To whom did God give these blessings? To Abraham.

31. Whom else did God reward with temporal blessings? Jacob.

32. Ought we, however, only to do good so as to be blessed in this life by God? No, we should not do good only to be blessed in this life by God.

33. How would that man be who did good only so as to be blessed by God? He would be selfish.

34. Have good works performed from selfish motives any worth before God? No, they are worthless before God.

35. How does God punish the wicked even in this world? By an uneasy conscience.

36. What does an uneasy conscience cause man? It causes him fearful torments.

37. In what do these fearful torments consist? A bad conscience gives man no peace by day or night.

38. Can a man thus tormented be joyful? No, he cannot be joyful.

39. How does he go about the world? Without peace and without gladness.

40. How great is the torture of bad conscience? So great, that it brings many persons to despair.

41. Of whom did we see this related in Holy Scriptures? Of Judas.

42. What crime had Judas committed? He had betrayed our Lord for 30 pieces of silver.

43. To what was he driven by his bad conscience? To despair—he hanged himself.

44. If you want to preserve the peace and rest of your soul, what ought you to avoid? Every occasion of sin.

45. How does God still further punish the wicked in this world? With temporal afflictions.

46. What affliction befell the highest priest Heli, for instance? His sons died in one day in battle.

47. How was Giezi, the Prophet's servant, punished for his lies and deceit? He was afflicted with leprosy.

48. What punishment overtook Absalom who rebelled against his father? He remained hanging by his hair to an oak tree, and thus he died.

49. What happened to Kore, Dathan and Abiron? They were swallowed up by the earth.

50. What punishment overtook King Herod? His body was devoured by worms whilst still alive.

51. How were the boys of the little town of Bethel chastised for reviling the Prophet Eliseus? They were torn to pieces by wild beasts.

52. What do you know of the sick man at the pool? He suffered 38 years for the sins of his youth.

53. What affliction descended upon the Jewish people because they crucified Christ? They were dispersed into all parts of the earth.

54. Will all evil be punished in this world and all good rewarded? No, all evil will not be punished in this world, nor all good rewarded.

55. When will perfect retribution be made, that is to say, when will all good be rewarded, and all evil punished? Perfect retribution will not be made until the soul is in the other world.

56. How is it with many wicked people in this world? All goes well with them.

57. And how is it with many good persons in this world? Things go badly with them.

58. Are the wicked or unjust really happy? No, only apparently so.

59. What is wanting to their real happiness? Inward peace—peace of soul.

60. Are the virtuous really unhappy in this world? No, they are not really unhappy.

61. What makes them rich and happy? The peace and quiet of their souls.

62. Ought it to make us waver in virtue, or strengthen the sinner in evil, if perfect retribution is not made in this world? No, that should not cause us to waver in good.

63. For what should the frequent remembrance of God's justice serve? To deter us from evil.

64. What thought is particularly fitted to deter us from evil? The thought of the punishment of hell.

65. Why are the punishments of hell so awful? 1. Because they are terrible in themselves, and, 2. Because they will endure eternally.

66. What does Holy Scripture say of the torments of hell? It calls them a worm that gnaws eternally, and a fire that burns forever.

67. Why are the punishments of hell eternal? Because no deliverance is possible from the pains of hell.

68. To what should the thought of God's justice still further animate us? It should animate us to persevere in good until our death.

69. Is heaven then such a great reward? Yes, it is a great reward.

70. What does Holy Scripture say of the bliss of heaven? It says: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God has prepared for those that love Him."

71. For what should the thought of God's justice still further serve us? For helping us to endeavor to imitate the justice of God.

72. How may we imitate the justice of God? By esteeming good and rewarding it, and having evil punished.

73. What should we do if with God's grace we have so lived that our conscience does not reproach us? We should not be proud of our supposed justice.

74. What did the Apostle St. Paul say of his good works? St. Paul said: "I have worked much, but not I, but the grace of God in me."

75. Of what should we be particularly careful in all our good works? That we do not do them to be seen or praised of men.

76. Who did good to be seen and praised by men? The Pharisees.

77. What ought we to do in judging others? We should be very careful in our judgment of others.

78. To whom does the judgment of others really belong? It belongs to God alone.

79. Why? Because He alone is omnipotent, and knows the intentions of each one.

80. What words of Holy Scripture may here be used? "Man beholds that which is on the outside, but the Lord sees the heart."

And with this we shall conclude the lesson for to-day, in the hope that you will constantly strive to imitate God's holiness and justice, that you may one day participate in that great reward which the Saints now enjoy in heaven.

THE WARFARE OF THE SCHOOL AGAINST ALCOHOLISM.

Can the teacher fight against alcoholism? What better fields than the class-room and the Sunday-school for carrying on the battle against this deadly foe. It is the children who must be taught to control in themselves this dread appetite for drink. The Catechism and the Scriptures are rich in the weapons for use in this warfare. One can take up systematically the different parts in which lessons and warnings are contained.

"*Gutta cavat lapidem, non vi, sed sæpe cadendo,*" applies here, for it is only by constantly repeating the warnings, by over and over again explaining the sinfulness, the horror of drink, that any lasting results can be obtained. One or two exhortations on drunkenness may make a momentary impression but the poisonous shafts of temptation will enter, if poor, weak, sinful man is exposed to danger. Quickly the lessons will be forgotten if a foundation of right principle has not been made secure. It is only the constant falling of the drop—that is, the constant repetition of the warning against the dangers incurred by soul and body, that will wear away the evil inclination and give strength to the soul, enabling it to resist excess. "*Semper idem alio modo,*" may be taken then for one of the main principles in arranging the battles.

The main thing to be understood in this great fight is that the principle of Temperance cannot be instilled too soon: "*Principiis obsta, sero medicina paratur, si malo per longas invaluerit moras!*" No remedies can be prepared that will avail much after man has turned to brute in his drunken indulgences. In the very commencement of life's journey must the evil be opposed. Sinful is the delay that waits until childhood has changed to manhood or womanhood, and the appetite, perhaps inherited, has gained strength by long standing.

Not only can the child soul be so trained that its own future is comparatively safe, but also countless numbers that come in contact with it will be influenced against the enemy, to do battle on the side of right; again, what

little apostles can children become in their own families, where perhaps only too often the home has been made a hell by the curse of drink. Let us then instill into the children of the present generation a horror for excess in drink; let our boys be so trained, that, when cast upon the world and thrown into temptation, they will weigh well in the balance the danger they incur, and be strong to resist the dread evil, drink. Could this be accomplished, the doors of the saloon (the curse of the present generation) would be forever closed.

It is a question difficult to decide whether children should be trained to total abstinence, or only to moderation. It would seem that those who are shielded by their surroundings, those who are blessed with parents or guardians who will train them to virtue, might only be taught moderation. In France for instance, in most convent schools, in most virtuous homes, the children are allowed wine with their water. But for the children of the tenements it would seem that the only salvation would be to have them take the pledge until the age of twenty-one. It should be impressed upon these poor little souls that the same danger lies in alcohol as lies in fire,—that it is the devil's tool. For one and all, however, from their earliest years of reason, not too much stress can be put on the horror of excess.

A lesson may be deduced from the Catechism: "Man is made to the image and likeness of God." Man is endowed with understanding and free will which makes him king over the brute creation and only a little lower than the angels. What a fall then for the man who gives himself up to the curse of drink. He falls below the beast. The children might be asked if in the streets they have ever seen so wretched a man? His legs are almost helpless, his gait so unsteady that he is liable to fall at any moment; his hair dishevelled, his clothes soiled, his tongue vainly trying to stammer out his thoughts. What a sight to see a man made to the image of God fallen to such a depth! Should a prince, the son of a mighty ruler, be seen in this condition, who could respect him? How all would shun him, loathe him, saying, how could one of kingly blood descend so low? Yet are we not the sons of a King all mighty in His power? Are we not made to the likeness of a God? How then do some of us fall lower than the brute, which has not understanding? Nay, the animal knows when its thirst is quenched, and will drink no more; but man, the son of an almighty King, will drink until he grovels amongst the beasts of the earth. Let children then be taught to consider no sacrifice too great that will prevent them from ever indulging to excess in drink. They must ever bear in mind that their soul is made to the image of God, and must never be dragged through the mire.

Another lesson can be drawn from the parable of the talents. God has given us our minds and wants us constantly to improve and educate them, that we may fitly work in His service. But the drunkard loses his memory, ruins his mind, and often ends his days in the insane asylum. Children could be reminded of the burning thirst of Jesus on the Cross, and the gall and vinegar He had given Him for drink. When temptation comes, this thought may help them, for Jesus' sake, to be willing to deny themselves.

The Scriptures again give a lesson in the message of the angel, in which he foretells to Zacharias the birth of John the Baptist: "And thou shalt have joy and gladness and many shall rejoice at his birth, for he shall be great in

the sight of the Lord and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." The Holy Ghost has no part with those who lower themselves by drink, and it seems a fitting time at confirmation to ask the children to promise to use no strong drink until they are of age. The judgment and eternal punishment which awaits the drunkard—the punishment of time can be shown in the awful consequences to the body and the mind—can be pictured in the words of Christ: "And take heed to yourselves lest at any time your hearts be overcharged with drunkenness and so that day come upon you so suddenly." (Luke xxi. 34.)

The daily press affords abundant examples of sudden deaths brought about through drink.

St. Paul warns with fiery earnestness when he says: "Know ye not that neither idolators, nor thieves, nor covetous nor drunkards shall inherit the Kingdom of God. (I. Cor. vi. 9.)

In giving instructions on charity and almsgiving, it can also be mentioned how he who is moderate in fulfilling his own wants will always have the wherewithal to help relieve the wants of the needy. Consider the money the drunkard wastes in drink; were this sum saved, to what good purposes might it not serve?

In going over the commandments, it can be shown why the seven deadly sins are called also capital sins, or sources from which numberless other sins flow. Let us take, for instance, gluttony—that is, as applied to drink. The drunkard fails to keep the first commandment, for he is in no condition to reverently pray and adore his God. He breaks the second commandment, for where does one hear so many evil words, so much swearing and cursing, as from the lips of the drunkard? He sins against the third commandment, for the drunkard is a Sabbath breaker. The saloon is his church and he worships the devil, not God. As to the fourth commandment, we need but pick up a daily paper to see how often and in what a heartrending manner it is broken. How many a father and heart-broken mother are sent to an early grave by the drunken son for whom they have sacrificed their all? Poor, patient, long-suffering, heart-bleeding mothers, what have they not borne from cruel sons who have given themselves up to their enemy, drink!

The wild beast could not fall so low.

(To be continued.)

BOOK REVIEWS.

The Night Side of Nature. By Catherine Crowe. (Philadelphia: Henry T. Coates & Co. 1901. Pp. xiv and 451.)—This volume was originally published in 1848, and is brought out anew at this date with an introduction by Thomas Jay Hudson, Ph.D., as a result of the scientific interest in the preternatural which has grown up during the past few years, which is instanced by the class of intellectual men who have organized the society for Psychical Research. The author collected from the sources at her disposal, all the lore she could obtain about ghosts, dreams, warnings, haunted houses, wraiths, obsession, and other such phenomena. The work cannot claim to be scientific in a strict sense, *i.e.*, the author could not use the careful methods which have been since adopted for the study of these phenomena, but she has been as painstaking in collecting and recording these remarkable events of human experience as her opportunities would permit. Whatever one may think about the facts, the author has compiled an interesting and circumstantial collection of ghost-stories.

The conclusions to which she comes after making an induction from all the facts she has collected are very interesting. In the first place, she believes that these events cannot be denied, or explained away by any materialistic philosophy. In this conclusion, as Dr. Hudson remarks, she has at the present day the sanction of great names. "For it must not be forgotten that even the great London Society for Psychical Research, which was organized for the express purpose of seeking a scientific explanation of psychical phenomena, and which has done more than all other societies combined to promote the induction investigation of that subject, has at length converted itself into a gigantic spiritistic propaganda, its chief officers, whose great names are familiar as household words, wherever the English language is spoken, being convinced that the animistic theory of causation is the true explanation of the phenomena."

Her explanation of the power of the dead to communicate with us is a revival of the Catholic doctrine of a middle state of purgation; and her reasoning about the various states of departed souls will be found rather interesting reading for the theologian.

The attempt to establish an argument for immortality on an empirical basis from the reappearance of the departed is one with

which we can be in full sympathy. Belief in such phenomena is in full accord with the teachings of the Old and New Testaments, and with striking incidents in the lives of holy persons. There are many men who do not appreciate our arguments for rational psychology, whose faith in a hereafter derives its strongest motives from just such events as are here set down. Careful investigation has been retarded by the vagaries and trickery of some so-called spiritualists; but at present it is being carefully and conscientiously made. The republication of this work, with its popular style and interesting narrations, will serve to arouse increased interest in this phase of the attempt to solve the most important question which presents itself to mankind.



Civics for New York State. By Charles De Forest Hoxie. (American Book Co., 1901.)—A convenient little work of reference for those interested in the laws and methods of state and municipal government in the State of New York. Prepared for use as a textbook in the schools, it is clear and well-arranged, and will prove of service to a larger class than that for which it is primarily intended. The topics treated are town, village, county and city government (especially of New York City); the State, its constitution and officers; courts, schools, taxes and elections; the relations of state and federal authorities; and the powers and methods of government of the United States.



The Cities of the Sun. By George Woodward Warder. (New York: G. W. Dillingham Co., 1901.)—A "crank book," written by a well informed and clever man who uses his knowledge and ability to defend the thesis that the suns not only may be, but are inhabited by conscious creatures. He contends that the sun may be inhabited by creatures like ourselves, because it is not really hot; and that it must be, because otherwise God would be creating whole worlds to no purpose. Mr. Woodward could produce a good work of theistic apologetics if he would choose some less fanciful topic.



Practical Preaching for Priests and People. By Rev. Clement Holland. (London: T. Baker, 1901.)—Father Holland has produced in this work only twenty-five sermons, but they are on the most various topics, dogma, morals, family life, apologetics, means of piety, mariology, etc. There is no special order or plan

in the work; the sermons are not intended for any particular feasts or Sundays; but as the subjects have a wide range, this is rather an advantage, for in emergency a priest familiar with the book could get a sermon out of it which he could use on any except extraordinary occasions.

The beautifully alliterative title perhaps requires some distinguishing. The preaching is certainly practical for the people, being simple and direct; it is practical too for a priest who wants sermons which he can memorize and deliver as written. Those, however—and we think they are in the majority—who read another man's work only to get the stimulus necessary to set their own thoughts going on orderly lines, will not find this kind of sermon so eminently practical. They can derive profit, however, from the well-arrayed synopsis which accompanies each of the sermons.



Through the Yukon Gold Diggings. By Josiah Edward Spurr. (Boston: Eastern Publishing Co.)—This work is a narrative of personal travel written by a geologist of the United States Geological Survey, who was sent to the Alaska gold region by the government in 1896, just at the beginning of the gold fever. Mr. Spurr writes in a very interesting manner; a scientist and a college man, he has an observant eye and a clever tongue and there was much to see and much to tell. Among his fellow-passengers on the boat from Juneau to Dyea was "a Catholic priest bound to his mission among the Eskimos on the Lower Yukon—calm, patient, sweet-tempered, and cheerful of speech."

The table accommodations on board were meagre, and one morning a hungry prospector grumbled a good deal about having to wait for his turn. "The priest immediately got up, and with sincere kindness offered his seat, which so overcame the man with shame that he politely refused and retired. And for the remainder of the trip a more punctiliously polite individual than the prospector could not be found."

Mr. Spurr also speaks very favorably of the Holy Cross Mission near Anvik, which he calls a model.



Quicksand. By Hervey White. (Boston: Small, Maynard & Co.)—This novel is of the psychological realistic type, of which we had such a deluge a decade ago, but which has been superseded of late by novels in the emotional or romantic style. Public taste in these matters seems to be subject to some strange law of variation, and the reaction to realism is now about due. *Quicksand* is a good example of realism of the Hamlin Garland variety—the dreary story of the dreary lives of the New England farming class transplanted

to the monotonous prairie country, with that worrying religion, that cheerless respectability, that lack of humor which tend to make even family affection a barrier to happiness. In the good points of the method Mr. White excels in attention to minute photographic details of such a life, in analysis of motives and petty states of mind, in insight into the thousand little things which make up life, but which few healthy-minded and active men stop to consider. But one always wonders after reading such works whether it is worth while, or whether after all the photograph is as true a picture as a greater artist could paint with less attention to detail. There is one defect also which is unfortunately too common in this class of stories,—the attempt to make up for their lack of incident and interest by the introduction of indecency. No man has any more right to describe a nasty scene to a number of girls through the medium of print than he has to tell it by word of mouth to his guests at table. No high-sounding talk about Art can change this elementary ethical and social principle. The incident is not art; it is, in blunt language, a smutty story told to make money. Only one such nasty description defiles Mr. White's book, but it is enough to condemn it. It is some consolation to know that not many young folks will be tempted to read far into a work which, in spite of its psychology, or perhaps on account of it, is so dreary and desolate and sad as *Quicksand*.



First Confession. By Mother M. Loyola. (London: Burns and Oates; New York: Benziger Bros.)—*Forgive Us our Trespases; or, Talks Before Confession.* By Mother Mary Loyola. (*The Same.*)—These little books are deserving of a very warm welcome. Their usefulness assures them from the beginning of an ever growing appreciation. *First Confession* will be found of great service to priest and teacher in preparing the little ones for their first visit to the tribunal of Penance. With this little book to rely on, the teacher who in the past has not been satisfied with the results obtained from hours of patient, self-sacrificing toil, may look forward to an easier task and better results in future. Especially to be commended is the Chapter "To young teachers"; for their zeal often leads them to expect too much, and this frequently contributes not a little, to the destruction of the small amount of relish some children have for things spiritual. Again a point too often overlooked by those who prepare others for confession, is the necessity of having contrition for sin before going into the confessional. The time of preparation is spent in examination of conscience and no thought is given to the more important requisite "sorrow" until the priest is about to give absolution. The writer takes up this point and dwells on it with sufficient stress to impress it firmly on the

mind of the reader. One thing, however, which calls for some attention is the practice of teaching children that they commit sin by not saying "grace" before and after meals. Custom has sanctioned this in the past, but it would be something gained for the child and a relief for the Confessor if this found no place in the list of sins for which conscience is to be examined.

A worthy successor to the work just spoken of is the little treasure, *Forgive Us our Trespases*. Its object is to help children prepare properly for confession. After they have received the necessary instruction for first confession, they are left to themselves for their future ones. The result is a constant tax on the time and patience of the Confessor; much of which could be avoided by the widespread use of this volume. The stories and illustrations form a commendable feature of the work and are told in a simple way well calculated to help the understanding and the memory. The more we have of this class of books the better for our Sunday schools.



The Bible and Rationalism; or, Answer to Difficulties of the Bible. By Rev. John Thein. Four Vols., 790 pp. (Herder, 1901.)*—This work has the modest pretension of being a universal defense of the Bible against all its enemies, which the author tells us, have abounded from the beginning of Christianity down to the present day when the war waged against the Sacred Book has reached its acutest stage.

A general idea of the contents and division of the work may be gleaned from the titles of the volumes which are as follows:

Vol. I. Answer to Difficulties in the Books of Moses.

Vol. II. Answer to Difficulties in the Historical, Didactic, Sapiential and Prophetical Books of the Old Testament.

Vol. III. Answer to Difficulties in the Books of the New Testament.

Vol. IV. Answer to Difficulties in the Mosaic Cosmogony, Anthropology and Biblical Chronology.

The first volume deals with the multifarious problems of the Pentateuch, such as the Mosaic authorship, Monotheism of the Hebrews, Paradise, The Fall, The Antediluvians, the Tower of Babel, the Plagues of Egypt, etc., etc.

It is hardly necessary to remark that any creditable, even second hand treatment of these and the kindred topics that go to make up the four volumes, must needs presuppose the trained mind of the specialist, of one at least somewhat familiar with the field of biblical and Oriental scholarship.

As, however, the work bears throughout plain witness to the total

* This review was written for our December issue, but received too late for same.

absence of such qualifications, one is naturally led to ask whence the bulky material of which it is made up has been derived. Strange to say, the books themselves offer no direct clue, however slight, to the solution of this legitimate query. No admission is made which might suggest that the treatment of the various questions is not thoroughly original, and based on first hand sources which are here and there referred to in the text leaving the impression that they have been directly consulted. Nowhere, not even in the Introduction, do we find the slightest word of acknowledgment of the author's indebtedness to any one for anything that has found its way into his volumes.

Such being the case, one is thoroughly amazed to find on investigation that the work is from start to finish a piece of unmitigated plagiarism. Let it be said, however, in passing, that in view of the indiscriminate and unscientific use made of the borrowed material, the author's omission of reference to his sources is a reticence for which the writers most directly concerned will doubtless be very grateful.

The work in its practical entirety is simply a translation and at the same time a mutilation of Vigouroux's French work in five volumes entitled *Les Livres Saints et la Critique Rationaliste*. (Roger et Chernoviz, 1890.) The first and second volume of the French edition which deal with the history of Rationalism, are passed over, except that the Introduction to Vol. I. is translated word for word and serves as an introduction to the entire work in its English dress. The 1st volume of the latter takes up the questions treated in the 3d volume of the original edition, and transcribes them with servile fidelity chapter by chapter and paragraph by paragraph, except that here and there a passage is omitted—as also most of the bibliographical references, and that certain topics contained in the 3d volume (v. g. the discussion of the systems of Darwin and Haeckel) are for some unexplained reason relegated to the 4th volume of the English edition which forms as it were a supplement to the 1st.

The rendering into English of esteemed French publications is doubtless a praiseworthy undertaking, but the literary ethics of the present day require that it be with the knowledge and approval of the author, and that an acknowledgment of the fact be made explicitly on the title page or elsewhere.

A further elementary requisite in order that such a work may be acceptable and of real value, is that the translator be well acquainted with the language both from and into which the translation is to be made, and that he possess at least a rudimentary knowledge of the subject matter under discussion. The deficiencies of the present work in all these respects are so manifest and at times so ludicrous that one is tempted to suspect for a moment that the whole thing is nothing but a huge joke. Frequently the translator mistakes the meaning of the French original and is thereby betrayed into absurd

utterances irreconcilable with even an elementary knowledge of the matter in hand. One or two characteristic instances may be cited, both occurring in the second chapter of the first volume. The passage in which Vigouroux (Vol. III., p. 55) mentions the buying by Jacob of a portion of a field from the sons of Hemor near Sichem (*achat d'une portion de champs fait par Jacob aux Bene-Hémor près de Sichem.*) is rendered: (p. 33) "purchase of a portion of a field at Bene Hemor near Sichem" . . . a blunder of which the veriest tyro in the knowledge of Hebrew or of Palestinian geography would be ashamed. Again on page 34 (Cf. Vigouroux, p. 58) the translator fails to grasp the meaning of the phrase he is rendering and propounds the absurd query: "Was it in the epoch of the Captivity when nobody disputed that they (the Hebrews) were masters thereof" (*i.e.*, of the land of Palestine)!! Apart from inaccuracies of translation, the English form is often grammatically incorrect and expressions like the following may be found on nearly every page: "The Samaritans do not express themselves any different from them." "Hence the entire Hebrew literature renders testimony of the Mosaic origin of the Pentateuch." . . . "rid himself from the surroundings in which he lives." "We shall see whether all that it contains is becoming to the epoch of the Exodus," etc., etc.

One more characteristic phenomenon deserves notice in this connection. In Vol. IV., p. 222, we meet with a quotation from Shakespeare which the author ran up against in the work he was translating. One would naturally expect that such a passage would be given in Shakespeare's own words, especially since it is provided with quotation marks, and is thrown into metrical form as contrasted with the prose context. But no, it is translated back into English in the translator's own peculiar diction, and the passage which in the original reads as follows:

"Imperial Cæsar, dead and turned to clay,
Might stop a hole to keep the wind away:
O that that earth which kept the world in awe
Should patch a wall to expel the winter's flaw."

comes forth from the process in the following improved form:

"The proud Cæsar, dead and changed into clay, perhaps to-day
stops a crevice to repel the wind;
Ah! the mortal who formerly filled the world with terror,
Stops the hole of a wall to keep away the rigors of the winter."

After this elegant rendering the translator goes on to say: "One remembers and applauds these words of Shakespeare, because they seem to express more poetically than anything else (!!) the thesis of annihilation."

As regards the subject matter of the volumes, the positions maintained, the arguments adduced, etc., we refrain from formulating

any appreciation, as it is decidedly too late to review a work which has been on the market since 1891.



The Insect Book. By Leland O. Howard. (New York: Doubleday, Page & Co.)—We should hardly expect to find the recipe for such vital things as long life and happiness in a book on insect-life, yet we have it on the word of Mr. Leland O. Howard, in *The Insect Book*, "that persons who love nature are apt to be long-lived and their lives are apt to be happy ones." This much, however, may be safely ventured, that whatever will lead men and women into the pure open air, is a real boon. Were we men given to out-door life, there would be fewer bloodless faces hurrying up and down the roadways, and the pallid brow would not be the distinctive mark of the American. Now whether or not Mr. Howard's book will draw many into the open, depends upon personal tastes. The taste of the majority runs to colors, and despite Mr. Howard's appeal people will as a rule prefer the light, airy, elusive butterfly to the study of the "bumblebee worker" which "stings severely" or even to the "life-history of a mosquito," fascinating as that may be. Science has and will make martyrs, but the book is professedly for the amateurs who "wish to find out something in the easiest way."

"Most books tell what is known, but here we shall try to point out what is not known, but which nevertheless can be more or less easily found out." (Italics the author's.) Waiving the statement that most books tell what is known, we aver that in his second suggestion, Mr. Howard has fallen foul of a besetting literary sin. Not that we should venture to accuse him of writing up an unknown subject! His acquaintance with bees, wasps and ants, with horn-tails, flies, fleas and bird-ticks, with true-bugs, squash-bugs and grasshoppers is truly intimate, and moreover Mr. Howard is a member of the U. S. Department of Agriculture—but in a book which bristles with technical and scientific terms and which has been published in learned periodicals we should like a little more definite expression on certain subjects and a somewhat more precise diction.

After all this has been said, Mr. Howard writes well and when he does not digress his book is as instructive as it is learned. The plates are as nearly perfect as close observation and government blocks can make them. The publisher's part keeps up the high standard set by Messrs. Doubleday, Page & Co.

There is one word more to be said: we wish to enter our energetic protest against making sweet mother Nature the peg on which to hang sentimental fads and fancies.

When Mr. Howard quotes, he generally does it with a purpose and with judicious selection, but to drag Tolstoi's description into a scientific book is just a bit far-fetched, while to quote Mark Twain's "Tramp Abroad," Chapter XXII., as a serious illustration, shades of ants past, present and to come, avert the omen!

Manual of Sacred Rhetoric; or, How to Prepare a Sermon. By Bernard Feeney, St. Joseph's College, Mt. Angel, Ore. (St. Louis, Mo.: B. Herder.)—This manual by Father Feeney cannot be praised too highly. Needless to say, it is a much needed work, for, were we to judge of the art of Sacred Rhetoric by the treatises written on it, we should come to the conclusion that it had dropped out of the curriculum of ecclesiastical studies. Every student tries to grow eloquent in speaking of the good which Chrysostom and Ambrose accomplished by preaching, and yet he scarcely adverts to the fact that the commission "Preach the Gospel" imposes on him, because of the circumstances of the time, an obligation of at least a respectable proficiency in this same art. Father Feeney is alive to this, and the introduction to the manual contains the expression of deep and burning convictions; indeed, it might be called a plea for Sacred Rhetoric.



Sermons for the Sundays and Feasts of the Year. By the Ven. Curé of Ars. \$2.00. (New York: Joseph F. Wagner.)

Short Sermons for Low Masses for All Sundays and the Principal Feasts. By the Rev. F. Heffner, O.P. \$1.00. (The Same.)

Sermons on the Holy Sacrifice of the Mass and the Sacred Heart. By Rev. J. Fuhlrott. \$0.75. (The Same.)

Instructions on the Sixth Commandment. Translated from the Italian of Rev. J. DeBressanvido, O.F.M., by Rev. John J. Roche, O.F.M. \$0.25. (The Same.)

These four volumes embrace, in a convenient form for preservation and future use, the sermons published in the first volume of the HOMILETIC MONTHLY. Sermons, especially sermons such as these on the unchanging points of Catholic faith and practice, are by no means ephemeral publications like so much of our periodical literature; they possess the same value year after year until they have been preached. Accordingly, they merit preserving in permanent form as bound volumes for the benefit of those who were unable to secure them in the HOMILETIC, and for the convenience of those who wish to have them in this handy shape. With the exception of the Instructions on the Sixth Commandment, they are bound in canvas cloth. The type is evidently new, and very legible. The type-page is perhaps a little larger than necessary. If the type-page were smaller, the larger margin would be convenient for jotting down the points which come to a preacher when making a sermon his own. However, much of this work has been already done by the editor, who has prepared a brief synopsis of each sermon, which will be found to facilitate somewhat the work of assimilation and immediate preparation.

Both from the fame of their authors, and the wide circle of readers to which the HOMILETIC MONTHLY has already introduced

them, the sermons themselves require but brief notice here. The venerable Curé of Ars, whose piety, simplicity and wonderful success with souls, have made him the most widely known and revered parish priest of this century, requires no introduction to priestly readers. His sermons are nearly all on moral topics, and are characterized by their grasp on the essentials of the Christian life—the imitation of Christ, the necessity of salvation, consciousness of sin, true repentance, etc. His deep feeling on the importance of these truths has led him at times into a kind of harshness and rigorism in the pulpit which he seems to have laid aside in the confessional. The editor has called attention to a few passages of this kind, and it would be well for preachers before delivering some of these sermons, to mitigate the severity of the language when the audience on the occasion demands it. Father Heffner's sermons are written for Low Masses; they require from six to ten minutes for delivery. The text is always selected from the Gospel read in the Mass of the day, and a good deal of ingenuity has been exercised in their selection to introduce during the year a large variety of subjects pertaining to the Christian life. The sermons are nearly always on moral topics; they abound in Scripture references, and anecdotes. The aim of the author has evidently been to make them simple and practical; the preacher should make changes here and there in matter and form to adapt them to his use.

The third of these works under review comprises a Lenten course of seven sermons on the Sacrifice of Christ in the Mass and on Calvary, and eleven sermons on the Sacred Heart for the First Friday devotions. The sermons on Sacrifice form a series which might be preached almost equally well at any other season as a course of instruction on this important subject. The sermons on the Sacred Heart will be welcomed by League Directors who find it a strain to preach month after month to the same persons on the same topic. These sermons on the Sacred Heart are more full of learning than of interest; they abound in analogies, anecdotes, and most copious quotations from Holy Scripture and the great Fathers and saints of the Church. They are especially available as a storehouse from which to draw points and references for working over on personal lines.

Father de Bressanvido's three sermons on The Sin of Impurity, Modesty of the Eyes, and Company-keeping, are straightforward Mission sermons. They contain very wholesome and necessary truths, which should be urged, when proper occasion presents itself, on young people and their parents. Father Roche's work as translator is very well done.

THE HOMILETIC MONTHLY

AND

CATECHIST

VOL. II.

FEBRUARY, 1902.

No. 5.

Sermons for the Month of March.

THIRD SUNDAY IN LENT.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XVIII. THE "GLORIA PATRI."

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

SYNOPSIS.—I. That we should honor God is clear from the fact that (1) The Three Persons of the Blessed Trinity honor one another, as is seen from the Scriptures; (2) The Angels were created for this purpose and never cease singing the praise of God; (3) Man also was created for this purpose.

II. This prayer offers a good means of fulfilling this duty. It comes down to us from the times of the Apostles. It is an act of faith, hope, homage, obedience, charity, humility, thanksgiving.

III. In imitation of the Saints we ought to be willing to sacrifice all for the Glory of God.

The instructions which I have given you so far touching the greatest mystery of our faith, the Triune God, I will conclude now with that blessed ending in which God Himself seeks His rest, and after which all that is in heaven and upon earth should unceasingly strive. This end and aim, however, to speak briefly, is none other than giving to God alone the honor and glory due to Him. All mankind

owes this honor to the Father, Son and Holy Ghost. This honor God appropriates to Himself, and He demands it as a thing which belongs to Him alone. Let us, therefore, honor and praise the Triune God! I will show you to-day,

- I. That we should honor Him;
- II. How we should honor Him.

I.

This duty is shown us (1) by the example of the Triune God Himself, and (2) by the example of the heavenly spirits.

1. To honor and glorify themselves in the most perfect manner is the sweet occupation of the Divine Persons from all eternity. Certainly our understanding is not capable of forming a right idea of this mutual glorification, because all God's actions are infinite. What we can know and comprehend about them is taught us by St. John with the words: "For there are three that give testimony in heaven; the Father, the Word, and the Holy Ghost." (I. John. v. 7.) Each one of them gives testimony to the glory and perfection of the others. The Father loves His Son, and out of love He accords Him that infinite honor which belongs to Him, as Christ Himself has declared with the words, "The Father that sent Me, giveth testimony of Me." (John viii. 18.) For this reason the Father has given Him a name, exalted above all other names, by the power of which every knee shall bend, in heaven, upon the earth, and under the earth. "For, to which of the angels hath He said at any time: Thou art My Son, this day have I begotten thee?" (Heb. i. 5.) Christ was so certain of the honor belonging to Him through the Father, that while He was yet upon earth He could say: "But I seek not my own glory; there is one that seeketh it. It is my Father that glorifieth me." (John viii. 50, 54.) And the Father showed to the whole people that He honored His Son. He proved it at the river Jordan, at Christ's baptism, He showed it at His transfiguration on Thabor. There the heavens were opened, and from its heights He gave the most honorable testimony to His Divine Son when He said: "This is My beloved Son, in whom I am well pleased." As the Father honors the Son, so does the Son honor the Father. For He calls Him His Father, and He confessed Himself as His Son before the whole world. Therefore during His mortal life He was always

considering how to do all things for the glory of His heavenly Father, and thereby fulfil His holy will. He was obedient to Him even unto death, spread His name over the whole world, announced His commandments, and sacrificed His blood and life in reparation for His glory, injured by sin. Yes, the tongues of all the Seraphim would be silent, if they had to describe the honor which the Father gave to the Son, and the Son to the Father from all eternity, and particularly upon earth in that moment when Jesus, speaking of His Passion, said: "Father, the hour is come; glorify thy Son, that thy Son may glorify thee. And now glorify thou me, O Father, with thyself, with the glory which I had with thee, before the world was." (John xvii. 1-5.)

And so it is with the Holy Ghost. For the Father and the Son have infinitely glorified the Holy Ghost from all eternity, and He has glorified them, and He will glorify them for all time in a manner that no heart can feel, no lips can utter, no ears can hear.

2. For the increase of this glory, the blessed spirits, the Cherubim and Seraphim, down to the archangels and angels, exert all the powers of their understanding, and sing those exalted hymns of praise to the glory of the most blessed Trinity, whose entrancing melodies so often reached the ear of the beloved Disciple St. John, and which he has so beautifully described in his Apocalypse. Since the first moment of their existence the angels repeat with delightful rapture and heavenly joy, without intermission, that heavenly Trisagion: "Holy, holy, holy, the Lord God of hosts: all the earth is full of His glory." (Is. vi. 3.) When God created the world, and called creatures into existence, the angels stood around Him and sang the praises of every work of His hands. For that they are those morning stars, who, as Job says, praised and glorified God when He laid the foundations of the earth; they are those children of God who hailed the Creator, when they saw millions of creatures proceeding from the creative hand of God. When the Son of God was born at the midnight hour, the angels again sang glory to God: "Glory to God in the highest." (Luke ii. 14.) They appeared to the holy martyr Ignatius and sang hymns of praise to the most Blessed Trinity in alternate choruses. They sing thus day and night, and know of nothing more holy than the praise and glory of the Triune God. Everlastingly resounds to the Triune God that "thrice holy," and "praise and glory and wisdom and thanksgiving, and honor and power will they sing unto Him from eternity to eternity."

3. Now, if the angels in heaven give glory to God with such zeal, what should we mortals do? If God demands this glory, and the Divine Persons themselves in a certain measure rival one another in giving this glory, shall man not give this glory to God? "Hearken to me, O Jacob, and thou Israel!" He says through the Prophet Isaías, "I am He: I am the first, and I am the last. My hand also hath founded the earth, and my right hand hath measured the heavens, and I will not give my glory to another."

"Who, therefore," says St. Augustine, "seeks his own glory in his works, who strives for man's favor, without giving honor and glory to God, the same is a robber and a thief; because he takes away from God what belongs to Him. Not so, O man, not so! To God alone is honor and glory, whom all the inhabitants of heaven honor and glory, and whom also we are obliged to honor. What should we do then? How should we honor and praise the Triune God becomingly?"

II.

I believe that one of the best means is to say frequently those prayers which our holy mother the Catholic Church makes use of which is "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen." This little prayer is very ancient. Mention is made of the same in the time of Flavian and Chrysostom, both of whom were Bishops of Constantinople. When the Arian heresy arose and denied the Divinity of the second Divine Person, those Bishops ordered the "*Gloria Patri*" to be sung in all the Churches, in honor of the Most Blessed Trinity. At the petition of St. Jerome, Pope Damasus ordered that this eulogy should be repeated at the end of each Psalm, throughout the whole Church. Even before the time of the Bishops Flavian and Chrysostom, this little prayer appears to have been customary. For St. Athanasius, who lived before either of them, directed a young maiden to say the "*Gloria Patri*" three times, as often as she rose from table. It is worthy of belief, accordingly, that the holy martyr Ignatius, who lived in the second century of Christianity, and as Bishop of Antioch, had this hymn sung in his Church, and received it by tradition from the time of the Apostles. From his Church, in which the disciples of Christ were first called "Christians," the custom of singing the *Gloria Patri* appears to have been introduced into the other churches; a custom

which was so pleasing to the Christian people that they made a "Rosary" thereof, which for this reason is called "angelic," because St. Ignatius received it from the angels.

This prayer is (1) a confession of faith, and indeed of the greatest mystery of Christianity; it is (2) an act of hope of eternal life which has been promised to us in the eternal abode of the Father, Son, and Holy Ghost; it is (3) an act of homage rendered to the Most Blessed Trinity; it is (4) an act of love, if we accompany the saying of it with the most sincere wish that the Most Blessed Trinity may be honored and glorified for evermore by the angels in heaven and by all creatures upon earth; it is (5) an act of charity, because we thereby encourage our neighbor to honor and praise God, for which end indeed each of us was created; this little prayer is (6) an act of gratitude, because we thereby show God the thanks we owe Him and the honor belonging to Him; it is (7) an act of obedience, because we thereby give to God what He desires and commands, namely, praise and honor; it is (8) an act of humility by which we ask no honor for ourselves, but give it to God alone. Finally, it is a beautiful prayer, the most noble and excellent. For to praise and honor God above all things in prayer is the exalted duty of the saints in heaven, of whom St. John says, in his Apocalypse: "And they rested not day and night, saying Holy, Holy, Holy, Lord God Almighty who was, and who is, and who is to come." (Apoc. iv. 8.) For the honor of this Triune God, St. Peter, prince of the Apostles, endured joyfully the martyr's death, and died like His model, upon the cross. For this honor St. Paul spoke to his disciples zealously day and night, and for this reason he feared neither suffering nor death, heat nor cold, neither sea nor land, neither chains nor fetters; he was willing to risk all if thereby he could promote everywhere the honor of the Triune God. For this honor you should strive zealously every moment of your life. For to glorify the Triune God will one day be the eternal occupation of all the blessed. To promote this honor we have listened to these instructions on the mystery of the Triune God.

We have striven on the one hand to obtain a right knowledge of this exalted doctrine of faith, by which we confess that God is one in substance and threefold in Person; and on the other hand also to rouse ourselves in consequence, of this knowledge, to love and to praise the Most Blessed Trinity with fervor of heart; to honor and to praise it, so that you may merit one day to be allowed in company

with the Angels and Saints to behold it face to face. We hope for this through the goodness of the Father, who created us for heaven; through the merits of Jesus Christ the Son, who died for our salvation; through the love of the Holy Ghost who by His graces has sanctified us for heaven. Let us therefore sing the praises of the Triune God, and exclaim reverently with the heavenly hosts: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

COOPERATION WITH CHRIST.

BY THE RIGHT REV. MGR. JOHN S. VAUGHAN, LONDON.

"He that is not with me, is against me; and he that gathereth not with me, scattereth."—St. Luke xi.

SYNOPSIS.—*The world: a battlefield—Two contending armies—All men compelled to fight, but each free to choose his own side—Never so much as now did the Church need loyal soldiers—She exists for the very purpose of opposing the world and defending her children from its attacks—Hence there will always be war—We say "Thy kingdom come," but are we helping or hindering its advent?—Not a duty only, but a stupendous honor to associate ourselves with Christ—His love of the world—Signs and proofs—Not priests and Religious only, but all Catholics must cooperate—Every one, as a fact, does influence others for good or evil—What is the character of my influence? Am I "scattering" or am I "gathering"?—Conversation—Sins of the tongue—Criticising—Fault-finding—Leo XIII on "License" in contradistinction to "Liberty"—Responsibilities of even the humblest—General exhortation and conclusion.*

This earth, my dear brethren, where we are each called upon to pass our brief span of life, may well be compared to a vast battlefield. A field in which a fierce and never-ending war is being incessantly waged; where light and darkness, good and evil are ever struggling for the mastery, and where many fall and perish everlastingly.

On the one side are ranged the World, the Flesh, and the Devil, together with his satellites, the fallen angels; those terrible "principalities and powers and rulers of the world of this darkness," to whom St. Paul alludes in his epistle to the Philippians (vi. 12). On the opposite side are Jesus Christ and the faithful members of His Church, set "like an army in battle array," and boldly con-

tending for virtue, purity, honesty, and truth. We live in the very midst of these opposing forces, and must necessarily take part in the conflict. It is impossible for us to withdraw from the battle, even if we would;—impossible even to assume a neutral attitude. We are bound to declare ourselves, and to throw in our lot either with Christ, or alas! with the enemies of Christ. “Who is not with me, is against me.” Not to take up arms on the side of Christ—not to be actively engaged in His service, is to resist Him, and to place oneself in positive opposition. “He that gathereth not with me, scattereth.” This is an awful statement, but one which can not be denied, or called into question, for God Himself has enunciated it.

It is furthermore a statement we may well lay to heart, especially in these days, for it would be difficult to point to any period in the eventful history of the Church, in which loyalty, bravery, and personal service, on the part of her children, were more imperatively needed than at present. Perhaps there never was a time when such demands were made upon the zeal and generosity and self-sacrifice of every true follower of Christ.

On every side the Church is opposed. In every land her divine claims are questioned, and her rights denied. “The Gentiles rage, and people devise vain things. The kings of the earth stand up, and the princes meet together against the Lord, and against the Church.” (Ps. ii. 1, 2.) Christ’s Vicar, the Pope, is a prisoner. His religious Orders are driven out from their homes, to seek refuge in foreign lands. Liberty and freedom of action are in many places denied to His bishops, and His representatives are now persecuted as Christ foretold they would be even as He Himself was. “They have persecuted me, and they will also persecute you.” (John xv. 20.)

Opposition there has always been. Opposition there always will be. Indeed, it could not be otherwise, for “the world is the enemy of God,” and the whole purpose of the Church, yea, its very *raison d’être*, is to combat, and withstand, and resist its wickedness and its evil influence. From the very nature of the case it could not be otherwise. For “what participation hath justice with injustice? Or what fellowship hath light with darkness, and what concord hath Christ with Christ and Belial?” (II. Cor. 14.)

Now, so long as the deadly struggle endures, we dare not stand aloof, as idle and listless spectators. Justice, truth, loyalty, and even our own personal interest all urge us to throw ourselves courageously into the fight and to do our utmost in defense of a cause

which should be dearer to us than life itself. Every man, whatever may be his worldly calling or position, must declare himself—and, by his life and conduct, does in very truth declare himself—to be either with Christ or against Him! Every one, be he ever so humble, or so poor, or so unlettered, either “gathereth with Christ, or scattereth”—that is to say, is either helping to build up the spiritual structure established by Christ on Blessed Peter, or is helping to drag it down.

The momentous question we have to ask ourselves is: Are we, who are now gathered about this altar this morning, doing all that we can, or at least all that we ought to do, to promote the interests of God among men, and to extend His kingdom upon earth? Again and again we are accustomed to repeat the petition: “Thy kingdom come.” Whenever we recite the Pater, those beautiful words rise to our lips. But, beloved brethren, such a petition is little better than a mockery if we ourselves are, all the while, hindering and impeding and interfering with the extension of that kingdom by our sinful lives, our bad example, and our general worldliness, carelessness, dissipation, and love of pleasure.

To unite ourselves to Christ and to cooperate with Him as our Master, our Leader and our King, is not merely a solemn duty, but it is one of the greatest and most stupendous honors and privileges that could be conferred upon us. Call to mind, in the first place, who He is who summons us to fight under His banner, and in the second place the nature of the work in which He wishes us to engage. Our Leader is no other than the Incarnate God, the Creator of heaven and of earth, “who has power of life and death, and who leads down to the gates of death and brings back again.” (Wis. xvi. 13.) And whom no man can resist. So exalted and infinite is our King, that to be associated with Him in any degree whatsoever is an honor immeasurably surpassing all the honors and dignities of the world. And what is the work in which he deigns to ask us to assist and cooperate? It is no other, dear brethren, than the salvation and redemption of mankind.

God loves the world. He loves it so ardently that “He gave his only begotten Son, that whosoever believeth in him may not perish, but may have life everlasting.” (John iii. 16.) He wishes “all men to be saved, and to come to a knowledge of the truth.” (I. Tim. ii. 4.) and that not one should perish.

He regards them as His own children, whom he has “purchased

at a great price" (I. Cor. vi. 20), so that who touches them so as to injure them "touches the apple of his eye." (Za. ii. 8.) His love is no mere sentiment, no mere empty declaration, but deep and strong, and persevering; revealing itself in acts entailing much personal suffering and anguish, and even death itself.

As we lift our heads and fix our gaze upon the Cross of Calvary, and look intently upon His agonizing frame, quivering with pain, we may read the anguish of His soul written upon every feature, and recognize the presence of a love stronger than death. Each drop of blood, as it oozes out of the thousand wounds the scourge and the thorns have made, and falls like rain upon the hard rock, reveals to us the intensity of His love, and speaks of an affection too deep for utterance. As our eyes meet His, all diffused with tears, they seem to appeal, even to us, on behalf of sinners. We are ourselves, of course, the fruits of His passion. We have been washed by His precious blood in holy Baptism, and illuminated by His grace, and let us hope we are keeping His commandments. But He demands something more. He desires that we should not only live for Him ourselves, but that we should strive to make others also live for Him. He expects, and has a right to expect that we, His own beloved children, should be keenly sensitive and touchy about His honor, and that we should make His interests our very own, and do all in our power to promote the great object for which He did not hesitate to sacrifice honor and life.

Alas! my brethren, the number of men who seriously weigh and duly consider the duty of cooperating actively in the salvation of the world is, we fear, small. Many would persuade themselves that such duties are confined exclusively to Bishops, priests, and religious, and that laymen are entirely exempt. Yet it is clear that they likewise are given a share, and a very important share in the work; and that an attitude of passive indifference and unconcern is impossible to one who loves Christ ardently, and incompatible with the express teaching of Christ Himself.

No man lives to himself alone. We are always influencing our fellows for good or for evil. To pass through life and leave no trace of our passage, is more impossible than to walk along on the soft wet sand and leave no impress of our feet. As we are—either consciously, or oftener unconsciously—influenced by others, so in like manner others are influenced by us. They are influenced by our conduct, by our general character, by our method of life; and by

our views and opinions and judgments whether of men or of things. Then, it concerns us very closely to ask: What is our conduct? Ah! How many interests are bound up in the answer! Is it upright, honest, pure, gentle, and loyal? Is it humble, considerate, charitable? Are we actuated by high principles, and guided by the maxims of the Gospel? "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." (Matt. v. 16.) Do those who see us, who know us, who witness our daily conduct, who number us among their friends, feel our life to be "a light" illuminating them on their way; a "beacon" pointing out the road to heaven? In one word, is our habitual attitude of body and mind such, that they are impelled at the sight of it, "to glorify their Father in heaven?" What, my brethren, is in very truth your influence upon others? On your own family, on your servants and dependents, on your numerous friends, acquaintances and associates, on those you meet at balls, parties, dinners and other social gatherings, or in the hunting or cricket field, in the market place or on the Stock Exchange? Yes! Again I demand, *what* is your ordinary everyday influence? Observe, I do not inquire if it be great or small, striking or insignificant. For whether great or small matters little, the important question is: Is it an influence for good? Is it, at least, so far as it goes, an influence in *the right direction*? Is it helpful, elevating, and edifying? Or is it perhaps the reverse? Are you "scattering," and not "gathering"? Are you winning souls to God, or repelling or hindering them by your worldliness, your intemperance, your licentiousness? Does the thought of your responsibility in this matter, at least, weigh upon you? Are you at least aiming, however feebly, however unworthily, at becoming a factor for good, rather than for evil? However restricted may be the sphere of your influence, are you resolved that it shall be exerted on the side of God?

Take one single element in our complicated life, *i. e.*, our conversation. Consider the hours that pass away in mere talk, and yet how little most men are given to measure their words! How few pause to consider whether their speech is helping or hindering the spread of virtue. "The tongue," says St. James, "is a fire, and a world of iniquity"—and "full of deadly poison." (Chap. iii. 6-8.) Who indeed will attempt to recount the harm done by that unruly member? Who will trace out the ravages caused by an unwise and unrestrained talker? It is in the course of familiar intercourse and

unconsidered chatter that men gloss over crimes and excuse excesses, and dress up vice itself till it almost wears the appearance of virtue. It is when they are meet to talk that they tell loose stories, perpetrate lewd jests, and cast aside the restraints of modesty. They may persuade themselves that they mean no harm, and are merely doing what others do, yet they are "scattering" not "gathering:" yes, scattering the seeds of sin and aiding and abetting the devil in his warfare against Christ. Again, we find men who criticize the Church and her laws and decrees in an undutiful and carping spirit, and thereby lessen in others the sense of reverence for her authority. They hope to win easy reputation for liberality and broadmindedness by siding with her enemies, and, by their disloyal and insubordinate expressions of opinion, undo and hamper the work of Christ. Many offend to a greater or less degree in this way, but some surpass all bounds and seem to persuade themselves that they have received a special mission to set the Church of God right. They pose as teachers, not as taught. They wish to govern, not to obey; to judge, and not to be judged. Nothing that the Pope or his council does or decrees is right till it has received their sanction and approval. They have neither wisdom enough to submit, nor even modesty enough to keep silence, but must needs vent their superior wisdom in a loud, consequential, dictatorial manner in the most hostile and anti-Catholic journals that they can find; and invite the heretical press to assist them to improve the policy of the Holy See; to amend the decrees of the Roman congregations, or to upset the ruling of their own ordinary. While professing to be practical Catholics, they side with the enemies of the Church, judge her on no higher principles than those that govern the world, and repeat as new and true discoveries calumnies as old, and often older than Christianity itself. Such conduct has aroused the attention of Pope Leo XIII. himself, who complains in burning words that: "the license which is commonly confounded with liberty, the passion for criticizing and finding fault with everything, the habit of throwing into print whatever men think or feel, have so confused and darkened men's minds that the Church's office as a Teacher has now become more than ever necessary to save Christians from being drawn away from conscience or duty." [Letter to Card. Gibbons.]

A man need not be a priest, nor yet a devotee, in order to labor with Christ in drawing souls to God, and leading them on to virtue. A man in the world, more especially if he be an educated man, is

no insignificant or negligible factor. He is but an individual, it is true, but then the Church is made up of individuals. And a single individual has it in his power either to do much mischief or to render great service to the Church—far more indeed than is generally supposed. In plain fact, his responsibilities are enormous. Let each one here take that fact to heart, and decide for himself whether he is resolved to exercise this influence on the side of Christ or against Him. I have said that his influence is enormous, and I said it advisedly. Not indeed when viewed from the point of view of the erroneous judgment of the world, but when viewed as God views, it is so. It may not seem to be much, yet it is enormous, for this simple reason that it affects interests which are eternal and supernatural, and because eternal, more important than even the very greatest interests of time. There is scarcely any one—however obscure—whose influence does not reach to many others, but even though it extended but to one other, we should still contend that his responsibility is exceedingly great. To affect the present spiritual state of that single soul is to affect its eternal future, since its future is bound up with the present. To win that one soul from vice to virtue, or to lead it from virtue to a yet higher degree of virtue, is to alter and to raise its condition throughout the whole limitless length of its endless future!

Well, then, may a man grow serious and fearful if he have even but one other person at all subject to his influence. How enormously the responsibility grows when, through any particular circumstance of relationship or dependence, that influence is strong and powerful and continuous. Think for a moment how far a child's supernatural welfare depends upon the treatment it receives at the hands of its mother. Or, think how sons and daughters are influenced by the training and the example of their father; how the young are moulded by the old; and how subjects are led by their superiors.

Time will not permit me to enter into further particulars, let me therefore merely say that a true and ardent lover of Christ will avail himself of every opportunity of furthering the interests of his Divine Master. In one way or in another, and in season and out of season, and both at home and abroad, he will be always "gathering," and never "scattering." His conduct, both in public and in private, will be irreproachable, and his conversation free from all taint of malice and bitterness. In temperance, sobriety, and purity, he will be an object lesson to all about him. Not only will he love

and honor and prize his faith, as one of the most priceless gifts of God, but he will show an active interest in all that concerns it. He will resolve to uphold and defend it. He will make it his business to acquaint himself with the answers to at least the most prevalent and common objections and difficulties to be met with in society, and will consider it a duty "to be always ready to satisfy every one that asketh a reason of that hope which is in him." (St. Peter iii. 15.) He will also seek to help and encourage every good work or missionary enterprise, or scheme that comes in his way, by which glory may be given to God. To the poor and destitute he will be compassionate, liberal and open-handed. In fact, his habitual state of mind will be one of intense personal love of Jesus Christ, manifesting itself in a practical and zealous anxiety to do all he can to further the work of Christ among men, and to reproduce His divine image in himself. "Learn of me:"—"I am the way, the truth, and the life."

Let me, in conclusion, urge each one here present before me to realize that (whatever others may do) he personally is called upon, and invited by Christ Himself to cooperate with Him, to share His labors, and to win souls to sanctity of life. Let him grow in the full consciousness of the responsibilities of his position and become more and more sensible of the fact that, if he labor not with Him, he is most certainly thwarting and opposing Him, and siding with His enemy, the devil.

DEVOTION OF THE FIRST FRIDAY.

THE HEART OF JESUS IS THE PUREST OF HEARTS,
AND ASKS PURITY OF HEART OF US, PAR-
TICULARLY IN THE RECEPTION OF
THE MOST HOLY EUCHARIST.

“Wash thy heart from wickedness.”—Jerem. iv. 14.

SYNOPSIS.—*Introduction*—St. Bonaventure on cleanliness of body and of soul.

I. Examples—(a) Abraham washing feet of angels; Christ of Apostles. Should purify ourselves by repentance. (b) Purification of priests before sacrifice. (c) Ornamentation of Tabernacle and building of Temple—our hearts the same. (d) Examples of humility—the centurion, John Baptist, St. Elizabeth, Isaias, David and the ark.

II. The Creator and the creature—what it means to receive Christ. Joseph of Arimathea—the clean linen of purity and the myrrh of penance.

III. We come to Christ in our needs like the prodigal. We find Him the source of healing, strength, consolation, light, and guidance.

Conclusion. Pray for zeal and reward of lovers of Christ's Heart, like the Holy Father Cardin.

Rightly did St. Bonaventure wonder even in his times at the monstrous foolishness and misery of the children of the world, when he remarked, that they were more solicitous for the cleanliness of the body than of the heart. Hence he exclaimed in astonishment, “O surprising foolishness! Man cleanses his face, his hands, his feet, even his shoes, and does not clean his poor heart!” O how clean should that heart be which receives its God! O how pure! When the great Patriarch Abraham saw that three heavenly guests were approaching him, he not only went to meet them, but he invited them in the most friendly manner to enter into his house, and before they sat down to table he washed their feet—a rare example of humility. “I will fetch a little water, and wash ye your feet.” (Gen. xviii. 4.) What Abraham once did to his guests, the most meek Jesus did to His Disciples, when, before He admitted them to that great Banquet, like a new Pelican of love He refreshed His guests with His own flesh and blood, and washed their feet Himself. “He putteth water into a basin, and began to wash the feet of the disciples.” (John xiii. 5.)

What art Thou doing O good Jesus? Has Thou entirely forgotten Thy dignity? Be astonished ye heavens! Behold, how

your Creator, kneeling at the feet of His Disciples, washes the dirt from their feet and wipes them with a linen cloth.

Wherefore this washing of feet, O my Redeemer? Formerly Thou didst not wash the feet of Thy Disciples, neither when Thou didst lead them to the mount at Thy transfiguration, nor when Thou didst take them into the Temple to pray. Yet now, at this last supper, after the Paschal Lamb is consumed, Thou dost rise from table and disdainest not to cleanse them of their filth! Be astonished O heavens! In explanation of this mystery the holy Fathers unanimously declare that the Most Meek Heart of Jesus wished by this washing of the feet to prove to the whole world how great and excellent must be the purity of heart required for the worthy reception of His Most Sacred Body and Blood—that the soul of the recipient must not only be free from every mortal sin, but also from every inclination to venial sin, and particularly from all sensual affections. “O how pure must those hands be,” says the *Imitation of Christ* (4 b. c. 11), “how pure the mouth, how holy the body, how unspotted the heart of the priest to whom the author of purity is about to enter.” See that the heart is prepared, that the heart is purified beforehand according to the Words of Scripture: “Prepare your hearts unto the Lord.” (1 Kings vii. 3.) Hence Aresius, the Bishop of Tortona, had painted as an emblem a swan bathing itself in crystalline water, with the subscription taken from the Gospel of the washing of the feet: “Quite clean.”

Good and pure therefore must that heart be which approaches to the awful and Divine Sacrament of the Eucharist, and before partaking it must sigh with Job over past faults. “Before I eat I sigh: and as overflowing waters, so is my roaring.” (Job iii. 24.) It is to this that St. Paul once alluded: “But let a man prove himself, and so let him eat of that bread, and drink of the chalice.” (1. Cor. xi. 28.) A man proves himself beforehand by a true repentance, by a thorough confession of his sins, by an earnest resolution of amendment, by a sincere humility, a lively faith, firm hope, and by a most ardent love for the Most Sacred Heart of Jesus, which is the bond of perfection. “Our life exists in the Body of Christ,” says St. Augustine, “whosoever therefore desires to receive life, must change his life.”

When the priests in the Old Testament wished to enter into the tabernacle of the testimony, there to offer up incense to God upon the altar, they were obliged beforehand to wash their hands and

feet in a basin of brass, so as to be purified according to the law, and made worthy to appear before the Lord: "And water being put into it, Aaron and his sons shall wash their hands and feet in it." (Exodus xxx. 18.) How much purer must be the heart of the priest who offers up this Divine Mystery, as well as the hearts of the laity who receive the same! "Should not the hand which distributes this Body, and the tongue which is red with the most awful Blood, be purer and more brilliant than the rays of the sun?"

The tabernacle of the testimony was made of indestructible setim-wood with the most exquisite skill, and was covered within and without with the purest and most shining gold, so that the manna, which fell down from the clouds of heaven, and the two tablets of the law of Moses might be preserved in a worthy manner: "Frame an ark of setim-wood, and overlay it with the purest gold within and without." (Exod. xxv. 10.) With how much greater zeal and diligence must the ark of our heart be prepared, and adorned with the purest gold of love and the brilliancy of all virtues, for within it is not heavenly manna, but the Bread of life Himself, who came down from heaven; not two tablets of the law, but the chief Lawgiver Himself, the Incarnate Jesus Christ!

It is related in the Historical Books that King David, shortly before his death, when everything was ready for the building of the Temple, let all the princes of the kingdom be called to him, and opening his heart to them concerning the erection of the Temple, spoke to them as follows: "Solomon my son, whom alone God hath chosen, is as yet young and tender: and the work is great; for a house is prepared not for man, but for God." (1 Para. xxix. 1.) Hearest thou this? Turn this to thy own account, as often as thou dost prepare thyself for holy Communion: Reflect a little beforehand within thy heart, upon the preparation which is necessary; for it is a great work, since a dwelling is prepared not for a man, but for God. "Let us reflect," says St. John Chrysostom, the *golden-mouthed*, "that we taste of the Body and Blood of Him, who is enthroned in heaven, who is worshiped by the angels, who sitteth next to the immortal power of God," etc. What a preparation is here required! what trying of the soul! what disposition of heart! "Purity of heart," says St. Bonaventure, "is the royal road which leads us to the embraces of the Bridegroom, and finally to our true fatherland."

The centurion in the gospel considered himself unworthy that the Divine Saviour should enter into his house; so he excused himself humbly and confessed his unworthiness, saying: "Lord, I am not worthy that thou shouldst enter under my roof." (Matt. viii. 8.)

John, the great precursor of the Lord, who was the greatest born of woman, considered himself quite unworthy to loosen even the latchet of the Redeemer's shoes, therefore he gave this glorious testimony of Christ to the priests who came to him from Jerusalem: "The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose." (John i. 27.) When Elizabeth, the holy mother of the Precursor, saw the Most Blessed Virgin and Mother of the Lord coming to her, she could not contain herself for astonishment, but cried out: "Whence is this to me, that the mother of my Lord should come to me?" (Luke i. 43.) That angel whom Isaias once saw descending from heaven upon the altar, did not dare to remove the coal (an image of the Holy Eucharist) with bare hands from the altar, but with special reverence took it with golden tongs to purify the lips of the prophet with it. "And one of the seraphims flew to me: and in his hand was a live coal, which he had taken with the tongs off the altar." (Is. vi. 6.) When David heard at the solemn bearing of the ark of the covenant into the royal city, that Oza, on account of a slight disrespect which he had been guilty of toward the holy ark, had been struck, he was seized with fear, and would not have the ark brought into his house in the city of David, but caused it to be carried into the house of Obedom. (II. Kings vi. 6.) O Christian soul! how canst thou be worthy, that not the ark of the Lord, but the Lord of the universe Himself shouldst enter into thy heart? How canst thou contain within thy narrow breast Him whom heaven and earth are unable to hold? Is He not the Almighty Creator, and thou the least of creatures? Is He not that infinitely perfect God, that is to say: Does He not contain in a most excellent manner the perfection of all things which exist or are possible? And art thou not the most imperfect of creatures, filled with endless miseries, made of clay, the food of worms, a child of corruption? Is not He goodness and holiness itself; and thou an abyss of all misery? And thou darest to approach to this infinite goodness? If He Himself finds fault in His angels how canst thou be worthy to stand before the face of God!

What wilt thou, what canst thou do in so important a matter? Hear what that rich and noble Joseph of Arimathea did. When he saw that Jesus was dead upon the cross, and that the sun was setting, he went fearlessly to Pilate and asked of him the body of Jesus, which Pilate granted him. Without delay he purchased fine clean linen, and wrapped in it the adorable body, after it had been taken down from the cross. "Then Pilate commanded that the body be delivered. And Joseph took the body and wrapped it up in clean linen." Pay attention to the mystery and to the line of conduct: Joseph wrapped the most sacred body of Jesus in clean linen; the heavenly Bridegroom who feeds amongst the lilies, asks of thee a pure heart; without are the dogs, and the impure and unchaste hearts. Without! The same Joseph took care that the Most Sacred body of Jesus was embalmed before burial with precious spices, and particularly with myrrh: "They took, therefore, the body of Jesus, and bound it in linen-cloths with the spices." (John xix. 40.) The myrrh denotes penance and an earnest horror of sin, but the spices signify the perfume of virtue. Anoint the Heart of Jesus with this spiritual myrrh and these spices when you repair to His holy table, and conceive at the same time a great confidence that you will be received graciously by Him who did not disdain for your sake the ignominious wood of the cross. Say therefore with perfect confidence, and with a contrite heart: Lord, in pardoning the thief, Thou hast also granted me hope. Then offer up your whole heart to the Divine Heart of Jesus, as a new, living sepulchre. Imitate finally the example of the Prodigal Son, who, returning converted, hungry, weeping, and repentant, hastened to his father's arms, who moved with compassion, fell upon his neck and kissed him. It is worthy of remark that the repentant son sought his father's heart, where he expected to find forgiveness and mercy. Stand still and observe the son how he lies on the ground, sighing, and with tears embracing his father's loving heart; how, on the other hand, the father receives his son lovingly with outstretched arms, and restores him to favor. Imitate this example also when you approach the Eucharistic table, where we can attain unto the Heart of Jesus Himself.

Arise, therefore, faithful soul, and approach with great confidence to the Sacred Heart of Jesus: Art thou hungry? He is the Bread of life, whosoever eateth this Bread lives eternally. Art thou thirsty? Here is the source of life, whosoever drinks at this source

will never thirst. Art thou sick? Here is the medicine to cure all thy weaknesses. Art thou wounded? Here is the balm of life, to drive away all thy pains, and to heal all thy wounds. Art thou sorrowful? Here is the wine that rejoices the hearts of men! Art thou weak? Behold here is the table which the Lord has prepared over against those that oppress thee. Art thou blind? Here is the cloud of light and the pillar of fire, the surest leader of thy life. Art thou dying? Behold, here is the food strengthened with which thou canst depart to Mount Horeb, and to that promised land which flows with milk and honey. "Arise, eat: for thou hast yet a great way to go." (3 Kings xix. 7.) Not to Mount Horeb, the summit of which was reached by the Prophet Elias, strengthened by a hearth-cake, but to the summit of perfect virtue, and to that mount unto which King David lifted up his eyes and his heart, whilst he said: "I have lifted up my eyes to the mountains, from whence help shall come to me." (Ps. cxxii. 1.) You will reach it easily if during life you ascend often to the Mount of Sion by a frequent and devout Communion, as also to Mount Golgotha by compassion and the contemplation of the crucified Saviour. If you do this perhaps you may participate in the same favor from the Divine Heart of Jesus as the venerable Father John Cardim, of the Society of Jesus, who died in the odor of sanctity February 18th, in the year 1615. It is related of this great servant and friend of God that during his life his heart burned with an exceeding love of God; hence he strove with all his strength to make himself conformable to the most amiable Heart of Jesus crucified. Thus it happened once that in the midst of the most fervent prayers, he was raised from the earth and hovered as it were in the air, being seen thus by the Rector of the College; and when at the hour of his death he directed his whole heart, and all the powers of his soul and body to the love of the Crucified, and offered up to Him in the most fervent act of love, himself, his soul, a miracle came to pass, the figure on the crucifix released His hands and lovingly embraced His servant, and in this mutual embrace he breathed forth his happy soul into the Most Sacred Heart of Jesus. Follow this example, O Christian soul! Behold, the Heart of Jesus awaits thee to unite itself to thy heart.

FOURTH SUNDAY IN LENT.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XIX. OUR SOUL THE ABODE OF THE MOST BLESSED TRINITY.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"If any one love me, he will keep my word; and my Father will love him, and we will come to him, and will make our abode with him."—John xiv. 23.

SYNOPSIS.—I. *This mission is the communication of the Divine Persons in a special manner to man. The difference between Divine and human mission—mission made clearer by analogy of an ambassador to the Holy See.*

II. *This mission takes place: 1st, invisibly—this is the usual way and serves to keep down the vanity of man; 2d, visibly—this happens very rarely and only under extraordinary circumstances. Example—the descent of Holy Ghost on Apostles in form of fiery tongues.*

III. *Results of this mission: 1st, Sanctifying Grace; 2d, Increase of love and holiness; 3d, Stimulation to do great things for God.*

What a consoling doctrine! The Son is begotten of the Father, and the Holy Ghost proceeded from the Father and the Son, as an ambassador of God to humanity, to abide in our souls, to purify them, to sanctify, to bless them! This entry of God is called the mission of the Divine Persons. To comprehend this rightly I will answer three questions for you:

- I. What is this mission?
- II. How does this mission take place?
- III. Why does this mission take place?

I.—WHAT IS THIS MISSION?

To speak briefly, the Mission of the Divine Persons is none other than the going out of one of the Divine Persons, through which all the Divine Persons communicate themselves in a certain manner to creatures. But we should err grievously if we imagined that the mission of the Divine Persons take place in the same way as among men, one is sent to the other.

For 1. When one person is sent to another he departs from the one who sends him, so that the person sent and the person sending can not remain in the same place. Whereas in the mission of the Divine Persons, the Person sent does not separate Himself from those sending or delegating Him. Thence it follows that as the Son is sent into the world by the Father, to take the nature of man, and the Holy Ghost proceeded from the Father and the Son as ambassador, to sanctify souls, both in their Divine nature remained with the Father, although they filled the world with their presence. 2. In a human mission the dignity of the ambassador is always less than that of the one who sends him; for a king can not send an emperor, a servant can not send his master, but each one his inferior. But in the Divine Mission the Persons sent, the Son and the Holy Ghost, are as great, as powerful, as Divine, as the sender, the Father. 3. In a human mission the person sent changes his place of residence. But in the Divine Mission those sent remain always in the Godhead, and instead of a change produce only a new operation of grace, by which they are in a particular manner with those to whom they are sent. 4. The Divine Mission does not take place by reason of a command, as with the Divine Persons there is no superior, and therefore no inferior, but an equal Divine authority. 5. The Divine messenger need not inquire into, or ask, or take counsel, as is the case with men. For there is no ignorance with the Divine Persons, but the most perfect knowledge of all mysteries. 6. Human missions are often only accomplished by force and violence. Whereas the Divine Mission takes place always from the most perfect freedom, because the Godhead is not subject to any compulsion.

From this it is clear that that miraculous mission which takes place through the Divine Persons is none other than the sending of a Divine Person which produces in mankind love and grace. If therefore the Son and the Holy Ghost produce in reasoning creatures love and grace, we may say that they are sent by the Father to dwell in mankind, to whom they are already near by their omnipotence. You will understand me better if I make a comparison. We will suppose that a king or president commissions a person who is just then residing in Rome to represent him at the Papal court, *i. e.*, to be his ambassador. Although this person was in Rome before he received the commission, yet he can say that he is "sent," "delegated" by the king or president to the Papal court.

And rightly, because now he is in Rome in a new and quite a different manner than formerly, namely, by authority and in the capacity of ambassador. In the same way the Divine Persons in virtue of their omnipresence are always present to all creatures, yet they are not always called ambassadors, only when sent by the Father, they produce in the souls of men love and grace, through which they are present to mankind in a new and special manner, even indeed taking up their abode with him. This, then, is the Divine Mission. It consists (1) in the producing of the Divine Persons, and thus far it is eternal; and (2) in the producing of grace, and this is from time and destined for the salvation of mankind. O Christians, acknowledge what gratitude you owe every moment of your lives to the Most Blessed Trinity: to the Father, because He sends us His Son and His Divine Spirit, and thereby vouchsafes us grace and love; to the Son and the Holy Ghost, because they do not disdain to hasten as ambassadors of God to men who are so miserable and at times so unworthy.

II.—HOW DOES THIS MISSION TAKE PLACE?

This was the second question. The Divine Persons can be sent to us in a twofold manner, visibly and invisibly. 1. The mission takes place invisibly when the Divine Persons produce in mankind love and grace, without thereby making their presence known by outward signs. This mission began with the creation of the universe, exists still in the present, and will continue as long as there are men upon earth. For God loves to distribute His graces and gifts in hidden ways, without show, so as to repress all feelings of pride in the hearts of His children. This is the reason why, here upon earth, no one is sure of the possession of God's grace. "No one knows," says the wise man, "whether he is worthy of love or hatred." And the Apostle St. Paul takes occasion from this to exhort all the faithful: "To work out their salvation, with fear and trembling."

2. Nevertheless the good Spirit does not always hide His graces. Sometimes He gives His love and grace to souls in an almost palpable manner and imparts His gifts to them in such measure that you can see, so to speak, the Presence of God within them; and this takes place by the visible mission. It is not, of course, frequent, but still it happens now and then. On these occasions the Son, in union with the Holy Ghost, produces the most ardent love

in the hearts of men and accomplishes thereby works which astonish thousands and oblige them to acknowledge that here human power is not in action, but the operations of God. It was just such a visible mission of which the Acts of Apostles tells up, where the Holy Ghost came down upon the Apostles in the form of fiery tongues, and illumined them with a knowledge, and enkindled so ardent a love within them, that in their words and actions the operation of the Holy Spirit could easily be recognized. For they spoke in strange tongues, knew the most profound doctrines, preached about the greatest mysteries, performed the most astonishing works, so that the Jews exclaimed: "Behold, are not all these, that speak, Galileans?" (Acts ii. 7.)

The mission of the Divine Persons is generally invisible, and the Holy Ghost comes for the most part without noise and without disturbance into the hearts of men. This is expressed by holy Job when he said: "Who doeth things great and incomprehensible, and wonderful, of which there is no number. If he come to me I shall not see him; if he depart I shall not understand." (Job ix. 10.) And this happens thus, so that all pious and favored souls may abase themselves the more, and live in fear, so as not to lose God's grace and be ruined by pride.

III.—WHY DOES THIS MISSION TAKE PLACE?

This was the third question. When one person is sent to another person there is always a motive why he is sent. When no ordinary person but a prominent influential one is sent the matter is an important one. The more exalted and noble the ambassador is so much more important must be the object of the mission. Now, if the Divine Majesty sends to us men, Divine Persons, the Son and the Holy Spirit, the object of their mission must be a very important one.

This mission is none other than sanctifying grace and the operations of love. For it is not compatible with the sanctity of the Divine Persons to be sent about the material things of this world, which, though imparted to us by Divine power, are still nothing in comparison with sanctifying grace and divine love. For this does the Apostle St. Paul write: "If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." (I. Cor. xiii. 1.) The end and aim,

therefore, of the mission of the Divine Persons is none other than either (1) to impart sanctifying grace, by which souls are withdrawn from sin and the dominion of satan; or (2) to enrich souls with virtues and graces, and to increase the sanctifying grace which is already present within them; or (3) to urge them to the practise of such works of charity as will be profitable for the salvation of their own souls and the souls of their fellow-men.

For this truly Divine end and aim are the Divine Persons sent to mankind, and remain in them as long as no impediment is offered to their operations.

O exalted dignity of those souls which are sanctified by the presence of God's grace! O exalted dignity of those souls who have become the abode of the most Blessed Trinity! "O God," we might exclaim with David, "thy friends are made exceedingly honorable." The Pope with his triple crown, the emperor with the scepter of his dominions, the king in his robes of state, is not to be compared with the exalted dignity of a true friend of God!

JOY IN THE LORD.

BY THE REV. DOM BEDE CAMM, O.S.B., B.A. (OXON.), BIRMINGHAM.

"For the Pasch was nigh at hand."—St. John vi. 4.

SYNOPSIS.—The joy of the Church to-day expressed in her Liturgy—The half-way milestone—The expectation of the Pasch—The heavenly feast prepared for us—Let us thank God and take courage—Have I earned the right to rejoice to-day by courageous practise of penance?—The obligation of penance—It does not extinguish but enkindles joy—True joy unknown to the world, for it is a fruit of the Holy Spirit—Let us redeem the time.

"*Laetare Jerusalem: Rejoice O Jerusalem!*" Thus Holy Church sings to-day, and the words ring strangely in our ears. We look around us in amazement, for lo! all is changed since last we met together in the house of God. Where are those penitential vestments, those bare altars, those sad and plaintive chants that spoke to us but yesterday of sorrow and of penance? They are gone, and in their place we see prepared a festival of gladness; the organ that has so long been silent peals forth once more triumphantly, the altars are decked with the first flowers of spring, the ministers of

the sanctuary are clad in the vesture of joy; purple has given way to rose-color; psalms of penitence to canticles of gladness. Is Lent over, and Easter come without our knowing it? What means this triumphant strain that bursts forth at the very Introit when the priest mounts to the altar, "Rejoice O Jerusalem, and be gathered together all you that love her, rejoice with gladness you that were in sorrow; that you may exult and be filled with comfort from her breasts"? And in the Psalm an answer not less joyous peals forth, "I was glad when it was said to me, we will go into the house of the Lord," a response that echoes through the Mass and is heard again at the Gradual and the Communion—What does it all mean?

It means, my brethren, that we have come to the half-way milestone on the road, that one half of the way lies behind us, and now we can see the longed-for goal, the haven of peace, the city of joy whither we are journeying. Now, indeed, on this Mid-Lent Sunday, the Pasch, the Lamb's High Banquet seems close at hand. "*Erat autem proximum Pascha.*"

The way that remains is indeed the shorter half, and it will be quickly traversed. And so to-day Holy Church is filled with joy and exultation, she throws aside her widow's garb of mourning and bursts out into song, as she anticipates the joy of the Paschal morning, when she shall be united once more to her Beloved and hold Him by the feet, and sit down with Him to the marriage supper, to the rich banquet which He has prepared for her.

We have come half way, more than half way indeed, for last Thursday was the true Mid-Lent. And when the weary traveler knows that half, and the harder half of his long journey is passed, his heart is filled with joy and hope. The sailor who has been for months away from all he loves, feels a thrill of joy when the ship's prow is turned at last, and he knows that every hour will bring him nearer home. The exile rejoices in like manner when he finds that half his term of banishment is past, and with renewed hope he begins to count the weeks and then the days which still divide him from the object of his longing. The novice thanks God and takes courage when he sees that half of his year of probation is gone, and the long desired day of holy profession seems all at once close at hand. And so it is with us, my brethren, to-day, so it is with our Holy mother Church, for half our Lent is over, and the feast of the Lord's Pasch seems truly nigh at hand. And therefore we are called by our Mother to gather round her in joy to-day, and sing of

the mercies of the Lord and look forward with spiritual gladness to the blessed Paschal feast.

To-day, then, we are to forget, for a moment, the rugged path of penance that still lies before us, while we thank God for that which is past and look forward to the joys that await us at the end.

And this is why the Church, with her profound knowledge of human nature, and her tender sympathy with our weakness, giving us to-day this little foretaste of the joys to come, has chosen for the Gospel the miracle of the multiplication of bread in the wilderness.

We are in the midst of the Great Fast, but to-day we are to refresh ourselves with bread from heaven, we are to sit down for awhile and rest, grouped around the dear Master who loves us, and who has thus prepared for us a table in the wilderness. The miracle of the multiplication of the loaves and fishes is indeed set before us to-day in the Gospel, just because "the Pasch is nigh at hand." To-day we are allowed to raise our eyes, which have been cast down upon the earth in penitence, and to gaze upon the banquet which our dear Lord is preparing for us. Just as to those disciples who during the great Easter Octave had toiled all night upon the deep, in the morning Jesus appeared bringing consolation and help, and saying, "Children, come and dine," so to us does our dearest Lord appear as the provider of a mystic feast of which he invites us most lovingly to partake. And this banquet is no earthly one; it is altogether heavenly and divine. True it is that Jesus takes the bread, the ordinary food of daily life, which is provided by His servants, wherewith to prepare His banquet. But He does not return it to us common bread, as He took it. He takes it in His hands and breaks it, and blesses it, giving thanks, and gives it to His disciples to set before us. And lo, we fall down in adoration, crying out, "This is indeed the Prophet who was to come into the world." This is indeed the King of heaven and earth—for the food that He thus bestows on us has been changed into His own substance, it is the Bread of Life which came down from heaven of which whosoever eateth shall live forever. Miraculously multiplied to satisfy the needs of millions, this Bread will never fail so long as the world shall endure. And ever as the Feast of the Pasch draws nigh, Jesus will invite His faithful children to this banquet, saying to them, "Come and dine."

Yes, dearest Lord, still "Thou feedest Thine own people with

angels' food, and givest them Bread from heaven"; still thou art wont to say, as Thy tender gaze falls upon the famishing crowds who seek Thee, "I have compassion on the multitude, for they have nothing to eat, and if I send them away fasting they will faint by the way."

And so the Church says to us to-day, "Courage! for half the journey is past; courage, for the great Feast-day begins to dawn. Onward, to the end of the journey, for there Jesus is waiting for you. He will refresh you there, He will make you sit down with Him at His Feast, and the Bread He has in store for you will make you forget all your past fatigues."

It is, then, the thought of the Paschal Sacrament which is the chief motive of our mother's songs of joy to-day.

But, my brethren, here a thought can not but suggest itself, a question that it concerns each of us to answer for himself.

Have I the right to join in the gladness of Mid-Lent Sunday, have I earned this right by faithfully treading the path of penance during the weeks that are past? Have I wept with the Church when she wept, for if I have not done so, what part have I now in her joy?

And surely one great reason why our lives as Christians are so far less joyous than were those of our forefathers in days gone by, is that too often in our cowardice we shrink from the price at which alone those sacred joys can be won. The Christians of primitive and of medieval times rejoiced so sincerely and so spontaneously at Mid-Lent because Lent was to them a season of very real privation and sacrifice. It meant to them constant daily mortification, abstinence from all that could flatter the senses or gratify the appetite, absence of much that we should consider the merest necessities of life, and it was thus that *Laetare* Sunday brought to them a joy which we can hardly comprehend.

Let us hear the solemn warning of one of the greatest of St. Peter's successors. In a solemn Encyclical addressed to the Bishops of the Catholic world, Benedict XIV. thus expressed his grief at seeing the great relaxation that had been already introduced among the Faithful by indiscreet and unnecessary dispensations. "The observance of Lent," he says, "is the very badge of the Christian warfare. By it we prove ourselves not to be enemies of the Cross of Christ. By it we avert the scourges of divine justice. By it we gain strength against the princes of darkness,

for it shields us with heavenly help. Should mankind grow remiss in their observance of Lent, it would be a detriment to God's glory, a disgrace to the Christian religion, and a danger to Christian souls. Neither can it be doubted but that such negligence would become the source of misery to the world, of public calamity, and of private woe."

More than a century and a half have passed since this solemn warning of the Vicar of Christ, and ever since that date the relaxations of which he complained have gone on increasing. While in primitive times the law of fasting was most strict, when none dared to break his fast before three o'clock in the afternoon, nor ventured during the whole of Lent to touch butter or cheese, much less eggs or meat, now when by successive relaxations it has become so greatly mitigated that it would seem the weakest need not be deterred from obeying it; yet as a matter of fact how many are there of us who do observe it faithfully? How many are willing to fast even under present-day conditions, when the law retains but a shadow of its former rigor? Is it not a fact that for a large proportion, if not for the majority of Christians, Lent brings no more change in the daily habits of life than one more abstinence day in the week, and the having to refrain from partaking of fish and flesh at the same meal? What would the Catholics of ancient times, our brethren and our fathers who have gone before us, think of the degeneracy of these days? And can we truly say that we compensate for what we have relinquished in the way of penance, by increased fervor in prayer and almsgiving? Do we think, perhaps, that we alone form an exception to that most solemn warning of our divine Lord: "Unless you shall do penance, you shall all likewise perish?"

It is well, then, dear brethren, on Mid-Lent Sunday, to look back for a moment over the road that we have traversed. If it has been the rugged path of penance, "the King's highway of the Holy Cross," then indeed we may rejoice and take courage to-day. But if it prove that up to now we have indeed been negligent and unfaithful, that we have evaded the obligations and been deaf to the warnings of this sacred season, let us at least resolve now, at this half way milestone, to make what reparation is in our power by taking up the cross bravely and to follow our Crucified Lord along the way that yet remains. Yes, let us not shrink from the Cross, for in the Cross is our life, our salvation, our resurrection, and it

is by the Cross alone that we can attain to the joys of the true Pasch.

And be sure of this, that it will be in proportion to the fervor of our penance, that we shall taste the joys of Paschal-tide. "They that sow in tears shall reap in joy." Nor does the practise of mortification make us sad or depressed. The fact is exactly the contrary. The most joyous hearts, believe me, are to be found behind the grilles of the cloister, among contemplative communities such as the Poor Clares and the Carmelites, whose whole lives are given up to the practise of heroic penance and sternest austerities. Yet they are overflowing with joy, with lightness, and mirth and innocent glee, such as is unknown, utterly unknown, among the great armies of pleasure-seekers who would shrink with horror from spending even one day as these spend every day of their lives. Joy is indeed a gift of the Holy Ghost, one of His most precious fruits, and it is as far removed from the hollow mirth and restless gaiety of the worldling as is light from darkness. "Rejoice in the Lord alway, and again I say, rejoice!"

Charity, peace and joy, these are the Paschal gifts which our divine Redeemer is longing to bestow upon us at the Paschal banquet, these are the divine gifts for which He would have us now prepare ourselves by prayer and tears and penance. Oh, if we will only be generous we shall quickly find that He is not to be outdone in generosity, if we will only give ourselves unreservedly to Him, He will reward us not a hundredfold but in infinite, unspeakable overflowing measure by giving Himself to us. And having Him, we shall have all things in Him, and then indeed our joy will be full.

PASSION SUNDAY.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XX. THE SECOND PERSON OF THE GODHEAD.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

“Thou art my son, this day have I begotten thee.”—Ps. ii. 7.

SYNOPSIS.—Jesus Christ is the Son of God according to Divine and human nature. Scripture proves this. The Father begot the Son, and this too from all eternity. The Son is consubstantial with the Father and therefore has all His perfections. The difference between this begetting and human generation: 1st, The Divine Son did not come after the Father; 2d, He is as necessary as the Father; 3d, He suffered no delay in His begetting. Since the Son is consubstantial with the Father, He is not dependent nor beneath Him either in dignity or power, but has all His perfections and attributes and is in every way His equal. The Just are assumed by God as His heirs, hence are called “Sons of God.” They are made partakers of the Divine Nature and are promised happiness with the Divine Son of God. The great dignity of this and the effect it should have on man.

The heavenly Father had two sons among men. Both came directly from Him, although from very different mothers. One was the first man, Adam, whom God created out of the earth. For this reason Sirach calls the earth “the common mother of all men.” (Eccl. xl. 1.) And the evangelist St. Luke, who leads the genealogy of Christ as far back as our first parents, names the father of each race by always adding, “who was a son of,” etc., but at the end of the genealogy, where he speaks of Adam, he says expressly, “Adam, who was of God,” to indicate thereby that he was a child of God, and had no other father.

The second son of the heavenly father is Christ Jesus, both according to His Divine as well as His human nature. The Father Himself gives testimony of this when He says: “Thou art my Son; this day have I begotten thee!” That means, as St. Augustine says: “This day, *i. e.*, from all eternity, in which there is no yesterday nor to-morrow, but everything is the present, have I begotten thee by the eternal birth (generation) of the Divine power and wisdom.” The power and wisdom of God, therefore, was, as it were,

the Mother of the Divine nature of Christ. The first Adam (son) was made by the heavenly Father to be the head and father of all mankind, that is to say, of the just as well as the wicked. The second Adam (Christ) He made to be the head of all the elect, pious souls. The first Adam is from pure mercy a son of God; the second Adam according to His nature is the Son of God.

Of this exalted name, "Son of God," I have to say much to-day. With this name the Church concludes most of her prayers. This name sounds upon our ears many thousands of times, in sermons and religious instruction. And rightly! for this name contains prerogatives which belong to no son of earth. The Son of God is:

- I. An eternal Son.
- II. A free, independent Son.

I.

If we do not wish to be led into serious error we should never, when it is a question of the Divine Persons or mysteries, take the words used in the literal sense which they have in the ordinary way of speaking. When men call any one a son or a father, it is certainly understood that the father was before the son, consequently he must be older than the son; the son is much younger, and is absolutely not the same as the father.

But it is entirely different with the Son of God in regard to His Father. The filiation of the second Person is eternal, as the paterernity of the first Person is eternal. The Father is not a minute sooner in the Godhead than the Son; the Son not a moment later than the Father. As He has equal power with the Father, equal wisdom, equal sanctity, equal omniscience, so is He with Him at the same time from all eternity, consequently He is as old as the Father. He is with the Father from eternity, and He is one in substance with Him, therefore He is inseparable from Him from eternity, as the rays from the sun, and the brightness from the light. For this reason St. Augustine says: "Show me a flame without a light, and I will show you the Father without the Son." On earth the master must exist before his work, the tree before the fruit, the parents before the child, the producer before the produced. And this for three reasons.

- 1. No creature has at once in the beginning of its existence the

necessary strength to produce anything of itself or by itself; only with time does the power of producing come. Thus no human being in the moment of his coming into the world can build a house, chisel a statue, or paint a picture. The tree must be a long while in the ground before it takes root, blossoms, and finally bears fruit. On the contrary, God the Father was from all eternity in the fullest possession of His infinite power and strength; from all eternity He was as mighty and powerful as He is at this moment, there was nothing to prevent therefore His begetting His Son from all eternity.

2. The second reason is the freedom which we men have. For the accomplishment of a task we can, by reason of this freedom, choose a certain time, a day or an hour, we can postpone it as we please from one day to another, we can also begin the work when we like. This needs no proof. For there are numerous craftsmen who do not execute the work which they have undertaken for a long time; a like freedom, on the contrary, has no place in God from eternity. The begetting of His eternal Son suffered no delay, no postponement, it was as necessary, as God the Father from all eternity is necessarily God the Father. And as from all eternity He was not for a moment at liberty to be the Father or not to be the Father, neither was He at liberty from all eternity for a moment to produce the Son or not to produce Him.

3. The third reason is this, that all the works of man require a certain length of time, and they can not be accomplished in a moment. This, however, is not the case when it is a question of the generation of the Divine Son. For the heavenly Father has, so to speak, known Himself from all eternity by the infiniteness of His understanding, and by this knowledge was begotten His Son.

This is the manner in which God the Father begot His Son from all eternity. And for this reason the Divinity of the Father is not older than the Son, the Son not younger than the Father, when, as it is among men, the father is before the son, the operating cause is there before the work. The Son is like the Father, eternal, and infinite in eternity.

II.

The second prerogative of the Son of God is freedom and independence. This is a prerogative which no man can boast of. For every child is subject to his father for the very reason that he has

life and existence from him, and is therefore obliged by Divine and natural law to thank him and serve him. On the other hand, the Son of God, although begotten by the Father, is not subject to the Father, not submissive, not less in Divinity than the Father. The reason is: God the Father has from all eternity necessarily communicated His own Divine nature to His Son. This is as perfect in the Son as in the Father, as great in the Son, as holy, as Divine, consequently as free and independent as in the Father. As little as the Son could be without His Father, just as little could the Father be without the Son. For the life of the Father consists in the knowledge of His Being. But because the Son has this Being as entire as the Father, He is also not less than the Father, and therefore not indebted to the Father, for having communicated this existence to Him. For the Father could not have been if He had not communicated this Being to His Son. This production is more necessarily united with the Being of the Father than light is with the sun, heat with fire. For the sun could still be the sun even if its light were not visible; and the fire could still be fire even if it did not burn. But it is impossible that God the Father should be without the Son, because He is the Father by reason of having begotten such a Son. This is such an exalted miracle, my dear brethren, that we really do not know whether we should admire more the sublimity of the Son, or the greatness of the Father, who begot the Son: "Who being in the form of God, thought it no robbery himself to be equal to God." (Phil. ii. 6.) Because He knew His nature and the greatness of His eternal birth required it, that He should be equal to the Father in all things, and as little subject to the Father as the Father should be to Him.

This equality and independence of the Son does not diminish in the least the majesty of the Father, but tends rather to His honor and glory. The greater the brightness of the light so much the greater must the flame be from which the light flows. We must then infer that the greater the Son is so much mightier must the Father be to produce such a Son.

Besides these two particular attributes, the eternity and independence, there belongs to the filiation of the Son of God also this, that it is the model and prototype of all those whom God has adopted as His children. Just as, according to the teaching of St. Paul, "Of God the Father all paternity in heaven and earth is named" (Eph. iii. 15), we can and must say that all just souls,

“children of God” whom God has adopted as His children, are named of God the Son, and as heirs of Christ have a right to the joys of the kingdom of heaven. What a dignity for the just souls to be called “the children of God!” For 1. As the Son of God by virtue of His filiation partook of the Divine Nature as it is in the Father, so also will the just by virtue of their justification, by which they will be adopted as children of God, partake in a certain measure of the Divine Nature which is common to the three Divine Persons, and possess the same. Thus does the Prince of the Apostles teach in speaking of the Son of God: “He hath given us very great and precious promises; that by these you may be made partakers of the divine nature.” (II. Pet. i. 4.) By the gifts of Christianity, namely, through justification and sanctification, we are, as it were, deified, we enter into communion with God Himself because we have thereby been born again children of God. In regeneration, however, God not only imparts to mankind His grace, His love, but Himself as a possession.

2. Just as the Son of God has in Himself all perfections and happiness, because He has the Divine Nature in Himself, all the just souls also are supremely happy, and so to say divine, because in consequence of the merciful participation of the Divine Nature within them, they can now say: “We are gods and children of the Most High.”

3. Everything which belongs to the Son of God by nature, because He is the natural Son of God; belongs to all just souls by grace, because they are the children of God and have been adopted by God.

4. As the Son of God is born of the Father without intermission, so also are the just born of God without intermission, by His communicating His grace to them without intermission, which is the breath of spiritual life, so that they can always say: “Whether we live or die (according to the body), yet we are ever more the children of God and live in God our Father.” Recognize your dignity, Christian brethren! and return not to the despicable slavery of the devil by sin and vice! Are you still just and devout, reflect then upon this: As long as you live piously you are a child of God, as Christ is the Son of God, and consequently an heir of heaven and co-heir with Jesus Christ. But should there be some among you who are conscious of being in grievous sin let them only reflect upon this: As long as I live in sin, I am no child of God, but a

slave of Satan, a child of the evil spirit, and consequently an heir of his mercy and torment, and he will certainly soon amend. O that this might happen! for then this sermon would yield abundant profit, and I could desire nothing better.

ON DEVOTION TO OUR LORD'S SACRED PASSION.

BY THE REV. ARTHUR DEVINE, C.P., LONDON.

"Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world he loved them to the end."—St. John xiii. 1.

SYNOPSIS.—*Passion Sunday, the first day of Passiontide, marks the commencement of the time of special preparation for Good Friday, the day on which Christ, the true Lamb of God, was immolated for the sins of the human race. During this time of preparation the Church intends the passion of Our Lord to be the one sole thought of the Christian world. To this end we are invited to consider the Passion of Christ*

1. As that in which consists the merits by which Christ redeemed us, and elevated us to a state of grace and of glory. This involves the consideration (1) Of the fallen state from which we have been redeemed; (2) Of the supernatural state to which we have been elevated; (3) Of the reason why our redemption and elevation are attributed to the Passion of our Saviour.

2. As that in which is found the satisfaction of Christ by which (1) The debt of sin is paid; (2) The just anger of God is appeased, and (3) The guilt of sin expiated.

3. As the greatest manifestation of Christ's love for us and for mankind. This love is manifested (1) In the choice of His death; (2) In the greatness of His sorrows and sufferings, and (3) In His crucifixion. Read the history of the Passion as narrated by the Evangelists, especially the history of the crucifixion and death of Christ as given in St. John's Gospel. It is our duty to make a return of love to our Saviour, by listening to His words and walking in His footsteps along the way of the Cross.

These are the words of St. John by which he introduces the history of Our Lord's Sacred Passion, and they are appropriate words to remind us of the special devotion of the holy Passiontide on which we enter to-day. The Church, considering Christ as the true Lamb of God, whose sacrifice is commemorated on Good Friday, besides the general preparation of Lent, has instituted a special preparation for that day on Passion Sunday, fourteen days beforehand—the first Sunday of the Paschal new moon. Good Friday, in ancient times, was called the "Day of the Lord's Passion," or the "Lord's Pas-

sion." And the period of fourteen days immediately preceding it was called the "time before the Lord's Passion;" but as Advent, which properly signifies the day of Christ's Nativity, came to be used for the antecedent weeks of preparation, so, in like manner, these fourteen days of preparation received in time the name "Passiontide," and this Sunday, as the first day of this special preparation, came to be called Passion Sunday.

Before the Vespers of this Sunday the crucifixes and the sacred images of the altar are covered, because from this time the Divinity was veiled and hidden in Christ. During His Passion He allowed Himself to be taken, to be scourged and put to death as man, as if He were not also God, and in this sense we may apply the words contained in to-day's gospel: Jesus hid Himself and went out of the temple (St. John viii. 59). From this day until after Pentecost the suffrages of the saints are omitted in the Divine office to impress upon our minds the truth that the whole Passion of Christ is offered for us, so that our hope should be strengthened, and we should be centered entirely upon Christ Crucified as our Sole Mediator and refuge. I may also mention, as signs of sorrow, that the invitatory is omitted, and also the "Glory be to the Father" at the end of the responses. And in this and the following week the prophecies of Jeremias are read in the lessons, as these clearly and expressly refer to the Passion of Christ. The prophet in his lamentations over the city of Jerusalem predicts the lasting punishments of the Jews for the crime of putting to death the Saviour of mankind. "The most ancient Sacramentaries and Antiphonaries of the several churches attest by the prayers, the lessons and the whole liturgy of these two weeks that the Passion of Our Lord is now the one sole thought of the Christian world."*

It is for this reason, dear brethren, that I wish to speak to you to-day on devotion to our Lord's Sacred Passion. Not that I intend to dwell upon any particular incident of the Passion, as all the particular scenes and mysteries will be brought prominently before your minds during the various ceremonies of this holy season. It is to the Passion in general I would direct your attention, and to the three most cogent reasons or motives for the devotion of the faithful to this great mystery. I shall therefore ask you to consider with me Our Lord's Sacred Passion.

*The Liturgical Year. Passiontide. Page 1.

1. As that in which consists the merit by which Christ redeemed us and elevated us to a state of grace and of glory.

2. As that in which is found the satisfaction of Christ by which the debt due to sin is paid, by which the anger of God is appeased, and the guilt of sin expiated.

3. As the greatest manifestation of the Divine Love toward us and all mankind.

1. *The merits of Christ through His Passion.* Christ's work here on earth—the redemption of the human race was a twofold work, a work of satisfaction and of merit. It is in His Passion that this twofold work was consummated, therefore we owe all the benefits of Redemption to our Saviour's Passion.

Let us consider a moment the state of degradation and of misery from which we have been raised; and, on the other hand, the state to which we have been exalted. We have been raised from the state of *fallen* nature, and of penalty incurred through the sin of our first parents. We have also been saved from the state of degradation into which the human race had fallen before the coming of Christ, that state of ignorance and idolatry the bare description of which suffices to fill us with horror and amazement, a state which we find even in the history of the Jews, the chosen people of God. In contrast to this let us reflect on the state to which we have been called and elevated. We have been raised to the state of *repaired* nature, to a state of Christianity or that of the true religion of Christ with all its privileges and all its blessings. Who can enumerate those privileges and those blessings which we now enjoy? Think of the favors of our liberation and exaltation, the numerous graces we have received, the graces of our Baptism, of our first and subsequent Confessions, the great graces of the Holy Eucharist, and the treasure of the real presence of Christ Himself on our altars, and let us remember that these and all other graces of this our happy state of renewed and restored humanity have come to us from no other source, have flowed from no other fountain than the merits of Christ's Passion. Through the merits of Christ crucified and through those merits alone all the supernatural gifts and graces, both on earth and in heaven, have been bestowed upon us and all the children of the human race, from the fall of our first parents to the present time, and will be bestowed to the end of time.

Men might labor and pray and suffer, angels even might labor and pray and pray forever, but neither men nor angels under the present

order of Divine things could ever merit even the least grace or favor from God were it not for the merits of Christ, and what they never could do, they never will be able to do because the present order of things, namely, the relations of man with His God in the conferring of graces, can never be changed.

Why, it may be asked, are Christ's merits entirely attributed to His Passion rather than to some other mystery of His life? Each action of His life, according to our faith, was infinitely meritorious, and any one of His actions was sufficient to redeem the world had He so ordained it. But Christ did not wish to apply the merits of His actions singly and separately to the work of Redemption. He wished them all to be united, and to be, as it were, centered in the merits of His Passion, that the great work for which He became incarnate might be accomplished by His Passion, in the Sacrifice of Calvary, where He immolated Himself as a Victim to His Eternal Father for the salvation of mankind. Christ for the love of us delivered Himself to suffering and to death, and in thus delivering Himself redeemed and saved us, and in redeeming us merited for us all things necessary for our sanctification and salvation, so that God in giving us Christ, His only begotten Son, gave us with Him all graces and blessings.

From the consideration of the merits of Christ in His Passion we should animate ourselves to renewed confidence and piety. If we have been once liberated from sin, we may need, at some time or other, to be again forgiven and absolved, and as our liberation was in the first instance effected through the merits of Christ's Passion, so must that liberation be effected again, and always, when needed, through the same merits. If we have experienced in the past fervor, piety, a spirit of charity and zeal, and tender devotion, especially on occasions when we have knelt in prayer in the presence of the Blessed Sacrament, let us acknowledge that all these graces are the fruits of Christ's merits. We may again seek and desire those graces or an increase of them, that fervor and piety, that love for Christ in the Blessed Sacrament; when we do so we must again have recourse to the Sacred Passion, which is the cause and the source of our spiritual life and all the supernatural gifts annexed to that life.

2. *The Satisfaction of Christ through His Passion.*—Christ in His Passion not only merited for us our liberation from the bondage of sin and satan, and our exaltation to a state of grace and glory,

but He also satisfied for our sins and made atonement for them to the injured Majesty of God. All the works of Christ were, we know, both meritorious and satisfactory, meritorious inasmuch as they were worthy of rewards, satisfactory inasmuch as they paid the debt of the sins of men and made atonement for them. The satisfaction of Christ to be full and complete had to affect three things: it must pay the debt of sin, that of actual as well as that of original sin; it must appease the just anger of God, and it must expiate the guilt of mankind. How did our Saviour effect all this? He performed this threefold work of satisfaction in taking upon Himself the weight or burden of the sins of the whole world and the punishment due to them. Let us consider the iniquity of sin and the nature of this great evil; let us reflect on the number and greatness of the sins of any one criminal, and then endeavor to bring before our minds the number and the kind and the malice of the sins of all men from the beginning to the end of the world, from Adam's first sin to the sins to be committed during and after the reign of Antichrist, that thus we may be able to form some idea of the infinite nature of the debt contracted and the kind of atonement that was necessary to satisfy the justice of God. The iniquity of all those sins Christ took upon Himself. He felt all the humiliation of their iniquity and all the weight of the punishment due to them. This He did especially during His Passion, when, as the Prophet *Isaias* tells us: "He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed." (*Isa. liii. 5.*)

We can turn our thoughts to the pure, holy and immaculate Son of God bearing the punishment of our sins in order to satisfy for them. How great is the horror of a pure soul for sin, or even the appearance of sin! How great is the aversion toward it in such souls and the abomination with which it is regarded! How great then must have been the aversion of our Blessed Lord to the very semblance of sin! In how great abomination does He not hold it! It would indeed be blasphemous to suppose that it was possible for Him to be guilty of the slightest fault or imperfection. Yet we are told by the inspired words of the Prophet that "the Lord hath laid upon Him the iniquity of us all." That "surely He hath borne our infirmities and carried our sorrows, and we have thought Him as it were a leper, and as one struck by God and afflicted." (*Isa. liii. 5, 6.*)

Clothed with the iniquity of us all, as a pure immaculate body wrapped in the foulest and filthiest of garments, Christ offers Himself to the Divine Justice to undergo the punishment of our sins to satisfy for them, and what that punishment was we may learn from the history of the Passion, and especially from that heartrending cry from the Cross: "My God, my God, why hast Thou forsaken Me!"

It was by sorrow, suffering and death that Christ appeased the anger of God toward man; it was by those same means He made expiation for our sins and washed out their stains. It is by His Blood that our sins are washed away, that Blood which was offered in the Sacrifice of Calvary and which flowed forth even to the last drop in satisfaction and in atonement for the sins of the world.

How much gratitude and thanksgiving do we not owe to our Saviour for this other great work of His Passion—His infinite satisfaction and atonement. Our own satisfactions could never suffice to appease the Divine Justice; but Christ made full satisfaction for all and effected through it that even our satisfaction and our own small merits could be accepted in union with His in expiating our sins and as deserving of supernatural recompense.

Let us remember that if the anger of God is to be again appeased in individual cases; if we have still to discharge great debts on account of sins committed; if the guilt of sin is to be again expiated, we must unite our repentance, our works, and our prayers with the satisfaction of Christ. We must go to that same Saviour who was bruised for our infirmity, who laid down His life for sin and delivered Himself to death: "Who was reputed with the wicked, who hath borne the sins of many and prayed for the transgressors." (Isa. liii. 12.)

3. *The Love of Christ manifested in His Passion.*—"Greater love than this no man hath, that a man lay down his life for his friends." (St. John xv. 13.) One drop of blood, one of Christ's least actions would have been sufficient for merit and satisfaction, but that would not suffice to satisfy His infinite love. That love would do more. O the love of our Saviour for our souls! when will it be understood properly? He loved us, and because He loved us He delivered Himself for us. He suffered and died for all, for each one of us. It is in His Passion we find the most real and touching proofs of that love—in the choice of His death, in the greatness of His sorrow and in His Crucifixion. As regards the choice of His death He tells

us: "I lay down My life of My own accord, no one taketh it away from Me." As if He had said: "I Myself make choice of My death, and I choose to die amidst the most bitter pains and ignominies for the love of you." This is what our Saviour says to each one of us; and this is what He proves to us. What but love could have sustained Him in the Garden of Gethsemani when His Passion began? There He prayed in sorrow and in agony; there He accepted the bitter chalice; there by reason of His mental anguish His sweat became as drops of blood trickling down upon the ground, and yet when that agony in the Garden was over, He went forth to meet His enemies, saying to His Apostles: "Arise, let us go, for he who will betray me is at hand." It was thus Christ accepted the chalice of suffering and faced His Passion in proof of His love for our souls. The sorrow and pain of all He endured from that moment until the moment when He said: "Father, into Thy hands I commend My spirit," and bowed His head and gave up the Ghost, can not be properly told in merely human words, but let us all resolve to read that history, especially during Passion Time, as it is narrated in the inspired words of the Evangelists, and, above all, let us dwell in prayer and meditation upon the history of the crucifixion as given by St. John the Evangelist, and the Apostle of love.

After reading that history, let us reflect that all these sufferings were endured for us and for all men, for all sinners even, and for the very executioners who crucified Him and who mocked Him in His last agony. He suffered all, not that He might gain any advantage for Himself, as He was God, but that He might pay the debt which we had contracted, and which we could never have paid of ourselves. He suffered all that He might wipe out the handwriting of sin that was against us, and that He might by reconciling us to our Heavenly Father, open to us the Kingdom of His glory and beatitude. The one motive which led Him to do all this, which led Him to suffering and to such a death, was, according to inspired witnesses, His love. "Having loved His own who were in the world He loved them to the end. He loved us and delivered Himself for us." (Gal. ii. 20.) At this thought who can refuse to return that love? "If any man," says St. Paul, "love not the Lord Jesus Christ, let him be anathema." (I. Cor. xvi. 22.)

Let us think now that our loving Saviour is speaking to our hearts through the reflections we have made, and that His words are the same as those which He addressed to His hearers when on earth:

"Seek me whilst you can find me; invoke me whilst I am near to you. Deny yourself, take up your cross and follow me. He that taketh not up his cross, and followeth me, is not worthy of me."

PALM SUNDAY.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XXI. JESUS, THE SECOND PERSON OF THE GODHEAD, BECAME INCARNATE TO REDEEM US.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

"And the Word was made flesh."—John i. 14.

SYNOPSIS.—I. To have a knowledge of the Mystery of the Incarnation is most necessary, (a) for Christ prayed that the world might have this saving knowledge; (b) He is the Way, the Truth, and the Life; (c) Not to have this knowledge to dishonor and despise Christ.

II. This knowledge is most useful, for the Scripture says that this knowledge is perfect justice. The contemplation of this Mystery gives strength and courage, and a right estimation of the things of the world. This Mystery arouses in our hearts (a) a horror of sin; (b) love of virtue and holiness; (c) a great love for our Redeemer, and this enables us to save our souls.

The doctrine of the Incarnation of the Son of God is

- I. A most necessary one, and
- II. A very useful doctrine.

I.

Every Christian who wants to be saved must know that the Son of God became Incarnate. Without this knowledge no one can enter heaven. For this reason Christ Himself, who desires that all mankind should be saved, prayed so fervently to His heavenly Father that the world should know Him. "Father," He said, lifting up His eyes to heaven, "glorify Thy Son," *i. e.*, let the world know who I am. For, "this is life everlasting; that they may

know thee, the only true God, and Jesus Christ whom thou hast sent." (John xvii. 1.)

We attain therefore into everlasting life through the knowledge of the Father and His ambassador, the Messiah, His Son Jesus Christ. And how could it be otherwise? For how could we live as Christians, and consequently be saved, if we did not know who and what Christ is? What service can we render to Him whom we do not know at all? How could we invoke, thank, praise and love Him of whom we know nothing? Of what avail is it to say and to know that there is a Christ if you do not know who this Christ is? what His name means? what His condition was, His office and His vocation? He says of Himself: "I am the way, the truth, and the life." (John xiv. 6.) Now if He is the way to heaven, it is necessary to know Him, otherwise we should stray from the right path, and take the road which leads into the abyss. If He is the truth, then we must learn to know Him, otherwise we shall fall into error. If He is the life, then we are in death if we are not in Him through knowledge and love. If the knowledge of Christ is the cause of everlasting life, so is ignorance in regard to His holy Person the cause of eternal perdition. Therefore those men are the most miserable upon earth who know Christ only in name, who know nothing of His Divine Person, nothing of His Divine attributes, nothing of His miraculous actions. Enveloped in darkness, they take the path leading to error, to death, to everlasting perdition, because they know not Him, who alone is the way, the truth, and the life.

This is, too, the greatest affront which a reasoning soul can offer to Christ the Lord, not to know nor even endeavor to know who He is; as on the other hand it is a great dishonor and contempt of Him not to esteem and love Him as we ought, when once He is known. Truly such persons are not worthy to be called Christians, for God has Himself said: "Whosoever shall glorify me, him will I glorify; but they that despise me, shall be despised." (I. Kings ii. 30.) This dishonor happens, as I have just said, through ignorance. Let, therefore, all Christians in name only be assured that Christ, after their death, will avenge the affront which they offered Him in life, because they were more solicitous for the vanities and pleasures of this world than to learn to know Him. Then He will say: "Amen, I say to you, I know you not." (Matt. xxv. 12.) Through My Incarnation I have granted you such great benefits, have redeemed and sanctified you; but you, ungrateful

man, did not want to know your Redeemer and Saviour. Therefore will I know nothing of you, but punish you according to the gravity of your crimes.

I do not say this at all of those unfortunate ones to whom the light of the Gospel has not yet been brought, and who live on therefore in darkness and unbelief, neither hearing nor knowing anything of Christ. The hard word of condemnation is spoken to those who, being born in the Catholic Church, and brought up with the milk of a pure and holy doctrine, have the light of faith before their eyes, and instead of one, have a hundred teachers to instruct them, but who because of their own laziness and indifference, pay no heed to the science of salvation, indeed despise it, or devote more interest to the foolish vanities of this world, than to the knowledge of their faith and their Saviour. This is particularly applicable to those parents who are more interested in having their children taught the latest dances, music, etc., than in having them learn that which they ought to know, so as to live Christian lives and save their souls.

We can have compassion and forbearance with the heathen. For "how can they believe when they have not heard? how can they hear if they have no one to preach to them?" Their ignorance and unbelief are consequently in a measure excusable. But can the Christians say this? Just the contrary! How many are there in your community who do not want to learn or to hear that which is necessary for their salvation. To these, those words which St. John said of the world when Christ became Incarnate are still applicable: "He was in the world, and the world knew him not." (John i. 10.) Shameful! the dog knows his master, the ox and the ass in the stable know their owners, but Christian souls know not Christ Jesus their Redeemer.

It is necessary, therefore, that we should know what Christ is so as to live a Christian life.

II.

"For to know thee," says the wise man of the future Redeemer, "is perfect justice: and to know thy justice, and thy power, is the root of immortality." (Wis. xv. 3.) For this reason the seraphic teachers place the attentive contemplation of the life of Christ above all other spiritual works and practises. And rightly. Nothing is so capable of fortifying our spirits or so encouraging to our souls against tribulations, contradictions, and the temptations of the devil,

nothing can convince us so well of the deceitful flattery of the world as the knowledge of the life of Christ. For first of all the mystery of Christ's Incarnation excites in the devout a fear and horror of sin by placing before our eyes the awful severity of the Divine justice, which was so hard to appease that Christ had to suffer and die to make satisfaction for a single mortal sin! Secondly, the knowledge of this mystery arouses within us a love and zeal for virtue, by representing to us the most perfect model and pattern of all virtues. Thirdly, it stimulates us to love God by placing before our eyes, on the one hand, the unutterable goodness and the magnanimity of God's love toward mankind, who so loved us that He gave His only begotten Son to spare us and redeem us; on the other hand, the infinite love of Christ in becoming Incarnate for us, in taking upon Himself our nature, our frailty, our debt of sin, and becoming obedient for us, even to death upon the cross.

Certainly, dear Christians! God could not have shown a greater love for us than to sacrifice His only begotten Son for us! Yet He wished to draw all things to Himself! And Christ knew full well the nature of the human heart, knew its impulse to love the things which appear beautiful in its eyes, even in fact to adore them, which so often happened, as when men worshiped images of wood and stone. For this reason He wished to appear visibly in bodily form, that He might thereby adapt Himself to the longing of our hearts which demands to see what it ought to love. Has He not fulfilled that which He prophesied by the Prophet Osee: "I will draw them with the cords of Adam, with the bands of love"? (Osee xi. 4.) This Adam is the second, the new blessed Adam Christ, who is at the same time God and man. His self-sacrificing love was to move all mankind to mutual love. In Christ, God had in truth drawn all mankind to Himself through love; for Christ, the God-man, can not be loved without at the same time God being loved also.

We learn all this by the knowledge of Christ's Incarnation, and St. Bonaventure rightly adds that the knowledge of this merciful and instructive mystery is the most profitable and the most excellent of all things which we call good and holy. Strive, then, by uninterrupted and attentive listening to the following short instructions to arrive at the most thorough knowledge of this mystery. For there is nothing more important in this world than the knowledge and love of Jesus Christ, Our Redeemer.

EASTER SUNDAY.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XXII. THE THIRD PERSON OF THE GODHEAD.

BY THE REV. P. H., OF THE SOCIETY OF JESUS.

“God is love.”—I. John iv. 8.

SYNOPSIS.—As the works of Omnipotence are attributed to the Father; the work of redemption to the Son, so to the Holy Ghost is given the works of love.

The Holy Ghost is the mutual love of the Father and the Son. This Love is perfect and real, not accidental. It is a love of great estimation—of benevolence and of delight: from this one yet threefold love comes the Holy Ghost. The Holy Ghost is called the Spirit or Breath of God—for this Love comes from the very Nature of the Father and the Son: it is from eternity—and is all Holy.

Its effects: It strengthens us—revivifies us—fills us with love of God—curbs our passions—moderates our desires—blots out our sins and teaches us the lesson that God is love.

“True Christians are the children of God, sons, beloved heirs of God.” This, if you remember, was the conclusion of our last instruction. The Apostle St. Paul speaks of this adoption in his epistle to the Romans; he speaks briefly of the signs of this adoption; of the future glory and hope of the children of God; of our ardent desire for the perfecting of this adoption which will come with the death of the body. He attributes this adoption to the operation of the Holy Ghost, who, by the outpouring of love, produces a change in the interior of our sinful hearts and inspires us with childlike confidence. From this you see that the works of love are attributed to the third Person. As the works of omnipotence are attributed particularly to the Father, the works of wisdom to the Son, so the works of love are given particularly to the Holy Ghost. We shall speak of this third Person to-day. We will consider

I. What He comes, or

II. What He is.

From both you will see that He is nothing else but love.

I.

The moment, to speak humanly of God and eternity, that God the Father begot by His infinite knowledge of His Being, an image of Himself, *i. e.*, the second Person of the Godhead, His Son, and saw how exactly He was like unto Him, how perfect, how holy, how equally glorious, how Divine He was, the Father was inflamed with an infinite love for this His Son. As the Son perceived this infinite love of the Father toward Himself, He embraced the Father with an equal love, *i. e.*, with an infinite, immeasurable, unparalleled love.

Now this mutual love between the two Divine Persons, Father and Son, was a supremely perfect Divine act of the will from which necessarily a third something must arise. For as the real knowledge of a thing produces a word which is the image of the thing known, so does the real practise of an ardent love in us produce an affection for the person beloved, which affection is properly called love.

In this way, to speak again according to human comprehension, did Father and Son produce also by their mutual Divine and eternal love an affection toward themselves as well as toward that which they loved. But this affection produced by the act of love, because it finds its being in the Divine Persons, is not accidental, but is a substance, a being. And because this affection, this formal love, proceeds from the Father and the Son at the same time, so is it just for this reason something different from Father and Son, and because this affection, this formal love is present in the Divine substance itself, so is it also itself Divine, it is what God is, and forms besides the Father and the Son the third Person of the Godhead, the Holy Ghost. The Holy Ghost, therefore, according to His Person, is none other than the mutual affection of the Father and the Son, and the operation of the love of the Father and the Son, or briefly, the love of the Godhead.

This is the eternal origin of the Holy Ghost, who proceeds from the actual love of the Father and the Son. This love indeed in both Persons is one and the same; still, as the Divine Being contains all perfections in itself, in the same way does Divine love contain in its unity all the operations of love. For this reason we can say that this love, from which the Holy Ghost is, was, as it were, a threefold love in the Father and the Son, and thus first a highly esteemed love, by virtue of which one Person preserves that high estimation

of the other, which belongs to each Person by reason of His infinite glory, power, and majesty. Secondly, a love of benevolence impelled by which each Person readily wishes the other from all eternity to enjoy all the glory, honor and delight through all eternity. Thirdly, the love from which the Holy Ghost proceeded was a love of delight. This is the supreme love proper to the Godhead. The Father finds His delight in these inexpressible productions, and rejoices in the infinite glory of His Son, as if He said to Him eternally: "This is my beloved Son, in whom I am well pleased." (Matt. xvii. 5.) And the Son in return has the most supreme delight in the majesty of His Father, and finds an infinite joy in the infinity and perfection of the Father.

From this one, but at the same time threefold love in the Godhead originates the Holy Ghost. He is the operation and the fruit of eternal love, the joy of the uncreated Persons, as also the fruit of the Holy Ghost is the joy of created persons, according to the words of the Apostle, who writes: "The fruit of the Holy Spirit is joy." (Gal. v. 22.)

So much of the origin of the Holy Ghost. Now we will hear about the nature of this Divine Person, or what the Holy Ghost is.

II.

I have already said in the first part that the Holy Ghost is none other than the operation of love, that means the affection of the mutually loving Divine Persons, or better, the formal love between Father and Son.

To understand this rightly, though, we must know that the love of the Father and the Son is called a breath or spirit. For all ardent love is, as it were, a breath, an aspiration of the heart. Now, as both only breathe love, and from out this love the third Person proceeds, for this reason He is called breath (*spiritus*), or ghost. And rightly. For 1. As the breath comes from within, from the heart and the lungs, so also does the love of the Father and Son come from the innermost part, from the innermost essence of the Divine nature of the Father and the Son.

2. The breath is caused by the living warmth of the heart; in the same way the love of the Father and the Son is, as it were, the living warmth of their Divine love.

3. As the breathing is unceasing as long as life lasts, so also is

the eternal love of the Father unceasing, and without beginning and without end. The breathing of man, although continuous, still is interrupted by a momentary cessation. But the Father and the Son breathe eternal and constant love, it being intimately united in both of them, without the slightest cessation.

4. Breathing moderates the heat of the heart's blood, so that on one hand life may not be endangered by too great heat, and on the other hand the necessary warmth for life may be preserved. And so it is with the love of the Father and the Son. The Holy Ghost proceeds from them as the breath, as the aspiration of the Father and the Son, who so communicates Himself to our souls as to moderate in us the unruly desires and sensual affections, in return for which we receive the heat, the fire which is necessary for the spiritual life, the Divine love. Hence this third Person of the Godhead is called the Spirit of God. For He inspires all things by His grace, rekindles that which is extinguished, fortifies the weak, moderates the overheated, dries that which is watered by the tears of repentance and affliction, refreshes and consoles whatever stands in need of consolation.

5. We ought to remark that the love of the Father and of the Son is coupled with an infinite holiness, and therefore differs from most human affections which arise from natural inclinations and sensual propensities. Just on account of this love Father and Son are infinitely sanctified. Even in us men the love of God has a sanctifying power. It consumes like fire all the dross of sin, purifies souls, sanctifies them, and makes God love them not less than they love Him. And even if a soul be stained with a million sins, this love will cause it to hear with the penitent Magdalene those consoling words: "Many sins are forgiven her because she hath loved much." (Luke vii. 47.)

Now, if the real practise of love, which in comparison to Divine love is quite cold, and almost dead in us, has the power to purify and sanctify our souls, what sanctification and power must the actual practise of an infinite love have in God? For this reason the Father is holy because He loves the Son; the Son is holy because He loves the Father, and for this reason the Spirit in particular is distinguished by being called holy, because He is the sanctifying love of the two Persons, and proceeds from their love.

You have hereby heard briefly, and, as I hope, with God's assistance understood also, who the Holy Ghost is, and whence He pro-

ceeds, *i. e.*, the procession from and the nature of the third Person of the Godhead. Herewith I shall also conclude my sermon with the words with which I began it, "God is love."

"God is love," says the Disciple of love. O what can be mightier than God? Do you need his assistance—this God is love! What can be holier than God? Are you wanting in holiness?—this God is love? What can be more Divine than God? Do you wish to partake of the Divine life? God is love! Those who wish to live virtuously must love! and to die holily they must love. That they may one day be with God, they must love! But their love must be constant, faithful, and holy.

THE RESURRECTION OF CHRIST.

BY THE REV. THOMAS F. BURKE, C.S.P., NEW YORK.

"If Christ be not risen from the dead, vain is our preaching, vain is your faith."—I Cor. xv. 14.

SYNOPSIS.—1. *Resurrection of Christ, foundation of Christian Faith. All other facts in life of Christ subordinate, as witnesses to this one.*

2. *Resurrection testified to by (A) Evidences from the Scriptures; (a) From prophecies of Christ in regard to His resurrection; (b) From testimonies of appearances after His death. (B) By the advance of Christian Religion built upon this fact.*

3. *Yet, we behold a great loss of belief in Resurrection to-day*

4. *One great cause is disbelief in the Records of the Resurrection. True belief in the Scriptures rightly fostered only within the Catholic Church.*

5. *Therefore she alone is the one witness to the Resurrection.*

6. *Conclusion; because of the importance of the fact, and because of the stanchness of the Church's defense of the fact, we should rejoice with her.*

1. No other fact has been such a power in the world as that which we commemorate to-day, the Resurrection of Jesus Christ from the dead. In the annals of religion and its progress; in the records of faith and its victories; in the history of morality and its advancement; in the story of charity and its achievements; there has been no factor so influential. It is bound up most intimately and closely with human life. Even those who deny it as a myth are

living to-day under conditions which would not exist had not centuries of Christian people believed in this great fact.

The Resurrection of Christ is the foundation of the Christian faith, because it is the proof supreme of His Divinity. Throughout His whole life indeed Christ was the revelation of God unto man. "God who at sundry times and in divers manners spoke in times past by the prophets, last of all in these days hath spoken to us by his son, whom he hath appointed heir of all things, by whom also he made the world." The greatness, the beauty, the holiness, the majesty, the love, the mercy, the justice of God were manifested in the human life and actions of our Divine Lord upon earth. When an afflicted woman touched the hem of His garment, and He cured her of her sickness; when the blind man cried out to Him: "Lord, that I may see," and He gave him sight; when a ruler begged that his child might not die, and Jesus infused new vigor and health; when a sister and again a mother were in grief over the loss of a loved one, and He called the dead back to life; when a thief dying on a cross sought for pardon, and Jesus washed away the guilt of sin; in these and in many other instances He gave proof that He was divine.

All these, however, are subordinate to the one grand, triumphal fact which is the corner-stone of Christianity, and upon which all the rest of the structure depends, the Resurrection of Christ from the dead. So could the Apostle say: "If Christ be not risen from the dead, vain is our preaching, vain is your faith."

He who admits the Resurrection must hold to Christ's Divinity, and consequently to His divine right to be the Guide and Teacher of man. On the other hand, he who denies the Resurrection will not hesitate to sacrifice altogether belief in the divine prerogatives and the divine mission of Jesus Christ.

2. Relying upon the Gospel narrative, my dear brethren, and upon the innumerable references throughout the New Testament, we must conclude that no fact in the world's history is more incontestably established than the Resurrection of Christ; and yet we are brought face to face with the denial of this, by some at least.

The New Testament gives us evidence after evidence of the Truth. God Himself foretold His resurrection. The spirit of prophecy rested upon Him, and at times, for the sake of His followers, He lifted the veil that hangs beyond and revealed the vision, dimly it may have been, of future triumph and glory. When some

would ask Him for a sign, He spoke of the sign of Jonas the prophet: "For as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights." (Matt. xii. 40.)

When about to go up to Jerusalem for the last time, He foretold what would happen to the Son of Man: "They shall deliver Him to the Gentiles to be mocked and scourged and crucified, and the third day he shall rise again." (Matt. xx. 19.)

At the time of His glorious transfiguration, when His favored Apostles would have rushed through the world proclaiming the miracle, "He charged them not to tell any man what things they had seen, till the Son of Man be risen again from the dead." (Mark ix. 8.)

Again, "destroy," said He, "this temple, and in three days I will raise it up. But he spoke of the temple of His Body." (John ii. 19-21.)

These are but examples of His declarations to the effect that His suffering would be followed by joy, His night by day, His death by victory. His words were so understood and acted upon by the rulers of the Jews. "Sir," they said to Pilate, "we have remembered that that seducer said while He was yet alive: After three days I will rise again. Command, therefore, the sepulcher to be guarded until the third day, lest his disciples come and steal him away and say to the people, He is risen from the dead." (Matt. xxvii. 63, 64.) The Jews therefore were prepared for any trickery.

The lifeless body was placed in the tomb; a special detachment of Roman soldiers, with instructions to more than ordinary watchfulness, was placed on guard and the tomb itself was officially sealed. Despite these measures, defying the seal of Rome and its Roman guardians, Christ rose triumphantly from the dead. On the very day of His resurrection He appeared unto the repentent and the rejoicing Mary Magdalen. Then to Peter, His chosen vicar, and to John, His especially beloved. In the evening of the same day He walked with two of His followers to the town of Emmaus, and later appeared unto His assembled Apostles.

After the first day at least six separate appearances are recorded. As before His death, now after His resurrection, He conversed with His Apostles, spoke to His disciples, ate and drank with them. He brought certainty to the doubting Thomas, the skeptic apostle whose fault begot those consoling words, "Blessed are they who

have not seen and have believed." Upon a mountain in Galilee, in the midst of five hundred people, beside the sacred shores of the Lake of Tiberias, He appeared and spoke the words of light before which all lingering shadows of doubt were dispelled, and the flower of hope was new-born.

In reality, my dear brethren, if there be one fact in history, which is better entitled to credit than any other, I do not hesitate to say that that fact is the glorious resurrection of Jesus from the tomb. Never, no, never, within the memory of man, was any transaction transmitted through every successive generation, from the period of its occurrence to the present day, amidst such a blaze of evidence. It is attested by the positive and unexceptionable testimony of persons of the highest integrity, who were themselves eye-witnesses of it, who saw Jesus dead, and who afterward beheld Him alive; who beheld Him not once or twice only, but frequently; not transiently but for a considerable time; who not only beheld Him but who heard Him, conversed with Him, touched Him, ate and drank with Him, and had every imaginable certainty, both of the reality and identity of His person which it was possible for the evidence of the senses to convey, and who proved, moreover, their honesty and sincerity by that best of arguments, the shedding of their blood.

Had Christ not risen from the dead, there would be no Christianity. Had not Christ risen from the dead, the preaching of the Apostles would have been vain, and the people's faith would have been vain. A vain preaching and a vain faith would have failed long since. Nineteen centuries would not have passed to find that preaching and hope as strong as ever. Had it been a vain preaching it would have been annihilated in the ten great persecutions which the power of mighty Rome concocted for its destruction. Had it been a vain preaching it would have succumbed to the efforts of him who when dying was forced to cry out: "Galilean, Thou hast conquered." Had it been a vain preaching, it would have been swept from the face of the earth in the avalanche of paganism that from the north broke through the gates of the empire. Had it been a vain preaching, the third, second, yes, the first century would have stood beside its grave.

3. Yet in the light of these evidences, there are those to-day who deny the Resurrection. Upon theoretical grounds they declare its impossibility, because they hold that miracles in general are im-

possible. It is a question of fact more than theory. They would say: "God can not interfere with the established laws of the Universe and the decrees of nature."

God can not interfere? What kind of a God? An impotent abstraction of the mind? But God is more than this. He is a reality, a personality. We are free agents. Our freedom is a perfection. If there be a God, He, too, must be free, and this implies the right and the power to make exceptions to His own laws.

4. We can see that loss of faith in the resurrection has brought with it the loss of belief in Jesus Christ, God and man, and is leading to the entire giving up of faith in God and the life to come. What is the cause of this? One cause is disbelief in the records of the resurrection, disbelief in the Scriptural account. Now, I maintain that the only place where belief in the Scriptures is securely retained, and the only place, therefore, where the fact of the Resurrection is safely guarded, is within the Catholic Church. She is the bulwark of the Resurrection. She is the one living witness of the fact that Christ rose from the dead.

Look about the world to-day, and you will find no body of people among whom there is the same respect, the same reverence for the Scriptures as among the members of the Catholic Church. You will find no other Church that holds with the same steadfastness to the sacredness of their character.

While among Christians outside the Catholic Church, the principle of private interpretation of the Scriptures has led men to believe what they like, and has opened the way not only to difficulty, but no doubt; she has stood in calm serenity and has held to her position as the teacher of men, the authoritative interpreter of Scriptures, appointed by Jesus Christ. While outside of her fold, men are gradually coming to look upon the Scriptures as any other literature; she has unflinchingly declared them to be supreme over all other writings, to be the inspired truth of God. While, at the best, many will accord them only the credence given to human history, with its liability to prejudice and error, she proclaims them to be without error, because they are a Divine record of facts, stamped with the seal of heaven itself. While, among skeptics, the Scriptures are considered to be only a legendary legacy of by-gone days, She, filled with the consciousness of her identity through the ages, can tell the world to-day, as She has told it through nineteen centuries: "I know that these things are true." And, when, as the

time goes on, amid those who have sacrificed belief in the Divine character of the Scriptures, they shall lose for them even the regard that is paid to human documents, she will stand, as heretofore, their staunchest defender.

5. Church of Christ, Thou art the one witness upon earth to-day of the Resurrection. Thou alone hast breasted the storms of the centuries. Thou canst thus speak to the world: "Before Rationalism was, I am; before the Unitarian and the Socinian, I am; before Renan and Strauss, I am. Nations have lived and died; people have risen and fallen; Ages have come and gone, I have witnessed their coming and their going. I have stood firm and unshaken amidst the storms of persecution, the assaults of infidelity, the ravages of licentiousness. I can carry the mind back to the time when the "smoke of sacrifice rose from the Pantheon and cameleopards and tigers bounded in the Flavian Amphitheater." I have witnessed the destruction of Jerusalem, the downfall of Constantinople, the conquest of Rome. I have witnessed the formation of the Christian nations of Europe; I have seen the savage civilized; the barbarian educated; the wild warrior subdued. I can link the twentieth century with the first. I have witnessed many of the events recorded in the New Testament. I am the living witness of all Christian ages, and I bear my testimony unto this day that Christ has risen.

6. To-day, then, is the day of Christ's triumph, the day of the Church's rejoicing, that Church to which has been committed the preaching of the faith founded on His Resurrection. On the day of His death, the world triumphed. Beside the cross, the voice went up: "Bah! thou that destroyest the temple of God and in three days buildest it up again; save thyself, come down from the Cross." Even then a word would have brought an army of smiling angels bearing fiery swords; even then a word would have struck down His persecutors; even then, did He desire it, that scene of death and defeat could have been changed into a heavenly victory. He could, but He would not, for then He was suffering for a guilt that was not His own. On the morn of the Resurrection, another voice spoke. When the holy woman arrived at the tomb, an angel clothed in white stood before them and cried out: "He is risen, He is not here."

"Bah! Save thyself, come down from the Cross."

And the triumphant answer rolls on through the centuries: "He is Risen, He is not here."

Through the world it echoes: "He is risen as He said." It is the foundation of Christianity. The Apostles preached it and they knew whereof they spoke.

He is Risen! It is confusion to the deniers of Christ's Divinity, for well founded as it is, it can not be reasonably denied.

He is Risen! It is the tocsin of Faith, inspiring that belief without which there is no salvation.

He is Risen! It is the promise and the hope of our Resurrection upon the last day.

As we take a broad general view of the centuries, we seem to be standing in the nave of some vast Cathedral. Over the distant altar we can see the inscription, "He is risen as He said." From within this Cathedral there issues forth the Christian song of triumph. Within its confines are gathered the hosts of witnesses from all times. We hear again the Evangelists chanting solemnly the simple story of Easter morn. We hear the whole body of the Apostles taking up the refrain and sounding it into all their followers. We hear St. Paul reiterating the sacred words and proclaiming that there is no Christianity without faith in the Resurrection. We hear the witnesses of the first centuries, the martyrs, clothed in blood-red garments, telling how with their life they bore testimony to the Resurrection of Christ. We hear Athanasius, the Saint of the Divinity, using the fact of the Resurrection against his adversaries; we hear his followers, the defenders of Christianity, smiling in their turn with the unanswerable argument of the Resurrection. From each century a song, and all unite in one grand symphony. The mighty anthem goes up; the song of triumph cleaves the sky: "*Resurrexit sicut dixit.*" "He has risen, as He said."

And if by some miraculous power it were given us to look into the court of heaven; if for a moment, on this day, the eternal gates were lifted, we could hear issuing forth the song of the myriad angels, companions of those who stood within the tomb, the song of heaven's triumph: "*Resurrexit sicut dixit.*" "He has risen as He said."

Right, then, is it that the Church on earth should on this day, above all others, rejoice. She sings to-day the triumph of her Founder. She chants to-day the glory of the Son of God. Our hearts, our wills, our minds, our souls are with her.

The faith which springs up lively within our souls, the fountain of justification; the hope that inspires us in consequence of the great fact we commemorate; the charity toward God and man which is to be found only in the Christian heart; the joy that is the fruit of all these; the joy of sympathy with Jesus Christ the Victor, the Conqueror; all these are summed up in that cry which our beloved Church in their raptures of love repeats again and again: "*Resurrexit sicut dixit*," "He said He would arise, and He has risen."

Lenten Sermons.

BY THE VERY REV. JOHN R. TEEFY, TORONTO, ONT., CAN.

III. THE WORSHIP OF HOPE.

"O Lord, thou hast wonderfully constituted me in hope."—Ps. iv.

SYNOPSIS.—Introduction. As intellect strives after the yet unattained truth by faith, so will reaches out for yet unattained good by hope.

I. The object of Hope: (a) To attain to the enjoyment of God; (b) to receive the means to do so, i.e., graces.

II. The grounds of our Hope: (a) The Nature of God Himself; (b) the promises of God in Holy Writ; (c) the pledge of His Son Jesus Christ; (d) the Mass and the Blessed Sacrament; (e) the indwelling of the Holy Spirit.

III. The Qualities of Hope.—Hope in God first and last, and for all good things.

In studying the nature of the human soul and its activities we recognize two wonderful, central powers, viz.: reason and free-will. These are the faculties which differentiate man from the lower creatures, the faculties which give man authority in the world about him, the faculties through which he is placed in moral relation with God and his fellows. But tremendous as these faculties are in the sweep of their action and the extent of their sway, they are not a law or perfection unto themselves. Nor on the other hand are they vain energies chasing after phantom joys. The human intellect is not intellect terminated, restful in the quiet, unmoved possession of its object, perfected with all the perfection of which it is capable, actually knowing all that it can know. Its object is the truth. Far beyond where die the echoes of creation's hymn upon the uncreated shore, far beyond where sense has pictured the ideal, there dwells the Infinite Truth in all reality. To it, as to its home, the sojourning reason of man turns, and bends his weary steps in faith and trust. The same is to be said about the will. It of itself is not perfection nor is it actually all the perfection of which, as a will, it is capable. There is a desire, a yearning deep down in our nature, so that the will longs for something toward which it directs the whole man. Our will is not in full possession of its crown, that crown which is both its ornament and its reward. The will seeks for it, strives for it, suffers for it. And the object toward which it

directs its energy is the good. Thus in the subject there is the desire, and corresponding to this desire is the object. This is the tendency of intelligent nature in this wayfaring world. This is that indefinite spiritual weight which, while leaving the soul its freedom, attracts it to its object as a desire, an effort, a hope.

Hope is thus the life of our life, "the charm of life's bewildered way." When it springs forth all becomes animated; when it languishes action weakens, and when it dies everything stops. It is a never-setting star. If it shone not upon the cradle, we should curse the new-born child; and if it threw not its rays athwart the grave we should not dare to die. The fact is that hope is the echo of that divine voice: "Son give me thy heart." And as it is impossible there can be any morality or worship without free-will, so it is impossible that hope will not hold a most important and hallowed place among Christian virtues. Jesus Christ came not to destroy. He came to fulfil, to consecrate and to perfect the energies of our moral nature which had been wounded by sin. He vivified this great virtue of hope with His great supernatural gifts. He transformed its object, encouraged its action and secured its foundations in His own Precious Blood. God Himself in His bounty and bliss, in His essential glory and perfection, God Himself has become the food of our soul in that hunger and desire for happiness which is an instinct of our nature. To know the true and living God, to behold Him face to face, to be partakers of His Divine nature, to enjoy the everlasting feast of heaven wherein God the Father with the Son and Holy Ghost is to the Saints complete satiety and perfect happiness: this is the object we hope for. And is this my destiny? "Why art thou sad, O my soul, and why dost thou disquiet me? Hope thou in the Lord, for I will yet praise Him." When will this day of eternity shine? He who wills the end wills the means. The second object of our hope is the grace necessary for salvation—that sweet and holy mystery of our justification and actual sanctification in the journey of life, that lifting up of the heart, that outpouring of God's Holy Spirit, the multiplied mercy of pardon, the transcendent love of holy sacrament, the balm of oil on wounded traveler, care of holy Church, touching word of repentance, humble prayer, patient resignation, sanctifying law—these are some of the means God has created for us to reach our high and holy destiny. O precious gifts! O holy bonds uniting us to God and directing our footsteps homeward: O pledges of our final victory in the struggle and combat of

life. The Christian is a man of hope. There is a desire after God and a trust in Him which enable him "to glory in the hope of the glory of the sons of God—and not only so, but to glory also in tribulation, knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confoundeth not."

Let us turn our attention to the formal object of hope. Does it not look like presumption that we poor creatures, sinful creatures at that, can turn to the mountains and ever hope to dwell on their dizzy heights. By what right or claim do we confidently expect to share "in the joy of our Lord" or enter the eternal gates? What is our priesthood that we should stand within the holy of holies? Why do we hope? God, my dear brethren, is our support—God in His nature, His word, His pledge, is the triple ground of our Christian hope.

What is the nature of God? Not such as pure reason by its unsteady light has now and again discovered—but such as revelation declares, such as His eternal Son announced to us? What is this divine nature, then? Power and wisdom and goodness. Nothing daunts Him. Everything obeys His will, everything serves His purpose. Night is but the messenger of day; demons help in the salvation of man. He conquers the world by His cross, and finds immortal life in dying. How can we mistrust God? "O Lord God, almighty King, all things are in Thy power, and there is none that can resist Thy will, if Thou determine to save Israel." God is good—He is love. He is all goodness, all love. To be, to give Himself, to love us, to hold us in the hollow of His hand, and to draw us to Himself—these are the continued mystery of His loving providence in our regard. Nothing hinders Him. Even sin, bold, defiant, foolish, wicked sin turns God's love into compassion, and fills the Father's eyes with tears as He looks for the return of His prodigal child. Sin gives the world a Saviour, turns Him into the Good Samaritan, and purples His love with the crimson of His Precious Blood. Let but the sinner hope: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Let but the sinner hope, and God's love becomes mercy, and His mercy pardon.

The second ground for our hope is the word of God. You know, my brethren, the value of man's word. There is nothing more binding, nor should there be. It is the bond of society and the basis of all contracts. The child trusts its mother and the disciple his master.

The body governed trusts those who govern. We find undoubtedly a majesty and a stability which prove a protection, a refuge and a support. What, then, must be the light, if such be the shadow? What is that eternal, substantial affirmative: *God is?* What certainty, what peace, what security! Read that sacred word of God, that book of books which we call the Bible—read there of prophecy and promise, of type and figure, of synagogue and Church; read there the word that will never pass away, the history of God's dealings with mankind, then let the weak be strengthened, and the bruised reed be healed and the breaking heart consoled. "With the Lord there is plentiful redemption." "All the ways of the Lord are mercy and truth." The longing hope of four thousand years is fulfilled, and we have God's word as "an anchor of the soul sure and firm, and which entereth in even within the veil: where the fore-runner Jesus is entered for us made a high-priest forever according to the order of Melchisedech." Sin is pardoned: "Though your sins be as scarlet, yet they shall be made white as snow." Prayer is heard, union with God pledged: "Amen, amen, I say unto you if you ask the Father anything in my name it will be given to you." "He that eateth my flesh, and drinketh my blood, abideth in me and I in him."

There is not only the created written word of God, there is the uncreated Word—the Word by whom all things were made, who was with the Father from the beginning, the consubstantial Son, "God so loved the world as to give His only begotten Son: that whosoever believeth in Him may not perish, but may have life everlasting. His name is Jesus, for He is our Saviour. He is the light—the unfailing light. He is the inexhaustible ocean of pardon and grace. He is the way we must follow, the truth we must believe, the life we must lead. Every step He took upon the earth, every beating of His Sacred Heart, every mystery, crib, cross, tomb, Bethlehem, Nazareth, Capharnaum, Calvary, are the door-posts of wisdom: and blessed is the man who watcheth thereat. These holy consecrated spots are ours—cooling shades beneath the plane-tree by the fountains where spring the waters of life. None of us can rest there without our heart thrilling with hope. None of us can glance at the crucifix without exclaiming with the apostle: "He hath loved me and He hath delivered Himself up for me." And as we watch by the open tomb, we know that "He rose for our justification." Then climbing with Him the hill of Ascension our

soul exults that: "He is gone to prepare a place for us, that where He is, we may be also." O Jesus, Saviour mine, unwritten Word of God, blessed "Hope of penitents, how kind to those who ask Thee, how good to those who seek Thee—but what to those who find Thee?"

Is that all? There is holy Mass, the universal radiation of Christ's bloody sacrifice, the unfailing memorial of His passion, death, and resurrection. It reproduces Jesus, His life, His mysteries, His efficacious prayer and merit—it reproduces all before that Blessed Trinity whom it worships and glorifies, as it reproduces all for the soul that applies the life of its faith and love to the saving wounds of our living Hope. But the Mass is not only sacrifice and worship, it is a sacrament. Jesus who gives Himself to His Father gives Himself to us in holy communion. "He that eateth My Flesh and drinketh My Blood abideth in Me and I in him." What hope, therefore, in the Christian leaving the holy table, bearing within his breast the pledge of eternal life! What hope in the breast of the repentant dying sinner when he receives the sweet viaticum, and starts down the valley of death leaning upon his Saviour and Judge.

There is another pledge of hope—the absolute, personal joy of God, the Holy Ghost. "I will not leave you orphans. I will send you another Paraclete, the Holy Ghost, who will abide with you forever," the Third Person of the Blessed Trinity whose mission is ever going on among the children of men. This Holy Ghost has been given to us, the permanent good here, whose energy directs our steps as He to our heavenly Father: "They that are led by the Spirit of God, these are the sons of God." Brethren dear, the greatest consolation to us in life is this gift of God—the Holy Ghost whose deepest wish in His mission is your sanctification and salvation. It is His work to labor for it. His glory to succeed in it. I can not dwell longer upon the countless pledges that are given to us by the Holy Ghost—Mary—our life, our sweetness and our hope—holy Mother Church with its hierarchies, its powers and sacraments. Read them all. Read the pages of your own life, the action of holy inspiration and grace upon your heart, your work, your sufferings, your opportunities. Truly the refrain of life's hymn is: "O Lord, Thou hast wonderfully established me in hope."

Let me finally occupy your attention for a few moments with some of the qualities of Christian hope. The first is that our hope is in God. Do not hope for less than Him. If we do then we fail.

It is in this sense that every sin is against hope: for when we commit sin we lower our desires, our affections, our happiness to some created object. Be energetic therefore in the hour of temptation when some false pleasure or false hope is being held out to you in exchange for your true home and bliss. Be patient in the hour of suffering; and fix your heart upon Him who is your Hope, the Father of consolation and the God of mercy. Hope for all goods from His hands, all those gifts that can lead you home—those that can strengthen, purify, exalt you. Hope for temporal goods, at least in proportion as they tend to your sanctification and salvation. Hope in God—count not upon creatures; rely not upon yourselves, your talent, your past success. Allege not your misery, your weakness, your falls as a cause of discouragement, a reason for not daring to hope. From the morning watch through the day until nightfall let Israel hope in the Lord. Hope in Him always. Such confidence will be your greatest worship. Indeed, it is the only true worship. Without it there can be no living faith; and charity is impossible unless there be confidence. Confidence is the acknowledgment of God's perfections and the surrender of ourselves to our dear heavenly Father. Confidence is hope in full bloom. When therefore this confidence becomes the rule and animating force of our intimate relations with God, what reverence, what calmness, what worship! It is hope bearing fruit—fruit gathered in time of prayer and seasons of work and suffering. All that God does or permits is received in simplicity and good part. God trusts such a soul as that soul trusts Him. The confidence is reciprocal. God gives Himself to it and the soul gives itself up to God with all the energy of its being to do His will and establish His kingdom. This confidence is the flower of true piety and the security which the nature, the word and the pledges of God impart to the soul habitually faithful and devout to the Holy Ghost. Pray for this confidence, work for it, suffer for it. "But I, as a fruitful olive tree in the house of God; have hoped in the mercy of God for ever, yea, for ever and ever. I will praise Thee for ever because Thou hast done it: and I will wait on Thy name, for it is good in the sight of Thy saints." Amen.

IV. THE WORSHIP OF CHARITY.

"Blessed is the man that findeth wisdom. Her ways are beautiful ways, and all her paths are peaceable. She is a tree of life to them that lay hold on her, and he that shall retain her shall be blessed."—Prov. xiii. 13, 17, 18.

SYNOPSIS.—*Introduction.* The interconnection of the three theological virtues. Love the fulfilling of the Law.

I. The Nature of Charity: (a) Union with God. God's Majesty overpowers, but Love attracts and unites.

II. The Effects of Charity: (a) Elevates the relation between Creator and creature—"not servants but friends"; (b) The strength and consolation of it; (c) God establishes a sort of equality with us; (d) Union of wills through Love; (e) Community of goods. What shall we repay? (f) Charity the life of the soul, its principle activity; (g) Charity is obedience. Keep the commandments. Conclusion—Strive after Charity by prayer and penance.

In the spiritual world all is countless variety crowded into marvelous simplicity. The soul has springing from its simple essence far-reaching, charming powers which in the multitude of their actions and objects stop only at the infinite. Virtues cling to the soul in multitudinous distinction. Yet they group themselves so closely that it is hard to distinguish one from the other, or tell where one ends and where the next begins. Faith and hope and charity are three different, distinct virtues. But they all look to God, not only as to their source but likewise as to their object. They are infused by God, they can never be acquired by practise of some mere natural talent or good-will. Directly, they are concerned about God, His infinite Truth, Goodness and Perfection. Indirectly, they take in the whole sweep of man's life and conduct. We can not have faith and not be obedient to authority. Nor can we love God unless at the same time we love our neighbor. There is such a close relation between these three virtues. Let us consider their object—God. Faith regards God's truth, hope His goodness, and Charity His perfections. But truth and goodness are perfections of God, so that charity informs faith, and hope is the beginning of love. What is faith without hope or love? Far be such faith from you, my brethren, for it is like the faith of lost souls who believe and tremble. Charity is God's bright sunlight shining upon the deep valleys and rugged mountains of our being. Let that sun go down, let the night of sin fall upon us, then is darkness around us, and shadows encompass us. All is not lost. Out from the darkness in the sky above shine the stars of faith and hope with the light they borrow from

the sun of justice. If, therefore, charity is the daylight, the time of work, the time in which all within is quickened and vivified, it is important that we should study well its nature and how we practise that virtue, which is the first and greatest of the virtues, as it is the first and greatest of the precepts of the law. Again, we must remember that it is not enough to have faith and hope. One thing is necessary, one thing sufficient—love. Love is the fulfilment of the law, the bond of perfection

What is Charity? That infused virtue by which from our soul we give ourselves to God as to our supreme good, in order that by the fulfilment of His will we may please Him, and attain to union with Him. God Himself then in all His infinite goodness and perfection becomes the object of our supreme love. We must speak, therefore, of God's perfections. What do we know about them? Their simplicity baffles us and their variety confuses us. Omnipotence, wisdom, holiness, eternity, justice, majesty—and many other names we give them, for we can not take them in at once. Yet they are all one and the same. They are God, and God is love. That is the sweetest. It does not frighten us. Omnipotence seems to be always on the point of crushing us, and we feel timid. Wisdom is so far-reaching that our folly stands out more boldly. God's holiness, justice and majesty inspire us with awe. His eternity makes us feel as if we were a mere bubble upon a vast ocean. But the thought that God is love, and that He loved us first is strength to our weakness, wisdom to our folly, and clothes our naked misery with the beauty of holiness. That God should be love, all love and nothing but love, is not so strange after all. To be God is to be absolutely all perfection. And there is no perfection so absolutely, completely perfect as love. It is the giving of self to the object loved, the outpouring of the Holy Ghost upon our soul, the giving of God's own nature to the sanctified and glorified soul, by which we are rendered partakers of His divine substance. Charity is that heavenly wisdom so praised in the holy scripture, "gentle, steadfast, assured, secure, having all power, overseeing all things." "She is more beautiful than the sun and above all the order of the stars." "Divine in its origin and motive, charity is a vapor of the power of God, a certain pure emanation of the glory of the almighty God." No other power could bring us into the interior of God's life than that omnipotent right hand. No other principle could clothe us with such glory and infuse itself into our being and facul-

ties except God's own glory. Charity effects a union and friendship between God and the soul. This is "wisdom's treasure of which if any man draw he shall become the friend of God." To be no longer servants—for such our Lord would not call His apostles—to be friends, what joy, what security, what responsibility. It is a new relation, modifying the relation of creature to creator. Modifying is hardly the right word. Exalting, perfecting, sanctifying, are the terms. In all the dreams of poets about heroes, who would ever dream that any one creature, however high and holy—not excepting Immaculate Mary—would or could be made a real friend of God, standing upon a certain equality with God? And is that dream to be a reality for any of us? Can we, ordinary Christians, struggling with temptation, battling with the world, finding it hard sometimes to live, can we dream such a dream, or expect at all to be friends with God? That great gift of God is indeed for us in this vale of tears, this land of exile. Go seek the light of that divine gift in the homes of living, struggling souls. That poor mother rising from her knees, preparing for the day's duties, teaching her children God's holy name and love of Blessed Sacrament, raising her heart to God that He may bless the little ones—that faithful, devoted soul possesses this friendship, the only consolation and glory she does possess. Yonder in the hospital or home where some poor sufferer lies stretched on a bed of pain—beads in hand, in prayer fervent, in patience and resignation to God's will—there, too, is it to be found. As they gaze upon their crucifix or think upon Nazareth's lowly home, they would not have it otherwise, for Jesus, their friend, their model, their teacher, was poor and in suffering. What a new relation is that of friendship of God! "O Lord God, my holy Lover, when Thou shalt come into my heart all that is within shall be filled with joy. A great thing is love, a great good every way. The lover giveth all for all, and hath all in all; because he resteth in one sovereign Good above all, from whom all good floweth and proceedeth. He looketh not at the gifts, but turneth himself above all goods to the Giver. A loud cry in the ears of God is that ardent affection of the soul which saith, O my God, my Love, Thou art all mine, and I am all Thine. Let me love Thee more than myself, and myself only for Thee, and all others in Thee." But where there is friendship there is some sort of equality, for as the old Roman put it: friendship either makes or finds equals. What equality exists between God and us? Such an equality as exists between an

infinitely good Father and His children. "We are now the children of God, and it hath not appeared what we shall be." Charity is a bond binding us so closely to God that we are one with Him: "Father, I pray that they all may be one, as Thou, Father in Me, and I in Thee: that they also may be one in us." It is union of wills. Our will through charity is united to the ever blessed will of God, so that we seek in mind, and strength and heart and soul to do His will on earth as it is done by the saints and angels in heaven. It is not always sweet to the senses: "for there is no living in love without some sorrow. He that loveth must willingly embrace all that is hard and bitter for the sake of the Beloved." Charity suffereth all. This friendship with God is a real friendship. What God loves we love; what offends Him offends us. God communicates to us His own divine life, and gives us a right to glory, while we on our part do everything to please Him, because by so doing we satisfy His desires. What pleases Him pleases us. His interests become our own, and His glory our joy. To pray for the salvation of souls, to labor for them, to do all in our power to save our own, to defend God's honor on all occasions, to reverence His holy Name, to help the great cause of missions and religious education—these are some of the signs of our friendship with God, as they are also fruits of charity in the soul.

Friendship requires mutual love, and mutual love implies community of goods. But no matter how we think of our love of God we must not forget that God loved us first. Away, ages, cycles before we loved Him, He loved us with an eternal love. Before the morning stars sang together, when there was nothing but God infinitely perfect, infinitely happy, God loved us then. We were in His mind and heart, united to Him in love, crowned with grace. And His will toward us has never changed. He loved us then, He loves us now, and He will love us forever and ever. He loves us when we love Him, He loves us when we offend and insult Him. We may betray Him to-day, He will die for us to-morrow. Mutual love between God and the soul! What will God find in us that is lovable? I speak not of those dark clouds of sin which lower over the horizon of our life. Even supposing we never sinned, supposing we kept our soul raised up in love and grace from reason's dawn, what is our love of God? A community of goods! What can the stream give back to its source? What things of ours can we give to God that are not His by a thousand claims? "What have ye that

ye have not received?" "Cast bread upon the waters," says the Holy Ghost, "and it will come back to you after many days." Cast, then, the bread of our own love and life, that bread which is the nourishment of our interior hunger after justice, cast that bread upon the ocean of God's immense unbounded desire for our love, and it will return to feed our soul with new strength and virtue. No matter how pure and unselfish may be our motive, no matter how willing we may be to give and sacrifice all, we can not prevent that love of God from being our everlasting joy, our unfading crown.

Charity is the life and vital principle of the supernatural economy in our soul. Life is action; so also does the scepter of charity sway the various faculties and order all the energies within us. Without charity there may be faith and hope as well as the natural and moral virtues, but they languish. They are like the stars on a winter night—cold, revealing immense dark distances between God and us—but no growth or animation. It is only when the sun of charity casts its life-giving heat upon this garden that the flowers bloom and the trees produce their fruit. Every act which is not sinful done in presence of that hidden love is worthy of some reward in heaven. Do much therefore for love of God. Be apostles within the sphere and horizon of your own home, and far beyond it: spread the gospel of Christ's divine love in your own heart and the hearts of others. Be martyrs by the patience you exercise in the trials of life, those trials which all servants of God must undergo. Be confessors by exemplary constant love, showing itself in your simplicity and mortification. Be of that pure-minded generation whose memory is immortal, and to whom it is given to see the God of love and taste the love of God. Charity is a queen. She must direct and govern your soul, your mind, your strength. Give yourselves up more and more to her unworldly government. Be her faithful subjects always and everywhere. Charity is an angel. The glory of God, the interests of Jesus, the salvation of souls—these are the purposes to which it devotes itself. With the wings of the wind it speeds on its message of mercy and prayer—Heaven, purgatory, the Church, earth, are all stages of action—where charity is at work contemplating, praying, assuaging, ministering, ruling—always active, always devout. Charity is a seed, the word of God, simple one; but if it die within the heart, then the perfumes of its flowers, the number of its fruit, become inexhaustible. Charity does only one thing, but it covers the earth with its innumerable works. It ratifies while abiding in the soul the acts of all the other virtues,

places a royal signet upon them, provided always they be in conformity and harmony with God's wishes. What a support for the simple and the poor, that the every-day works, the kind words, the kinder deeds which every one of us can be doing all the day long, the simple duties faithfully carried out—what joy that they are all storing up merit for us through charity's divine eternal power.

Charity is obedience. The law is express upon this point: "He that loveth me keepeth my commandments." To subject our will—to know and receive God's precepts, to keep them—this is the very essence and substance of our love of Him. It is not a question of sentiment, but of good will. Feelings change too readily, and are too uncertain to be relied upon. If love be the bond of perfection, the happiness of the soul, then we owe God eternal gratitude for withdrawing charity from the dangerous feelings of our heart to the safe harbor of will and intelligence. Obedience is the road, love is the terminus. Obedience is the way we must follow. Love is the end to which we must attain. When faith shall change to vision and hope be fulfilled, then will obedience be crowned and reign forever in the kingdom of love.

Charity is the freedom of the soul, its worship of God and union with Him—its strength, its virtue. We must pray for it. What else shall we ask for, for that love which faileth not? Let us ask the Holy Ghost who diffuses it in the soul to create its fire in our cold heart. Let us ask for those gifts which will render us more worthy of receiving love, and better able to keep its sacred law. Its obstacles are sin, worldliness, and self-love. Sin can not abide in the heart that loves: "whosoever abideth in Him sinneth not." Again, St. John tells us: "Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him." But the most persistent and subtle foe of charity is self-love. Self-denial lies at the very base and principle of divine love—the narrow royal road of the cross which Jesus Christ, Incarnate Love and Wisdom trod. O grant that I may follow Thee with the world's contempt. "Jesus hath many lovers of His heavenly kingdom, but few bearers of His cross." Let us therefore blot out sin by holy penance. Let us shun the world, its dangers, its pleasures, its maxims; let us strive to empty our poor heart of self-love and so prepare the upper room of our soul, where Jesus may make His feast with us, and where the Blessed Trinity, Father, Son and Holy Ghost, may abide in us and we in them. Amen.

V. THE WORSHIP OF PRAYER.

"Let us go with confidence to the throne of grace; that we may obtain mercy and find grace in seasonable aid."—Heb. iv. 16.

SYNOPSIS.—I. Neglect of mortification, loss of remembrance of God, failure in obedience—if we neglect other means, at least we can and must pray.

II. Prayer includes: (a) Contrition and Thanksgiving; (b) Petition—we are "needy and poor"; (c) Elevation of our conduct to a supernatural plane.

III. Prayer necessary: (a) The strength of weakness; (b) The refuge in sin; (c) Necessary at all times and for all conditions of life; (d) as the only condition God puts on His gifts; (e) Necessary for happiness here and hereafter; (f) For light and love.

IV. Two objections: (a) From the Majesty and Immutability of God; (b) The abasement of man.

V. Communion with God, with the saints, with the Church, in prayer.

VI. Distractions: (a) Involuntary; (b) Through neglect and irreverence.

We ought always to pray.

Here we are in the middle of Lent, and not a word said yet about it or penance or mortification. These last are subjects we do not like. We are so inclined nowadays to let sentiment direct and govern our devotions that the sterner virtues are mere names. We do not mind humility provided there are no humiliations. Fasting was good enough for our fathers, but we really can not fast. And as for mortification we have only a dim idea of what it means. Whatever it does mean it has no practical signification for us. It is good enough for monks and nuns; but it could not be intended for people of the world. What logic! And O! what faith! As if people of the world were not bound to save their souls. If there is greater danger in the world, then is there a stricter obligation to put a stronger rampart about our soul. Temptations increase both in number and violence. The standards of right and wrong are lowered, our measurement of conduct depends largely upon our associations, and our associations are too worldly to be religious. Then we are so fond of the world that we dread to leave it even for a short hour of prayer. And if there is one thing we dread more than that, it is the thought of being alone with God. We do not like to think of Him. He is so thoughtful of us, and we are so thoughtless of Him. Without wishing to do so we kept Him out of our life. We went to Church and heard sermons on Sunday regularly enough. At

least we thought so; but our confessor was shocked that we missed Mass when it rained, another Sunday when it snowed a little, and a third Sunday when we had a slight headache. How easily we minimize the commandments of the Church. We might very well go over them all, and see little respect for them. Marriages, fasting, abstinence, support of pastors, are some—and tell me candidly and sincerely if the majority of Catholics obey them as children obey a mother whose commands oblige in conscience under severe sanction. And all this is so much injury to God's glory. Let us come back to our first thought about Lent. We started Lent with one great thought in our mind, of our relations with God and their proper maintenance. And Lent is one of the special periods set aside by the Church for fasting and prayer. Now, fasting and prayer are the great means for the proper adjustment of our relations with our heavenly Father. Fasting is negative. It raises up the soul, gains merit, forms virtue and strengthens the spirit while it weakens the body. In regard to it we are too easy going. If adversity put upon us such an inconvenience we should adapt ourselves to the circumstances. When the Church asks us to fast we get nervous and irritated, and we find a great many excuses. While fasting may interfere with our health, we can not be entirely dispensed from the mortification and self-denial which were intended through the fasting, and of which fasting is the expression. There remains prayer—that sweet communication with God, an essential portion of worship the easiest form of sacrifice. Let us meditate upon it in order that we may make up for our weakness in fasting by our fervor and constancy in prayer.

Prayer, says the Catechism, is an elevation of the soul to God, to adore Him, to bless His holy name, to return Him thanks for all His benefits. It is contrition for sin—sorrow for the past and fixed resolution for the future. You may read this worship and sorrow for sin in prophecy and psalm, where the sweet cadence of Hebrew song tells with undying freshness the mercy and pardon of God: "Bless the Lord, O my soul: and let all that is within me bless His holy name. Bless the Lord, O my soul: and forget not all His benefits; who forgiveth Thee all thine iniquities; who healeth all thine infirmities. In every place of His dominion, bless the Lord."

Prayer is something more. It is a humble petition to God for all necessities of soul and body. The Psalmist cries to God: "Incline Thine ear, O Lord, and hear me, for I am needy and poor." That is

the state in which we are—needy and poor. And because we can never have our wants satisfied in this world; because we shall be poor until we gain the treasure of heaven—we must pray always, as our Lord tells us. This praying always is a habit rather than an act. But because it is a habit it will at set times exercise itself in vocal and mental prayer. We must practise prayer if we wish to remain united with God. Nature tends downward, and nothing will elevate our heart so surely as holy prayer. It is an exercise of the presence of God, and therefore begets reverence and fear and love. The man of prayer lives in a different world. He goes about doing the most ordinary duties in the most ordinary way. It is only the angels who can distinguish him from others. To the world he seems quite commonplace. His vote may make him respected by some candidate for office. His employer values him because he is always regular, faithful, and contented. God, Jesus, Mary, the angels and the saints know him, and are his familiars. They order his conduct, shape his thoughts, and animate his intentions. The glory of God, the salvation of poor souls, the interests of Jesus are more important to him than temporal success. He looks at the world through the Church, and weighs it in the balance of faith.

Prayer is a necessity arising partially out of our nature and partially out of the conditions which God Himself has placed. Our history as a race is that of our prayers. To ask is to receive. The old Roman matron who went out from the city to entreat her son to spare his country won where the Roman army failed. Might is more easily conquered by the tears of weakness than by any idle threats. Were it not so, what would become of the lowly and the poor? Prayer is the only charm and security left to weakness, misery, want. What are we before God but nothingness? We can not so much as name the Lord Jesus, nor are we sufficient of ourselves to think anything of ourselves. Our sufficiency is from God. There is a deeper abyss within us than that of nothingness: there is sin. We depend upon God. Man has always prayed, for he has always felt his want. His tear-dimmed eyes have ever been raised to the mountains where salvation starts. Prayer is the wail of sorrow, the voice of hope, the hymn of love. No day or hour passes without sorrow, hope, or love, so no time is there in our life when prayer is not a necessity. The child needs it in order that the habit of prayer and knowledge of God be formed in his young soul. The youth needs it that he may overcome his rising passions, and establish the kingdom of God

more firmly within him. We need it in adversity to prevent discouragement, and we need it still more in prosperity for fear that we become attached to earth. "Pray always." We need it most of all when the darkness falls, and Death draweth his tent around us. Then are we alone with God. Who will pray for us then, at the hour of our death, unless it be our dear Mother Mary?

Prayer is the only means, the only condition that God has put upon His gifts. If they are gifts they are not strictly due to nature. And if they are gifts they are worth asking for. One ray of light, one better thought, one act of love, one sin avoided, one temptation—who can weigh these in earthly scales? Their value is from the Precious Blood. "Whatsoever you shall ask the Father in My name, that will I do, that the Father may be glorified in the Son." What a treasure! What a promise! To speak to Him whom no eye hath ever seen, to constrain Him to listen, and oblige Him to satisfy us—this is the consolation Jesus left us before quitting the earth. The necessity of prayer becomes the happiness of our soul. It is the one condition upon which we shall gain heaven—that real, objective happiness toward which our whole Christian life tends. Saints and doctors insist that prayer is as necessary for the true life of the soul as air is for the body. There is a religious organism within us, sighing for God, "I opened my lips and drew in my breath; for I longed for thy commandments." Light and love are necessary. They are to be had through prayer. "I wished an understanding was given me; and I called upon God, and the Spirit of wisdom came upon me." Prayer is God's command: "You shall seek Me, and you shall find Me, when you shall seek Me with all your heart." To pour out our soul to God, to acknowledge His supreme dominion over us and our total dependence upon Him, to grieve that we have ever offended, to own that sin is too easy for us, to ask His grace and help and pardon, is surely to draw closer to Him and lean more entirely upon Him. To pray the Precious Blood for one drop of its saving balm, to ask the Holy Ghost for more unselfish and unworldly love, to ask for the gift and habit of prayer to remove its obstacles as they present themselves in the soul—this is God's will and your sanctification.

Two objections against prayer present themselves to modern rationalism. What is the good of you praying? God is great, immovable. How do you presume, how do you dare to ask God to change His laws for you? If you do it others will do it. What,

then, will become of His divine nature, the beauty and harmony of the universe? The same objection may be made against medicine or science. Science is always striving to bring down fire from heaven, to extend knowledge and ameliorate the condition of man. What else does prayer strive to do? Leaving the secondary causes to the sphere of their nature, prayer makes straight for the First Cause, the Supreme Legislator, and in faith and hope makes known its want, and asks for the daily bread of spiritual grace and bodily substance. Nor does the hearing of our prayer detract from God's majesty. Nowhere does God reveal Himself so fully as when He stoops in the Incarnation to be the gift of excellence to mankind—the substantial and eternal answer to humanity's prayer and the fulfilment of His own blessed promise of a Redeemer. He is more to be loved and praised upon His lowly throne of the Cross, than upon the seat of His Majesty where He must ever remain immutable in His decrees, incomprehensible to His creatures and infinite in His perfections. The prayers of the just, of the poor and the little ones of earth have been and are to-day the world's greatest forces. They have pierced the clouds, they have opened the eternal gates, they have seen that "God does not observe iniquity."

Another objection raised against prayer is the seductive argument that prayer debases man. Is it a dishonor that I, a mere atom, a sinner, should be allowed to address myself to God? Men can do nothing for me. I have sinned. No angel in heaven, not even Mary, blessed Mother as she is, can do anything for me. To whom else but God shall I go? He alone has the words of eternal life. He alone can pardon sin and quicken with grace revived. Is my intelligence dishonored? My free-will? It is an honor. To acknowledge before God who knows me, the truth of my own sin and misery and ignorance, is to present the truth, and the truth will make me free. To humble myself is to exalt my intelligence. To proclaim God's sovereignty and man's dependence—and in that sovereignty the wisdom, power, goodness, love of the Infinite, to adore, to admire, and especially to supplicate Him for the coming of His kingdom into us, and the more generous submission of our will to His, to pray Him for those gifts which will strengthen, expand and enrich His love within my soul.

There is nothing that leaves us less alone than prayer. It makes us partakers of all who fear God. I say nothing of that holy conversation with God which forms the very essence of prayer. I speak

rather of the communion of saints by which we are sharers in the prayers and good works of the mystical body of Christ. Private prayers, family prayers, official prayers, all swell the great chorus of that canticle which the earth sings to the Lord. We do not appreciate the public prayers of the Church. Let us not mention holy Mass, for that is protected by a special command, and stands by itself anyway. I mean the holy office—vespers, matins—little hours—or the prayers in the Missal or the Ritual. They express the mind of the Church, they are the Church's own prayers, her word to her divine Spouse pleading for her children. Besides these we have the indulgence prayers—holy litanies, hymns, and more especially the rosary. These do not leave us alone. They are fragrant with centuries of saintly associations, rich in the merits of countless souls who recited them, and making up for our coldness by the fervor of hidden saints.

It will not do to speak on prayer without saying a word about distractions, which are the most obstinate impediments to prayer, either mental or vocal. The prayers will be hindered by distractions, that irrelevant thoughts will steal in, and that our imagination will wander more or less—is the lot of even those who have attained some degree of perfection. Frequently God punishes us at prayer for our sins outside of prayer. We are not as charitable as we should be, we do not employ our time well. Then when we go to prayer we find we can not raise our heart to God. Another common cause of distraction with those who use only vocal prayer, is irreverence of posture, haste in getting through prayer. When we examine our conscience we too often find that our morning and night prayers are a source of sin. We must put in more humility and a great deal more mortification. Again, we must take more time with our prayers. If a friend called to see us, or if we called to see a friend, we should never think of being so abrupt and hurried. Nothing is so injurious as haste in spiritual life, and nowhere does it do more damage to the soul than in our devotions and prayers. But how remedy all this? Apply St. Bernard's rule for any action. Ask yourselves the question he put to himself: Wherefore, Bernard, art thou come hither? To speak to God your Father, to ask Jesus for more sorrow for sin, more hatred of self, more zeal for His glory. Who are we that we are irreverent in God's sight? What shall we do but strive to tear up the roots of venial sin? Another important remedy for distractions is to have a well formed habit of mental

prayer. It is not easy for people in the world; but it is important, "for with desolation is the earth made desolate that no one thinketh within his heart." We are too selfish in our prayers. Expand your heart. Pray for all your friends, your enemies, the Church, the holy Father, your bishops, your priests; pray for the dying that they may receive the holy unction; pray for the living, and O forget not the dead. Let your life be a life of prayer rather than of external work. Work sometimes, while as yet it is day—but pray always, for prayer will keep you in God's holy presence and fill you with God's holy love.

VI. WORSHIP OF THE SACRIFICE OF THE MASS.

"Do this for the commemoration of me."—St. Luke xxii. 19.

SYNOPSIS.—*Introduction.* The relations between God and man disturbed by sin. Hence sacrifice.

I. The necessity and nature of sacrifice, an essential part of worship. Christ perfected worship, and established the perfect sacrifice, with perfect Priest and Victim.

II. The Mass: (a) The fulfilment of prophecy, of type, of promise; (b) The many mysteries of the Mass—a manifestation of God's Love; (c) The Nature of the Sacrifice; (d) A Repetition of the Sacrifice of the Cross; (e) Its effects on the Soul; (f) The Mass the same Act always and everywhere; (g) Does not add to the Sacrifice of the Cross, but perpetuates it; (h) The Mass a fixed protest against Materialism.

III. Holy Communion and its effects. Conclusion—Exhortation to frequent Communion.

The stern dreadful fact in the relations between God and man is sin. What these relations would have been without sin we know not, for its shadow has been over us from the early dawn. It modified them certainly, and its dark guilt had to be atoned for. Thus the work of religion has been twofold. Praise, self-offering, thanksgiving, adoration, petition are religious gifts in acknowledgment of God's supreme dominion. Then comes sorrow for what is amiss. Faith and prayer and love go a long way to express all these, but they do not go far enough. The highest act of worship is still left without means of expression. That act is sacrifice. Without it religion languishes, finds no bond of union between its disciples, no public worship, and no reparation for offended justice. Man has felt the need of sacrifice from the beginning. He has always taken something of his own, rendered it sacred by giving

it or devoting it to God—not that he thought God had need of it, but in acknowledgment of God's right to everything, in adoration and praise, in thanksgiving and impetration, and especially in atonement for those created objects which had allured his heart from his uncreated Lord and Father. Then because life is the highest good man possesses he would freely give up his life—his supreme act of acknowledgment of God's right and authority. But because man can not take his own life, he takes something over which he has a right, and destroys it or changes its natural use, and in the act consecrates it to God. When Jesus Christ in the blood of the everlasting testament offered Himself on Calvary to His eternal Father, there was sacrifice, a clean oblation, the supremest worship that earth ever sent up to heaven, and there was returned the sweetest answer man's soul could desire: grace and pardon unto all who shall believe.

Such is sacrifice. And there never was a time in the history of man when it was not offered. The more noble and worthy of God the religion is, the more noble and worthy is the sacrifice. Jesus Christ came to perfect worship, to place a crown upon the brow of religion and clothe it with an unfading robe of beauty. He was to clothe his priests with transcendent power, and fill His temples with a presence and a glory far more thrilling and far more wonderful than that presence and glory which filled the temple of Jerusalem. Thanks to Him for His unutterable gift, He established a sacrifice which is the very reproduction and memorial of the Cross. Taking bread and wine into his holy hands He consecrated them and changed them into His own Body and Blood. And He gave His apostles power to do the same. Thus did He, God's high priest eternal, fulfil His priesthood according to the order of Melchisedech. Thus did He establish that sacred rite in which He Himself forever more would be both priest and victim. There could be no other priest than He, the One anointed above all others, the only Mediator between God and man. Nor could there be a victim other than He, the holocaust of Calvary. But by ordaining His apostles priests He made them participants in His priesthood; and by consecrating He perpetuated the sacrifice which He was about to complete on the morrow by giving up His life. Henceforth from every temple in the Church of God there would be offered the pure, holy, spotless Victim to hallow the earth and to praise the loving condescension of the most High God.

There is no sterner fact in all history than the Incarnation of the Second Person of the Blessed Trinity—and the most important doctrine which the Incarnate Word proposes to our belief is the Sacrifice of the Mass, that abiding presence more wonderful and touching than His presence in Judæa and Galilee. A prophet had once stood upon an eastern hill and beheld the God of his fathers worshiped and glorified among the Gentiles. The vision has become a reality. When the robed priest bows down and the bell rings and the incense rises the faithful may see what the prophet beheld, the holy sacrifice, the clean oblation, God's glory among the Gentiles. By its sacred mystery ancient types of worship have been fulfilled, and Christ's own promises have reached out to every age the ripened fruit of His saving vine. "He that eateth My Flesh and drinketh My Blood abideth in Me and I in Him." He is in very truth the Emmanuel, the God with us; and His Church is Bethlehem, the city of Bread. This is that tree of knowledge set in the garden of the Church, of which if any man eat he shall not taste death forever. This is that worship in spirit and in truth which the Eternal Father so desired, and which the Son came upon earth to establish. This is that Lamb of God which was slain before the foundations of the world. Here is that altar which St. Paul contrasts so strongly with that which preceded it, and on account of which he exacts such purity of conscience.

To explain what the Mass is may appear at first sight easy. We can watch the surging, swelling tide of the ocean as its waves beat upon the shore; but it is another thing to go down into its dark depths and discover its hidden treasures. So is it with holy Mass. We can see the swelling waves of its circling worship breaking upon the shores of eternity; we can hear the music of its rolling praise and prayer, as with its stream it accompanies the morning sun upon its course. But it is not ours to sound the depths of unfathomable power, wisdom and goodness contained in its essence. How Christ, who is at the right hand of His Father, can multiply His presence upon every altar; how He who died once for all, and over whom death hath no more dominion; how He can lie upon our altar slain, are mysteries which this life can not clear up. To the faithful soul they are only deeper depths of the love of Him who delivered Himself up for us. It is power reaching out with greater might to every disciple. It is wisdom attaining from the end of majesty to the end of abasement, and ordering all with sweetness.

And most of all is it goodness stooping down, and uniting itself as the pledge of hope and love with the little ones of earth. In what the sacrifice really consists it is harder still to explain. We see no knife, no blood, no consuming fire. Yet all three are there. The knife is the strong word of consecration, by whose efficacy the body is placed upon the altar, and because body and blood, soul and divinity are forever more united, never to be separated, then body, blood, soul and divinity are present under both species of bread and wine. The Blood is there—that crimson cloud of glory behind whose ocean-like shadow the setting Sun of justice went down to the tomb. There, too, is the fire of God's love consuming the holocaust. In what, therefore, does the sacrifice consist? As far as we can judge it consists in the excessive humiliation equivalent to annihilation in which the Body and Blood of the Lord are upon the altar under the lowly species of bread and wine. It commemorates and perpetuates the Crucifixion. The same divine Priest offers the same divine Victim. The manner alone is different. On the Cross He offered Himself in a natural way, scourged with thongs, pierced in hands and feet with cruel nails which cut their way through crushed bone and torn muscle. In the Mass He is immortal and impassable, put to a mystical death by the power and efficacy of His own sacrificing word. It is as mighty and august as was the sacrifice of Calvary. Its waters of life no one can measure. It is no new stream arising from new merit on the part of Jesus Christ. He merited all in the days of His life here upon the earth. The fountain is full and overflowing, glorious worship and adoration and thanksgiving go up to the throne of God, and impetration for man, and the atonement of His Heart's sorrow for the guilt of the fallen and the punishment of delinquent souls. This is the never-failing stream that rejoices the city of God; the fourfold river of Paradise. Its refreshing waters fall with a copiousness which is in proportion to our piety and assistance thereat. It is a mighty act—the supremest worship that ever ascended from earth. Pomp and ceremony have twined round it a dignity which shows our respect and reverence, but which does not confuse. The pious laity assist at it, and follow its silent song of praise and worship. The strange language is no puzzle to them, nor are the mystic robes a distraction. They assist at Mass to praise God, to thank Him for the gifts of creation, redemption, and for this gift of the Mass especially, which prolongs Christ's sojourn upon the earth until the night of time.

Holy Mass is the new canticle which earth is ever chanting to heaven. It is the voice of many waters which St. John heard on Patmos. It is the everlasting Amen which by Christ's very institution the Church answers to the loud prayer of Him who in the days of His sojourn was heard for His reverence. The Mass explains all about our churches, their form, their beauty, and their art. It has been offered in catacombs and in caverns, in the silent forests of the new world; in the lowly chapel and the grand basilica. Everywhere the language is the same, in the simple rite of low Mass or in some vast cathedral where art has done its best, and where pomp of ceremony and sheen of vestments add luster to the great liturgical act—everywhere the language is the same: "My soul doth magnify the Lord, and my spirit hath exulted in God my Saviour."

To the unbeliever all explanation of the Holy Sacrifice seems unsatisfactory. Some say the Mass derogates from the Cross, which was surely sufficient. No doubt the Cross was sufficient and more than sufficient for worlds guiltier than even this poor guilty world. The Mass does not add one jot or tittle to the efficacy of the Cross, as if the Cross wanted aught to complete its full atonement. But the Mass does add to the Cross in the sense of making it perpetual. Having loved His own He loved them to the end. What to us in this western hemisphere and in this twentieth century would be Calvary without some loving perpetuation and memorial of its tragic mystery. The heart of man could never have asked for such a gift. But now that it has been given our heart expands with new faith and love. We see how much richer is our humble chapel than the proud temple of Jerusalem. It had but the tables of the Law, we have the Lawgiver Himself. It had but the loaves of proposition, we have the Bread which came down from heaven, the bread of eternal Life. The Mass brings Bethlehem and Nazareth and Calvary to each faithful disciple in love and humility, in praise and prayer, in faith and hope as they could never have done without its institution.

Again, my brethren, the Mass is a fixed protest against materialism. Its spiritual character, its transubstantiation, its countless miracles are all to gross materialism what the Cross was to Greek philosophy—folly, but to those who believed the power of God. To confine our knowledge within the bounds of experience, to maintain that if there was a Body upon the altar it would affect our

senses like any other body, is to limit the power of God and deny the possibility of the Blessed Eucharist. We read in the New Testament how the eyes of the apostles were held that they did not know their risen Saviour. There is nothing to prevent the omnipotence of God of God from withholding the effect which under normal circumstances our senses would perceive from the action of our Lord's Body upon our senses. Leaving the color, taste, weight, and other qualities of the bread and wine He remained concealed under them for the spiritual welfare of His faithful disciples. We see no contradiction in this to right reason. We do see the omnipotent providence of God in regard to our salvation.

There is a completion to sacrifice and communion. It is as puzzling to the questioner as when first promised by the Master: "How can this man give us His flesh to eat?" The promise has been fulfilled in and through Holy Mass. Who could ever have guessed that our tongue would be purpled with the Precious Blood, or His Sacred Heart find a resting place in our cold breast? Yet so it is. We break bread with Him, and lo! our heart burns on the way. Coming to us He is mindful of His own sacred promise, He sows within us the seeds of immortal glory. It first produces fruit in that gentle, firm restraint of will, and tongue and thought—in that self-denial which is the essential character of being His disciple, in that Christian reserve and purity which, detaching the heart from things created, transfers the affections to the uncreated God.

This, brethren, is the time of year when we should examine particularly our devotion to the Blessed Eucharist. That Jesus Christ should offer Himself every morning upon our altar can not but affect our life. We can not remain indifferent. He is set there, as of old, for the rise and fall of many in Israel. Nor is it a slight matter that He gives Himself in holy communion to be the food and nourishment of our soul. It is not merely once a year that we ought to approach the holy table when the command of the Church threatens us. It is frequently when temptation lowers upon us, when we are striving to overcome some venial fault, when we in our own poor way are drawing closer to Him. Then, brethren, must we often touch the white hem of His sacrificial robe. What are we without Him? What are we that we should throw back His gifts or turn away from them? More devotion, therefore, to holy Mass. More frequent communion that He may abide in us and we in Him, and that we may be sanctified in very truth.

VII. SACRIFICE OF CHRIST ON THE CROSS THE HIGHEST ACT OF WORSHIP.

GOOD FRIDAY SERMON.

"If thou didst know the gift of God."—St. John iv. 10.

SYNOPSIS.—Introduction. Jerusalem, the mother city of religion. One great fact—the Cross. We should meditate on it.

1st Scene—Gethsemani—the contest with sin.

2d Scene—The Hall of Pilate—contest with the world (a) Sufferings of Christ; (b) Prodigality of suffering; (c) The highest act of worship.

3d Scene—Calvary—contest with death. Is death triumphant?

Conclusions. (a) The effects of the Precious Blood; (b) Why Christ redeemed us by suffering.

The test of a true Jew was his love for Jerusalem. There was the grand old temple within whose walls he was wont to celebrate the great feasts of the year. Its very stones were pleasing to him. In his exile he turned his face toward it in worship and prayer, and let its memories throng upon him. The glory of Jerusalem has long ago passed away. Its law, its worship, its sacrifices have been replaced. Its people are scattered, and its tribes are lost in the wandering centuries of history. And of its beautiful temple, not a stone is left upon a stone. We Christians have taken its place. It behooves us sometimes to turn toward the city of our fathers and let its sacred memories in upon our soul—especially during this holy week when our divine Saviour was giving Himself up for our redemption, when He stood in the wine press of suffering that we might drink of the fountains of life. It behooves us, my brethren, to draw near in spirit and contemplate Him as the prophet beheld Him—when "He was despised and acquainted with infirmity, when He bore our infirmities and carried our sorrows." Turning, therefore, to Jerusalem in this greater week, only one object attracts our attention—the Cross. There it still stands, and will stand for evermore. All the centuries gather round it—some in hate; others in love; but all in wonder, for its Victim claims still to live, the Conqueror of death, the Champion of the world. It is well for us to meditate upon the Passion of our Lord. Nothing will give us a better idea of God's sanctity and justice. Nothing will impress more earnestly upon us an abiding sorrow for sin—which ought to be the lasting fruit of our Lenten devotions. The Cross has schooled more saints than controversy or philosophy; and its silent sermon has won more souls from sin than eloquence or learning. "In the cross is salvation; in the cross is the height of virtue; in the cross is perfection of sanc-

tity." Let us dwell upon the Cross as expressed in that priceless gift wherewith our Saviour redeemed us—His Precious Blood. Contemplate Him in the three great stages of His Passion, Gethsemani, Pilate's Hall, and Calvary—and see Him alone with His bitter foes, sin, the world, and death. At no time does He secure so firmly the reconciliation of heaven and earth, God and man; and restore the worship of His Father and the atonement of guilty man.

After establishing the Blessed Sacrament He with His apostles sang a hymn of thanksgiving, and went out to the garden where He was accustomed to pray. He bade His chosen friends remain apart, while He, sad in soul, went forward about a stone's throw. No wonder He was sorrowful—He was alone with His implacable foe. His apostles could not watch with Him. His Mother was not there; for she had nothing to do with sin. He was alone. All consolation was withdrawn—the thought of His own innocence, of His quick exaltation, His Father's complacency, His own supremacy. He was alone with sin, the one thing He hated and loathed with all the everlasting hatred of His divine soul. He saw its dreadful hideous form approach, and strive to stain the purity of His Sacred Heart and His soul's infinite sanctity. He had taken the load upon Himself. Like an avalanche it poured upon Him until He sank crushed beneath its burden. His Heart was sullied with black stains; His tongue was polluted with blasphemy, impurity and hatred. He looked upon His hands, and they were no longer the hands of the Son of God, but those of a vile wretch raised against God and man. Could He have really been guilty they would have made Him guilty, as in countless thousands they rush upon Him and beat Him to the earth. He sinks under their weight, and falls prostrate. He has been bleeding. What started the Precious Blood? No executioner was there with scourge or nail to wound Him. It was the anger of His heavenly Father beating Him down because He took sin upon Himself. That was the generous, prodigal way in which He was giving His Blood. He knew what sin was, we do not. We go about with it upon our soul, and are the same as if its deadening weight were nowhere near us. It was not so with Jesus Christ. To Him sin was foul rebellion against that Father whom He had come to serve. It aimed its weak blow at the three Persons of the Blessed Trinity, and struck at all the perfections of the thrice holy God. Jesus Christ knew all this and felt it in the depths of His sensitive Sacred Heart with untold keenness. His Heart sank in sympathy with the outraged majesty of

His Divinity, and while nigh breaking sent the Blood from every pore. The apostles might well sleep, for no man could watch with Him through that dreadful hour. No wonder He was sad, no wonder He bled; for His heart was beaten as with blows and cut as with a shaft by the unseen Hand of His Eternal Father. We are bought at a great price.

The scene is changed. It is no more the lonely garden of Gethsemani at midnight—it is the crowded court of Pilate, the Roman governor, in full day. Our Saviour had been dragged from one council chamber to another, and from one court to another in a most shocking travesty upon justice. At last He stood before Pilate for a second time. His own people demanded His death for different reasons, as it suited them. At one time they alleged He should die because He had made Himself the Son of God; at another because He wished to make Himself king in place of Cæsar. The courtyards, the streets, the angry city rang with the cry: "Crucify Him, crucify Him." They would take His Blood upon themselves and upon their children. Scourging would not satisfy their terrible hate. It was His life they wanted, and His life they would have. They saw Him as Pilate led Him out clothed in mockery and crowned with thorns. *Ecce homo*. Behold the man. No pity touches them; no suffering softens them; no blood trickling from His wounds moves them. They cry all the more in shrieking tones of unmerciful hatred: Crucify, crucify Him. The prodigality of that Precious Blood. It is shed in such countless ways. Why not give it up in one act of death? Why must the divine Victim be tortured? Why must the crimson drops burst from agonized Heart, and scourged back and limbs, until there is scarcely any in His body to keep up His fainting strength? Why must the worldly, cowardly judge scourge Him, and scatter that Blood upon the blinded soldiers and the dead walls? It is the mystery of His own divine generosity in regaining His Father's dominion over the soul of man, ever to be wondered at, never to be sounded. His prodigality in His love of us—the magnificent way in which He would bestow that Blood upon us all in the sacraments of His Church. It is the cruel, careless extravagance with which the world treats the love of Jesus Christ, His redemption, His graces, the fruits of His suffering. He lets that Precious Stream of Blood gush from Him in such prodigality of suffering, as scourge tears away His flesh and thong pierces His temple. What a price for my soul! *Ecce homo*. Behold the man.

Let us gaze upon Him in faith and hope and love. All the truth of man's true life, all the hope of that highest happiness which alone can be desired, all the love that purifies, sanctifies and exalts us—all are there centered in Him, the object of our love and worship, the Worshiper Himself in very truth—the Christ of God anointed with the oil of suffering love beyond all others. Is there no other way to save the world? Or is this the divine prodigality of divine love?

Lead Him out to Calvary. He must meet death in the same dreadful conflict in which He met sin and the world. And death would seem to conquer. Jesus Christ in Gethsemani drinking the chalice presented by His Father, Jesus Christ in Pilate's court, a man of sorrow, might well appear to conquer both sin and the world. But when it came to Calvary, when He was nailed to the Cross, and placed on high, He did not come down from it, He gave Himself up to the cold embrace of death. And death, the punishment of sin, seemed to triumph where sin itself had failed. But *avaunt!* There is no victory for death. Let the winter frost kill the autumn fruit, the spring will bring the returning bud and promise. Death could not conquer life, but it could take all the Precious Blood from its well-fonts and scatter it upon stony street and wooden cross, until the great work was finished, and God's master workman entrusted His soul into His Father's hands. Death could never triumph over Him whose very grace is life everlasting. But if humiliation be the test and measure of exaltation; if patience has a corresponding joy and obedience a crown, then surely is the name of Jesus above all others; for He alone humbled Himself, He alone suffered, He alone was obedient unto the death of the Cross.

Thus did He redeem us with the priceless price of His Precious Blood. It was there mingled with the dust of the streets, soaking into the wood of the cross, upon the centurion's spear—everywhere sending a cry to heaven stronger than the blood of Abel. Angels gathered it up. It had been given to be shed, and it was shed so lavishly. But it must be taken up again, and scattered upon the new doorposts of souls. It must be the seal of the living God "upon the great multitude which no man can number of all nations and tribes and peoples and tongues, standing before the throne and in the sight of the Lamb who have washed their robes, and have made them white in the blood of the Lamb." That Blood must be upon baptized souls in the sanctification and adoption of sons. That Blood must be in golden chalices in the early morning, when chosen men stand

at the altar and know that God does not observe iniquity. Everywhere through the Church does it pour forth its stream of life and mercy and pardon. Everywhere is it giving strength and virtue to the weak; everywhere does it steady the wandering thought and restore constancy to the unstable. It controls the great perfections of God as if it held Omnipotence in bonds, and were itself the very kiss which Justice gave to Mercy. The Precious Blood triumphs in the pure immaculate Heart of Mary with a glory which outshines its dazzling in the rest of heaven's host. It is in our own poor heart, struggling, contending, working, healing, teaching, pleading. Shall we turn from it—that Precious Blood—the richest of God's gifts, given so generously, repeated so often, redeeming so lovingly. The very thing the angels look for in the dark ways of our soul's action is that Precious Blood. It is the mystery of God's love and man's guilt—the deepest hue of God's many-colored love upon the earth. Why did God choose to redeem the world with suffering?

Nothing will intensify an act of love so much as suffering; nothing will strengthen the will so earnestly as the keen pang of sorrow or pain. They nerve us, and help us in the great interior contest between the yielding to suffering and the overcoming of it by constancy and determination. A great heart can not be moderate in such a trial. Now, let us remember that the sum of life to the great majority is largely made up of sorrow and pain. I speak not of that dark shadow of death which hangs over every life. Nor do I dwell upon those aches and pains which precede death. Life itself, arrange it as we will, has more sorrow than joy, more affliction than consolation, more lonely hours of distress and darkness than days of happy sunshine and company. When, therefore, Jesus Christ took upon Himself the world's burden, when in the deep love of His Sacred Heart He bade souls come to Him to find comfort—His Precious Blood was the balm of sympathy and the oil of consolation. The suffering would henceforth see in the agony of Gethsemani, in the physical scourging of Pilate's Hall, in the cruel nailing on the cross, and the death watch of three hours a model, an example—the like of which earth would never see again. All ye who pass by the way come and see if there be sorrow like unto mine? To drink of the fountains of the Precious Blood, to kiss the crucifix, to weep over the sufferings of Jesus, to follow the stations—this is to strengthen us in love of our Saviour, in horror for sin and in resignation to God's blessed will.

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF PAROCHIAL AND SUNDAY SCHOOLS.

XIII.

OF GOD'S GOODNESS, MERCY, AND LONG-SUFFERING.

DEAR CHILDREN:—To-day we come in the explanation of God's attributes, to His goodness, mercy, and long-suffering. God is good means that out of love He does good to all creatures, and that He really bestows innumerable blessings upon us. God, therefore, loves mankind; He desires that all men should be happy, and to make them happy He confers innumerable blessings upon them.

Now the blessings which God heaps upon mankind are twofold: 1. Corporal blessings; and 2. Spiritual blessings.

The corporal blessings, for instance, are: Life, health, our straight limbs, sight, hearing, smell, taste, and feeling, or the five senses of man. The spiritual blessings are: Understanding, by which we know and think; free will, by which we are able to choose; the forgiveness of our sins, by which we become again the children of God, the grace of God, the practise of good, and everlasting bliss.

* In response to many requests this Catechetical Part may hereafter also be had in separate form under the name of "THE PRACTICAL CATECHIST." Clergymen wishing to give their teachers the advantage of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

This goodness of God extends even to the animals. The sparrow on the roof and the worm in the dust receive what they require from God just as man does. How great God's blessings are, of what value they are to mankind, is thought of by few. What sum of money could any one offer you for one or both of your eyes? For what sum of money would any of you part with your hearing or speech?

The greatest proof, however, of His love which God has given mankind is that He delivered His own Son up to death for the salvation of sinners. Through sin man had separated himself from God, rebelled against his Supreme Lord, and forfeited all God's love and goodness. Instead of withdrawing His hand altogether from ungrateful humanity, He turns to them in love and kindness again and gives His only begotten Son in sacrifice, so as to life up fallen man. For this reason Holy Scripture says: "By this hath the charity of God appeared toward us, because God hath sent His only begotten Son in to the world, that we may live by Him."

From God's goodness toward us there arise for us various duties:

1. We ought to be very grateful to God, our best Father, for the many blessings which He gives us. We thank a person for a small gift; for instance, for a piece of bread, for a drink of water, etc. Why should we not thank God, who has lavished so many, and such great blessings upon us?

2. We ought to make good use of God's blessings. With our eyes we should gladly look at that which is good, with our ears we should gladly listen to the Divine Word, with our mouth we should pray willingly and proclaim the praises of God; with our feet we ought cheerfully to go wherever we can do good; with our hands we should work diligently and give alms generously from our temporal possessions.

3. We should not lightly estimate God's gifts, and we should strive to imitate God's goodness by being good and kind toward our fellow men. None of God's gifts are insignificant. How often, for instance, has a person's life been saved by a crust of bread or a drink of water? We should be good and kind toward our fellow men. The more a person is blessed by God with prosperity, the more opportunity he has of giving alms and doing good. Even a poor person can give of the little he has to those still poorer than himself. Therefore Holy Scripture says: "Hast thou much, then give much; but if thou hast only a little, give then gladly of that little."

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. What means: God is good? God is good means that out of love He will do good to all creatures, and that He really bestows innumerable blessings upon us.
2. To whom then does God wish all good? God wishes good to all creatures.
3. What is understood by all creatures? The animate and inanimate, the reasoning and unreasoning creatures.
4. What means: God wishes good to all creatures? He loves all creatures.
5. Name the chief of God's creatures upon earth. Man.
6. How many kinds of blessings has God conferred upon mankind? Two kinds: (1) Corporal blessings and (2) Spiritual blessings.
7. Name the corporal blessings. Life and health, straight limbs, food, and clothing, etc.
8. Name some of the spiritual blessings. Reason, free will, He grants us the forgiveness of our sins and the grace to do good.
9. What will God give us after this life? Eternal happiness.
10. What does God prove by the many blessings which He grants mankind? He proves His love for mankind.
11. Do men appreciate God's blessings as they ought? No, they do not.
12. Name some of God's priceless blessings. Sight, hearing, speech, straight limbs, health.
13. Would you, for instance, part with your eyes or speech for, say, a thousand million dollars? No, I would not.
14. What is the greatest proof of divine love for us men? This, that God gave His only begotten Son to redeem us from sin.
15. Why did man have to be redeemed? Because by sin he had fallen away from God.
16. What might God have done to sinful humanity? He might have withdrawn His protection.
17. What would have been the result? Man would have been annihilated.
18. Why did God not turn away from sinful man? Because He loved him.
19. What do we owe God for the many blessings which He has bestowed upon us? The greatest gratitude.
20. What should we do therefore after meals, for instance? We should thank God for what He gave us.
21. What ought we to do when God afflicts us with a serious illness? We should thank Him.
22. What is the best way for us to express this gratitude? By making the right use of God's blessings.
23. What ought you to do with your eyes? I ought only to look at that which is good.
24. What ought you to do with your ears? I should listen attentively to the Divine Word.
25. What ought you to do with your mouth, with your speech? I should pray gladly and proclaim the praises of God.
26. What ought you to do with your hands? I should work diligently and give alms cheerfully.

27. Where should our feet willingly lead us? To those places where we can do good.

28. What should we think of God's gifts? We should not estimate them lightly.

29. How can we imitate God's goodness? By being kind and gentle toward our fellow men.

30. What persons stand most in need of our kindness? The poor and needy.

31. In what way should we help them? By giving them alms.

32. Is it necessary that we should give much when we have only a little ourselves? No, we need only give a little with a good heart.

33. What does Holy Scripture say of giving? "If thou hast much, give much, but if thou hast only a little, then give willingly of that little."

Never forget to thank God frequently and fervently for His goodness; be kind always to your fellow men, particularly to the poor and needy.

We have heard, then, that God is good to all men, not only to the good, but also to the wicked.

Now, God shows His goodness toward wicked men who do not deserve His love and goodness, by mercy and long-suffering.

God is merciful means that He is disposed to avert all evil from His creatures, and therefore willingly pardons all truly penitent sinners. The sinner is expected to make advances toward the love and goodness of God; to know and acknowledge his misdeeds; to repent sincerely and truly; to promise amendment; to avoid sin and its near occasions, and to make good whatever harm he has accomplished by his sins.

That God is merciful is proved: 1. By the distinct utterance of Holy Scripture: "As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live." (Ez. xxxiii. 11.)

The Psalmist David says: "As high as the heavens are above the earth, so powerful is his mercy to those who fear him." And in another place: "Gracious and merciful is the Lord."

2. By many examples from Holy Scripture. Our first parents sinned in Paradise, and yet God had mercy upon them and promised them a Redeemer.

The inhabitants of the city of Ninive had sinned grievously against God, and yet God had mercy upon them and did not destroy their city. King David sinned grievously against God, and yet God announced forgiveness to him by the Prophet Nathan, because he did penance.

Ahab, in a penitential spirit, clothed himself in a hair shirt, fasted and slept in mourning garments, and God turned aside the punishment from him.

Jesus said to the penitent Magdalene: "Thy sins are forgiven thee!"

To the thief upon the cross Jesus said: "This day shalt thou be with me in Paradise."

The relation of the sinner to God is beautifully and feelingly described in the parable of the prodigal son. The degenerate son rebels against his father, forsakes him, and wanders about the world. God punishes him; repentant, he takes counsel with himself and says: "I will arise and go to my father." He puts his resolve into execution, returns to the parental roof and throws himself penitently at his father's feet. The father lets mercy take the place of justice, he does not rebuke him; he opens his arms and presses him to his heart. Thus should every sinner act. Every sinner should understand and acknowledge how grievously he has offended God; every sinner should arise and return to his heavenly Father, then God will open His fatherly arms and receive him into His favor again. The mercy of God should encourage us (1) to turn to God full of hope even in the most grievous sins and faults; (2) to be merciful and forgiving toward those who have offended us. Holy Scripture says: "And if your sins are as red as scarlet I will wash them whiter than snow." If a heavy weight of sin bears us to the ground, we ought not despair, but turn to God seeking mercy, and He will not reject us. But as God is merciful to us, so should we be merciful toward those who have offended us, otherwise we pray a lie when we say, "Forgive us our trespasses as we forgive those who trespass against us."

34. How does God prove His love toward wicked men? By mercy and long-suffering.

35. What means: God is merciful? God is merciful means: that He pardons all truly penitent sinners.

36. Does God pardon all sinners without exception? No, only the penitent ones.

37. What then must the sinner do in order to obtain God's forgiveness? (1) He must acknowledge his misdeeds; (2) He must repent of them sincerely; and (3) he must be ready to sin no more and to make satisfaction.

38. What does Holy Writ say of God's mercy? "As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live."

39. What does the Psalmist David say of God's mercy? "As high as the heavens are above the earth, so great is my mercy for those who fear me."

40. How merciful was God, for instance, toward our first parents? He promised them a Redeemer.

41. How merciful was God toward the inhabitants of Ninive? He did not destroy their city.

42. How merciful was God toward David? He announced pardon to him through the prophet Nathan.

43. How did Jesus speak to the penitent Magdalene? Jesus said: "Many sins are forgiven thee, because thou hast loved much!"

44. What did Jesus say to the man who had been sick 38 years? "Depart, thy sins are forgiven thee!"

45. What did Jesus say to the penitent thief upon the cross? "This day shalt thou be with me in Paradise."

46. In which parable is the mercy of God beautifully described? In the parable of the Prodigal Son.

47. Tell me what you know about it. (The pupil recites the parable.)

48. Who is understood by the father? By the father is understood God Himself.

49. Who is understood by the degenerate son? Those persons who forsake God, and turn away from Him.

50. Who is understood by the good son? Those persons who do not forsake God, but remain faithful to Him.

51. In what way does God seek the sinner's conversion and amendment? By visitations.

52. What chastisements are sent to wicked men? Sufferings and afflictions of various kinds, sicknesses, misery, want, poverty, misfortunes, etc.

53. What ought we to recognize in these afflictions and sufferings? A dispensation of God for our amendment.

54. What does God do when a penitent sinner returns to Him? He forgives him.

55. What should we do therefore when we have sinned? We ought to turn to God again.

56. What should we do to those who have offended us? We ought to forgive them.

57. How do we pray, for instance, in the Our Father? "Forgive us our trespasses as we forgive them that trespass against us."

58. How does that person pray who does not forgive his enemies? He prays a lie.

God shows His goodness toward wicked men also by His long-suffering. God is long-suffering means that He often waits a long time before He punishes the sinner, in order to give him time for repentance. As soon as a man commits a grievous sin He incurs the Divine chastisement. But God does not send this chastisement at once, although He has the right and the power to do so, and through this postponement of the merited punishment man gains time to know his misdeeds, and to turn again to God. For this reason, then, Holy Scripture says: "Thou overlookest the sins of men for the sake of repentance." (Wis. xi. 24.) Holy Scripture gives us many proofs that God is really long-suffering. In the time

of Noe God gave the sinners one hundred and twenty-one years in which to amend and be converted; when, however, they did not do this, for a punishment He let the flood descend upon them.

The Prophet Jonas, at God's command, admonished the inhabitants of the City of Ninive that in "Forty days Ninive will be destroyed." They profited by the time of grace, did penance, and were converted from their evil ways.

As a parable of God's long-suffering we quote the story of the unfruitful tree. Holy Scripture tells us the following: A rich man had planted a fig-tree in his vineyard. Now, every year he came to see if any fruit had appeared upon it, but he never found any. Then, displeased, he said to the gardener, "Behold, these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore, why doth it take up the ground?" But the gardener said: "Let it alone this year also, until I dig about it, and dung it; if happily it bear fruit; but if not, then after that thou shalt cut it down." The unfruitful tree is an image of the sinner; who brings forth no good fruit, no works of piety and virtue, and is only fit to be cut down because he takes up the ground. But the gardener pleads for him for one more year's respite, and promises during this time to do everything in his power. Thus does God leave no means untried to lead the sinner to better ways. But if he pays no heed to God's offers of grace he is then a hardened sinner, and has only himself to blame if he is lost eternally. Although God is so long-suffering, it would be extremely dangerous for a sinner to put off his repentance and amendment until death; for who can tell when and where we shall die? Who can give us assurance of what the next hour will bring to us? Does any one know when he goes to bed at night in good health whether he will live to see the morning? We should learn from this to amend while there is yet time, and not to put off our repentance.

59. What means: God is long-suffering? God is long-suffering means: that He waits a long time before He punishes the sinner, in order to give him time for repentance.

60. What does every man deserve for the sins he has committed? Every man deserves punishment for the sins he has committed.

61. What purpose has God in His long-suffering? He wishes to give the sinner time to do penance.

62. What then does God's long-suffering prove? It proves how good God is toward the sinner.

63. What does man gain by God's long-suffering? Man gains time to be converted and amend.

64. Can you give me some examples of God's long-suffering? Yes, the sinners in the time of Noe.

65. How long a time did God give them in which to do penance? One hundred and twenty years.

66. What reminded them constantly during this time of repentance and amendment? The building of the ark.

67. Did they make use of this time to do penance and amend? No, they did not.

68. What punishment overtook them? The flood.

69. Give another example. The inhabitants of the city of Ninive.

70. How long a time did God give the Ninivites? God gave them forty days.

71. What use did they make of this time? They did penance and amended their lives.

72. What did God do therefore? He remitted the intended punishment.

73. What parable in the bible relates the long-suffering of God? The parable of the unfruitful tree.

74. Tell me about it. (The pupil recites the parable.)

75. Who is understood here by the owner of the barren tree? God.

76. Who is meant by the barren tree? All those persons who do not bring forth good fruit.

77. How long did the owner look for fruit upon that tree? For three years.

78. But as he never found any what did he order? He ordered that the tree should be cut down.

79. But what did the gardener plead for? For another year's trial for the tree.

80. What did the gardener promise to do during this time? He promised to dig around it and manure it.

81. What did the owner do then? He let the tree stand for one more year.

82. How long a time does God give every man in which to do penance and amend? As long as he lives.

83. In what other ways does God exhort mankind to penance and amendment? By various misfortunes and punishments.

84. Mention some of these punishments. They are sicknesses, deaths, etc.

God exhorts men also by accidental events to penance and amendment. For instance, we meet a funeral. Involuntarily the sinner reflects: You, too, must die one day! You had better amend your life before it is too late. Or we pass a cemetery. Involuntarily the sinner thinks: "Who knows what day I shall be borne to the grave; amend, then, that you may not die in your sins and be lost for all eternity!"

85. To what time do most people put off the amendment of their lives? To the time of old age.

86. But who gives man the certainty of attaining to old age? No one can assure us of this.

87. What might happen to us at any moment? We might die.

88. What should this teach us? That it is dangerous to put off repentance and amendment of our lives.

I will conclude to-day's lesson by exhorting you to live piously in the fear of God, so that an amendment of your lives may not be necessary. As the flowers blooming in the meadows fall beneath the mower's sickle, so does death snatch away many persons in the bloom of their youth, at a time when they least thought of dying. Give heed to those finger posts of God which remind us so earnestly of our mortality and perishableness; listen to the tolling of the bell for the dead, to the striking of the clock, and to other admonitions and warnings which God sends us.

XIV.

GOD IS TRUE AND FAITHFUL.

DEAR CHILDREN :—In to-day's instruction we come to the last of the Divine perfections, namely, that God is true and faithful. God is true means that He reveals nothing but truth, because He can neither be mistaken nor lie. God's truthfulness comes from an emanation of His holiness. By virtue of His sanctity God hates everything that is evil, therefore He hates untruthfulness and lies. By virtue of His omniscience He also knows the truth, and by virtue of His truthfulness He reveals only truth. With God, therefore, there can be no question of error or lies. For this reason Holy Scripture says: "God is not as a man, that He lies." "Lying lips are an abomination to the Lord."

Men very often say an untruth because they do not know the truth, and when they know it they often lie because they do not want to speak the truth.

This is not the case with God. It is impossible for God to lie. God is not only true, but He is also faithful. God is faithful means that He surely keeps His promises, and does what He threatens. God's faithfulness, therefore, comes from His truthfulness. As God is truthful in His revelations, so is He truthful in His promises. He fulfils the good which He promises, but He also fulfils the threats which He makes.

The faithfulness of God is proved by many examples from Sacred History. God threatened our first parents: "If you eat of the fruit of the forbidden tree you shall surely die." God executed this threat to our first parents.

The sinners in the time of Noe were threatened by God with a flood if they did not amend. God executed this threat. God made many promises to Abraham. First God promised to lead him into a land flowing with milk and honey. Furthermore, God promised him that He would multiply his descendants as the stars of heaven, and finally God promised him that from his descendants the Redeemer should come.

All these promises were kept by God.

God promised the Israelites happiness and blessing if they kept His commandments faithfully, and God kept His promise.

God promised Jacob that He would lead him back to the country of his fathers, and He also kept this promise.

God promised holy Simeon that he should not see death before he saw Christ the promised Messiah, and God fulfilled His promise.

God threatened the inhabitants of Jerusalem by His only begotten Son with destruction and ruin, if they did not profit by the time of visitation and grace, and God fulfilled this threat.

God's truth and faithfulness incite us :

1. To imitate God's truth and faithfulness. We imitate God's truth by never telling a lie, neither in jest or of necessity, or from malice, remembering the words of Holy Scripture: "Lying lips are an abomination to the Lord." We imitate God's faithfulness by always keeping our promises. If we can not keep a promise we should not make one, and if we have made it we ought to keep it, except we had promised to do something wrong. A promise of that nature ought not to be kept.

2. We ought to believe implicitly in the revelations of God, and steadfastly confide in His promises. Abraham affords us a model of strong faith and firm confidence.

God's truthfulness should incite us also to faithfully keep the commandments of God, so that the promises of God may be fulfilled in us. The reward for good, and punishment for evil, which God promised to others, applies to us also. A beautiful example of this is given us by the Machabee brothers. With what steadfastness did they not look on, while one after another of their number was led to death by the executioner, and with what anguish must their mother's

heart have been torn; and yet they wavered not. Such tortures are not destined for us, hence we ought to fulfil the commandments of God all the better, confiding in the Lord's promises: "Rejoice and be glad, for your reward is great."

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Which of God's attributes have we spoken of to-day? Of God's truth and faithfulness.

2. What means: God is true? God is true means: that He reveals nothing but truth, because He can neither err nor lie.

3. What does God reveal? He reveals only the truth.

4. Why does God reveal only the truth? Because He can neither be mistaken nor lie.

5. With which of God's attributes is His truth connected? With His sanctity.

6. For what reason? Because God in virtue of His holiness loves all good and abhors all evil.

7. What can not God do in virtue of His truth? He can not err nor lie.

8. What means: He can not err? It means: God can not be mistaken.

9. What means: God can not lie? It means: God can not speak an untruth.

10. Does God know the truth? Yes, He knows it.

11. By virtue of which attribute? By virtue of His knowing all things.

12. Does God also wish to speak the truth? Yes, God wishes to speak the truth.

13. By virtue of which attributes? By virtue of His holiness and truthfulness.

14. What does Holy Scripture say of God's truthfulness? Holy Scripture says: "It is impossible that God should lie."

15. Give me another verse of Scripture about God's truthfulness. "God is not a man, that He lies."

16. Why do people sometimes speak untruthfully? Because they do not know the truth.

17. And when do they know it? They sometimes do not wish to speak the truth.

18. Who brought lies into the world, who was the first liar? The evil spirit—the devil.

19. For what purpose did he use lies? To tempt our first parents to evil.

20. Where then do lies lead? Lies lead to perdition.

21. Whose child is the liar? He is a child of the devil.

22. Do you then wish to be a child of the devil? No, I do not wish it.

23. What then should you always love and speak? I must always love and speak the truth.

24. What other attribute of God have we learnt to know to-day? God's faithfulness.

25. What means: God is faithful? God is faithful means: that He surely keeps His promises, and executes what He threatens.

26. With which of God's attributes is His faithfulness connected? With God's truthfulness.

27. How did I explain this to you? Just as God is truthful in what He says so He is truthful in what He promises.

28. What has God promised to the good? God has promised them eternal happiness.

29. With what has God threatened the wicked? With eternal punishment.

30. Will God then fulfil what He has promised and what He has threatened? Yes, God will fulfil it.

31. Why will He fulfil it? Because He is faithful.

32. What proof can you give me of this? Holy Scripture.

33. With what did God threaten our first parents? God said: "If you eat of the fruit of the forbidden tree, you shall surely die."

34. Did God put this threat into execution? Yes, God executed it.

35. With what did God threaten the sinners in the time of Noe? He threatened them with a great deluge.

36. Did God fulfil this threat? Yes, God fulfilled it.

37. What did God promise Abraham? (1) That He would lead him into a land flowing with milk and honey; (2) that He would multiply his descendants as the stars of heaven; and (3) that from his descendants the promised Redeemer should come.

38. Did God also fulfil these promises? Yes, every one of them.

39. What did God promise to Jacob? God promised him that He would lead him back again into the land of his fathers.

40. Did God keep His promise? Yes, God kept it.

41. What did God promise the Israelites? That as His chosen people He would specially protect and bless them.

42. Did God keep His promise? Yes, God kept His promise.

43. What did God promise to Zacharias? God promised a son to him.

44. Did God fulfil this promise? Yes, God fulfilled it.

45. What promise did God give to Simeon? That he should not die before he had seen the promised Messiah.

46. Did God fulfil His promise? Yes, God fulfilled it.

47. What promise did God make to the whole human race? He promised them a Redeemer and Saviour.

48. Did God fulfil this promise? Yes, God fulfilled it.

49. What do we see by all these proofs? That God is faithful.

50. To what ought God's truth and faithfulness incite us? That we should imitate God's truth and faithfulness.

51. How can we imitate God's truth? By never telling a lie.

52. How can we imitate God's faithfulness? By always keeping our promise.

53. But if we can not keep a promise made? Then it was not right to make such a promise.

54. In what case ought we not to keep a promise made? When we have promised to do anything wrong.

55. Why do men not keep their promises? Either because they can not or will not.

56. Is this the case with God? No, with God it is not thus.

57. Can God keep His promise? Yes, for He is almighty.

58. Does He also wish to keep it? Yes, for He is good.

59. Will He also keep it? Yes, for He is faithful.
60. To what should the thought of God's truthfulness further encourage us? To believe absolutely all God's revelations.
61. Who was a model of steadfast faith? Abraham.
62. What promise did God make to him in his old age? That Abraham should be the ancestor of a great people.
63. Did Abraham have the least doubt of this? No, Abraham did not doubt it in the least.
64. To what should the thought of God's truth and faithfulness still further encourage us? That we should always faithfully fulfil God's commandments and persevere in virtue.
65. What then will be fulfilled in us? God's promises.
66. Which of God's promises? "Rejoice and be glad, for your reward is great in heaven."
67. Who has given us an example of the greatest steadfastness in virtue? The seven Machabees and their mother.
68. What did they try to make them do? They tried to make them eat meat forbidden by the law.
69. How did they try to force them to this? By the greatest torments.
70. Did they waver in virtue? No, they remained steadfast.
71. Are such torments and martyrdom destined for us? No.
72. What then should we all the more strive to do? We should persevere steadfastly in good.
73. What reward has God promised those who persevere in the words of Holy Scripture? "Rejoice and be glad, for your reward is great in heaven."

The Catechism asks further: To what should the knowledge of God's attributes eminently serve us? 1, to believe in God's truth and faithfulness; 2, to confide in Him, the All-wise and Almighty; 3, to love Him, the infinitely good and merciful; 4, to fear Him because He is infinitely holy and just; and 5, to avoid sinning even in secret before Him who is omnipresent and omniscient." As we have already spoken of this in the explanation of each of God's attributes, a further explanation is unnecessary.

The Catechism asks further: "Can we also see God?" The answer says: "No; we can not see God with bodily eyes, because He is a Spirit." Only material things are visible to our bodily eyes, therefore a purely spiritual object, which is not composed of parts and has no body, is invisible to our bodily eyes. Hence St. John says: "No one hath ever seen God."

As human beings, and because it is hard for us to imagine a purely spiritual being, we represent God the Father to ourselves, as He is usually portrayed, as an old and venerable man, with the scepter and the globe in His hand. God's eternity and omnipotence, His wisdom and goodness are thereby sensibly represented to us. Jesus Christ, who lived upon earth as a man, is sensibly represented to us,

at times, as an infant in Mary's arms, as a boy at His parents' side, as the dying Redeemer hanging upon the cross, as risen victorious from the dead with the flag in His hand, and finally as the good Shepherd. The Holy Ghost is generally represented in the form of a dove, because in this form He appeared at the Baptism of Jesus. The triangle, in the middle of which an eye is represented, is the emblem of the Most Holy Trinity, and betokens that eye which sees and knows all things. As we can not see God the question might arise in us: How did we arrive at the knowledge of God and His attributes since we can not see God? The answer says: "God has made Himself known to man in different ways."

God certainly did not require subordinate creatures, angels and men to His happiness and perfection. He wished, however, according to His inscrutable decrees, that created beings, angels and men should participate in His happiness. And that they might do this He Himself gave the knowledge of His attributes as well as His will to mankind, *i. e.*, He revealed Himself to them, that it might be possible for His creatures to attain to union with Him.

Whereby has God made Himself especially known to men?

1. By the visible world, which He has created and continually governs.

2. By the voice of conscience, and

3. Principally by Revelation.

1. By the visible world, whereby we include not only the earth, with its creatures, but the whole universe. God especially reveals His omnipotence, His wisdom and His goodness. Take whichever of God's creatures you will, and no matter how small it may be, you will find that a man is not capable of producing it; that it has a general or special usefulness, and that it is so formed and arranged that it could not possibly have been formed or arranged better.

2. By the voice of conscience God has revealed to us His sanctity, for the interior voice of conscience exhorts us to do good and warns us of evil. But if our conscience exhorts us to holiness He who has placed this voice within us must be holy.

3. By Revelation we understand that which God has made known to us, partly in the Old Law through Moses and the Prophets, partly in the New Law through Jesus and His Apostles. It is our business now to employ those means whereby we can attain to a knowledge of God. As God has done His part, so must we also do ours, that we may learn to know Him.

The Catechism asks further: Is there more than one God? The answer says: No; there is but one God. By belief in one God Christianity is distinguished from heathendom. The heathens believed in many Gods, Christians believe in only one God. We have proofs that there is only one God (a), from reason, and (b) from Revelation. The proofs from reason are these: The attributes of God can only be united in one Being. Several beings can not possess the same Divine perfections. Besides, by the presence of several gods in the governing of the world, disturbances would arise, for if one god willed this, another god would will something else. Hence arises the necessity that there should be only one God to rule. The following are proofs from Holy Scripture: Upon Mount Sinai God said: "I am the Lord thy God!" not: We are the Lords thy Gods! Furthermore: "Thou shalt have no strange gods before me." Another verse of Scripture says: "I am God, and there is no other god, and none is like unto Me."

Why do we say, "I believe in God," and not, "I believe God"?

Because we must not only believe that there is a God, and that all that He has said is true, but we must likewise give ourselves up to God with love and confidence. The little word *in* expresses our union with God. We should not only fear God as our Supreme Lord, but we should also attach ourselves to God with childlike love and confidence. We ought to be convinced that God uses His power out of love toward us, for our protection and our assistance, that we may not be separated from God, the Supreme Being. We should give ourselves up to Him with love and confidence, and unite ourselves to Him.

74. Can we also see God? No, we can not see God with bodily eyes, because He is a Spirit.

75. Why then is God invisible? Because He is a Spirit.

76. What is a spirit? A spirit is a being having understanding, reason, and free will, but no body.

77. What then does a spirit not have? A spirit has no body.

78. What does St. John say? St. John says: "No one has ever seen God."

79. But as we material men like to represent to ourselves that which is supernatural, how do we represent to ourselves God the Father? As an old and venerable man, with a scepter and globe in His hand.

80. What is thereby sensibly represented to us? God's eternity, wisdom, omnipotence, and government of the universe.

81. How is Jesus Christ represented to us? At times as an infant in the arms of Mary His Mother, again as a boy at His parents' side, or sitting upon the clouds, or with the cross in His arms, then as He hung upon the cross, and as He arose from the grave, also as the Good Shepherd feeding His sheep.

82. How is the Holy Ghost represented? By the emblem of a dove.

83. Why is this? Because the Holy Ghost appeared in the form of a dove at the baptism of Jesus.

84. By what emblem is the most Holy Trinity represented to us? By a triangle with an eye.

85. For what reason? Because the three sides making one figure represent the three Divine Persons who are only one God.

86. We have just heard that we can not see God with bodily eyes. How then have we come to the knowledge of God and His perfections, since we can not see Him? God has made Himself known to man in different ways.

87. How can we say this in other words? God has revealed Himself to man.

88. Are creatures necessary to God's happiness and perfections? No, He has no need of them.

89. Still, what did God desire? He desired that creatures should participate in His happiness.

90. What did God do therefore to make this possible to men? He revealed Himself to men.

91. In other words? He made known to them His will.

92. In what way did God make Himself known to us, how has He revealed Himself to us? (1) By the visible world, which He created and always governed; (2) By the voice of conscience; and (3) By revelation.

93. How first has God made Himself known to us? By the visible world, which He created and always governs.

94. What is understood by the visible world? We understand thereby everything that God has created.

95. Which of God's perfections do we recognize in created things? We recognize therein God's omnipotence, goodness, and wisdom.

96. How do we perceive God's omnipotence therein? Because a man is not capable of copying or producing the least thing that God has created.

97. How do we perceive the goodness of God from created things? Because God has created everything for the use and well-being of man.

98. How do we recognize God's wisdom from created things? Because everything that God has created is so wisely arranged that it could not possibly have been arranged better.

99. In what other way has God made Himself known? By the voice of conscience.

100. What is conscience? Conscience is an interior voice, which exhorts us continually to good, and warns and restrains us from evil.

101. Which of God's attributes do we learn to know from the voice of conscience? God's holiness and justice.

102. What do we infer from the voice of conscience? We infer that He who placed this voice within us must be holy and just.

103. How has God made Himself still further known to man? By revelation.

104. What is understood by revelation? We understand by revelation everything which God has made known to us for our salvation, through the Patriarchs and Prophets, and then through His Son Jesus Christ.

105. Now if God on His part has done everything to reveal Himself to us, what must we do? We must employ all the means whereby we may learn to know God.

106. Is there more than one God? No, there is only one God.

107. How can you prove to me that there is only one God? (1) By reason and (2) by revelation.

108. How can you prove from reason that there is only one God? Because the perfections of God can only be united in one Being.

109. What would happen if there were several gods? The government of the world would be disturbed.

110. For what reason? Because each god might will something different.

111. What necessity arises therefore from this? That there can be but one God.

112. In what way can you give further proof that there is only one God? From Holy Scripture.

113. What did God say on Mount Sinai when He gave the ten commandments? "I am the Lord thy God."

114. What would He have said if there had been several gods? "We are the Lords thy gods."

115. Give another verse of Scripture? "I am God, and there is no other God, and none is like unto Me!"

116. What must we infer from these words? That there is but one God.

117. But why do we say: "I believe *IN* God? Because we ought not only to believe that there is a God and that everything that He has revealed is true, but we ought at the same time to give ourselves up to Him with love and confidence.

118. What then does the little word "*in*" express? Our union with God, our love and affection toward Him.

119. What does God require of us? That we should not only fear Him as our Supreme Lord, but that we should love Him as our best Father.

120. Is it sufficient to believe only in God's omnipotence? No, we must also believe that God makes use of His omnipotence for our protection and assistance.

121. When may we in particular abandon ourselves with childlike confidence to God, and be assured of His protecting love? When we are His good children.

122. What is therefore the application? "My son, give me thy heart! O give it to Him the infinitely beautiful and bountiful One, the best and most faithful, without delay, for evermore—God desires to possess it so as to make it happy."

123. Why does Holy Scripture say "Son"? So as to express our child-like relation to God.

124. What does that mean: "My son, give me thy heart"? It means: "Be united to me in love."

125. Why is God called infinitely beautiful and bountiful? To express His infinite perfections.

126. Why is God called the best and most faithful? Because God will make those happy who give their hearts to Him.

"Give it to Him, the infinitely beautiful and bountiful One," means, in other words, "Delay not to give thy heart to God; He is worthy that thou shouldst love Him, for He is the Supreme good. Apply these words to yourselves. Give your hearts to your Father for evermore, God wishes to possess them, so as to make them happy. What unutterable mercy is in those words: "My son, give me thy heart"! God, the Supreme Lord, whom heaven and earth can not contain, He deigns to ask you for your heart. He says, as it were:

“Come to my faithful, fatherly heart! With Me only will you find what you are seeking: Peace, rest, joy, and happiness.” Who could be so indifferent and foolish as to hear those words without obeying their invitation? We, too, then will be children of God; we, too, wish to feel ourselves happy in His paternal heart until God shall receive us into the abode of everlasting peace, where we shall behold Him face to face.

XV.

ON THE THREE DIVINE PERSONS. “I BELIEVE IN GOD THE FATHER.”

DEAR CHILDREN:—The second paragraph of the first article of the Creed treats of the three Divine Persons. The three Divine Persons are called, as you already know: God the Father, God the Son, and God the Holy Ghost. They are called Divine Persons because each one of them is true God. In their totality or union they are called the Most Holy Trinity.

We will speak first of God the Father. The Catechism asks: Why do we say, “I believe in God the Father”? The answer says: 1, Because God is our invisible Father in Heaven; and 2, Because in God there is more than one Person, the first of whom is called the Father. In the word Father lies the confession that we are created by God and are dependent upon Him, that we have received from God everything that we need for our body and soul, and that we owe Him as a duty, gratitude, love, reverence and obedience. There lies, furthermore, in the word “Father” the hope that we as children may participate in our Father’s goods. By the word “Father” we should be reminded that upon earth we belong to one great family, that we are therefore brothers and sisters, and ought to love one another. God is our invisible Father, because He is a Spirit, an invisible Being, the opposite of our natural, human, and visible father. But we also say so because in God there is more than one Person, the first of whom is called the Father.

The Catechism asks further: How many Persons are there in God? The answer says: “There are three Persons in God: the Father, the Son, and the Holy Ghost.”

The word “Person” must not be confounded according to natural ideas with the words “human person.” The word “Person” means in this case a Being existing of Himself who knows that He exists, and possesses understanding and freedom. Now our holy

Religion teaches us that in God there are three Persons (neither more nor less) namely, the Father, the Son, and the Holy Ghost.

Our human understanding would never have arrived at this had not God Himself revealed that there were three Persons.

A sentence in the writings of the Prophet Isaias—"Holy, holy, holy is the Lord God of hosts!" points to this. To the Prophets of the old law enlightened by God, the mystery of the Most Holy Trinity was not unknown, for they described the coming Redeemer as God whom all people should adore, and prophesy concerning the Spirit of God, whom the Lord would pour out upon all flesh.

Holy Scripture speaks very plainly in the New Testament, partly by events, partly by the declaration of Jesus and His Apostles, that there are three Persons in the Godhead.

The Archangel Gabriel said to Mary: "Behold thou wilt bear a Son the power of the Most High will overshadow thee, the Holy Ghost will descend upon thee, and therefore also the Holy that shall be born of thee, shall be called the Son of God!"

When Jesus was baptized in the Jordan the heavens above Him were opened, the Holy Ghost hovered visibly over Him in the form of a dove, and from the clouds was heard the voice of God: "This is My beloved Son, in whom I am well pleased." When Jesus sent forth His Disciples He said to them: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In another place Jesus says: "When the comforter (the Holy Ghost) whom I shall send from the Father, shall come, He will give testimony of me." St. John says: "There are three that give testimony in heaven: the Father, the Word, and the Holy Ghost, and these three are one."

Besides this it has always been an article of faith in the Catholic Church that in one true God there are three Divine Persons. The Catholic Church administers all the holy Sacraments in the name of the Triune God, the Father, Son, and Holy Ghost. Everywhere is the prayer: "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen." All the prayers of the Church conclude with the words: "Through Jesus Christ, Thy Son, who with Thee in the unity of the Holy Ghost, livest and reignest, for ever and ever. Amen." The holy sign of the cross was always used, and the form of blessing: May the Most Holy Trinity bless thee; God the Father, God the Son, and God the Holy Ghost.

The Catechism further asks: "Is each one of the three Persons God?" The answer says: "Yes, the Father is true God, the Son is true God, and the Holy Ghost is true God."

I. Of the divinity of the Father St. Paul writes: "One God and Father of all, who is over all, and through all, and in us all." But the Father is also a Divine Person. He is mentioned, namely, in Holy Scripture as the Person who created the world, who sent the Son to redeem us, and from whom, as also from the Son, proceeds the Holy Ghost. These actions were undertaken by a free, reasonable and independent Being, therefore God the Father must be a particular Person of the Godhead.

II. The Son is true God. This article of faith was confirmed by the Council of Nice, where Jesus Christ was called "of the same substance with the Father," and "true God of true God." The contrary doctrine was rejected and condemned by the Church as heresy.

The Divinity of Jesus is proved further by His own expressions. "I and the Father are one." "He who sees Me, sees also the Father." "Whatsoever the Father doeth, in the same way doeth the Son also, that they may honor the Son, as they honor the Father." When Christ was asked publicly and solemnly by the chief justice, "Art thou Christ, the Son of God?" and life or death depended upon His answer, He replied: "I am." Jesus proved this statement by His miracles and prophecies, of which we shall speak later.

III. The Holy Ghost is also true God. This we know from distinct sentences of Holy Scripture. Jesus said to His Disciples: "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Peter said to Ananias and Saphira: "You have not lied to a man, but to God the Holy Ghost."

The Divinity of the Holy Ghost was confirmed also at the Council of Constantinople by the institution of that symbol which is said by the priest in the Mass: "I believe in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified: who spake by the prophets." Perfections are here given to the Holy Ghost which only belong to God; consequently He must also be God. St. Matthew says: "Whosoever speaks against the Holy Ghost, will neither be forgiven in this world nor in the next." Therefore the Holy Ghost must be God, if a blasphemy against the same be threatened with so severe a punishment. The Catechism further asks: "Is

there then but one God?" The answer is: "Yes, the three Divine Persons are but one God." In this sense St. Athanasius says: "Although Father and Son are two, still they are only one God." St. Basil says: "Father and Son are not two Gods, because there is no other Divinity in the Father than in the Son." The Creed of St. Athanasius says: "The Father is God, the Son is God, the Holy Ghost is God, and yet they are not three Gods but one God." "Why are the three Persons but one God?" Because all three Persons have one and the same indivisible nature and substance.

The three Divine Persons have one nature and substance means in other words: "They have the same attributes and perfections. Each of the three Persons is God, because each one has the Divine Nature and substance, but they are not three Gods, but only one God."

The Catechism asks: "Is any one of these Persons older, or more powerful than the others?" "No; all three Persons are from eternity; all three are equally powerful, good, and perfect."

One Person is not older than the other, that is to say, the Father was not before the Son, and the Father and the Son were not before the Holy Ghost, but all three were from eternity. All three Persons are equally powerful, good, and perfect. No Person is superior to the others, no Person has perfections which the others have not, and all perfections are possessed equally by the three Divine Persons, in the same measure. As God the Father is almighty, good, omniscient, omnipresent, holy, just, merciful, long-suffering, wise, true, and faithful, so also in equal measure is the Son and the Holy Ghost. How are the three Divine Persons distinct from one another? By this: "That the Father is begotten of no one, nor proceeds from any one; the Son is begotten of the Father; and the Holy Ghost proceeds from the Father and the Son."

But although we say: the Son was begotten of the Father, still He is not a creature of the Father, and does not stand therefore upon a lower step of perfection, but He has the same Divine attributes as the Father. You must not think, therefore, that the Father existed first, that then the Father begot the Son, and that from both Father and Son proceeded the Holy Ghost, for there was not a moment in which the Son and the Holy Ghost did not exist, otherwise they would not be eternal or so perfect as God the Father. To remove all such doubts the Catechism asks: "But if the Son is begotten of the Father, and the Holy Ghost proceeds from both, why, then, is none of the

Divine Persons older than the others?" The answer says: "Because the Son is begotten from all eternity, and the Holy Ghost also proceeds from all eternity. The begetting of the Son and the proceeding of the Holy Ghost from the Father and the Son, did not take place in time, but in eternity, and as we can not understand eternity, we therefore can not comprehend or fathom the way that this begetting and proceeding happened. It remains for us a mystery which we must believe with childlike humility.

Although all three Divine Persons have only one nature and substance, and are only one God, to each of the three Divine Persons is attributed a special work for the happiness of mankind; to the Father the Creation; to the Son the Redemption; and to the Holy Ghost the Sanctification, although these works are common to all three Persons. It would therefore be erroneous for any one to believe that the Father accomplished the Creation alone, the Son the Redemption alone, and the Holy Ghost the Sanctification alone. That these individual operations should be attributed by preference to a particular Person happens only for a more exact distinction of the three Divine Persons themselves. The Son and the Holy Ghost therefore participate in the Creation, the Father and the Holy Ghost in the Redemption, and the Father and the Son in the work of sanctification. What do we call this mystery of one God in three Persons? The mystery of the Most Blessed Trinity.

Can we understand this mystery? "It is impossible for our feeble understanding, which can only imperfectly comprehend created things, to understand a mystery which is infinitely exalted above all created things."

We mortal and weak men know only that which God has thought good to reveal to us; everything else remains for us a mystery. Even holy men like St. Augustine were unable to search into this mystery, to fathom and to comprehend it. We are even unable to give an account of much that we can see with our eyes, and, as it were, grasp with our hands; for instance, take the magnet, which attracts iron, how the feeling of electricity and magnetism is produced in our own bodies by other bodies; how lime is made to boil by cold water, and many similar things. Hence Holy Scripture says: "Thou art great, O God, and inaccessible to our thoughts."

The moral application is that we must never forget what thanks we owe to the Most Blessed Trinity for the inestimable blessings of Creation, Redemption, and Sanctification, and what we solemnly

vowed in holy Baptism." In remembrance of this we celebrate the feast of "Holy Trinity."

We receive, then, in particular three blessings from the Most Blessed Trinity, which are inestimable, namely: Creation, whereby our earthly life is given to us, the greatest temporal good; Redemption, whereby heaven is opened to us, the greatest eternal good, and Sanctification, whereby from a state of sin we are placed in a state of grace, without which we can not enter into heaven. The feast of the Most Holy Trinity, which we celebrate on the Sunday after Pentecost, was instituted so as to strengthen our faith in the Most Blessed Trinity. It is the same also with the sign of the cross. We will now have a repetition of the lesson:

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day? Of the three Divine Persons.
2. What are the three Divine Persons called? They are called: God the Father, God the Son, and God the Holy Ghost.
3. Why are they called Divine Persons? Because each one of these three Persons is true God.
4. What are these three Divine Persons called in their totality or union? The Most Blessed Trinity.
5. Of what does the word threefold remind us? That there is a difference between the three Divine Persons.
6. Of what does the word Triune remind us? That all three persons are only one God.
7. What is the first of the three Divine Persons called? The first is called God the Father.
8. Why do we say "I believe in God the Father"? We say so (1) Because God is our invisible Father in heaven; and (2) Because there are several persons in God of whom the first is called Father.
9. What then is God to us? God is our invisible Father.
10. Why is God particularly our Father? (1) Because He created us and (2) Because He loves us and gives us everything that we need for body and soul.
11. If God is our Father, what are our obligations toward Him? (1) The obligation of gratitude; (2) The obligation of love; and (3) The obligation of reverence and obedience.
12. Why do we owe gratitude to God? Because He heaps upon us countless and priceless blessings.
13. Why do we owe love to God? Because God also loves us, and loved us first.
14. Why do we owe reverence and obedience to God? Because God is our Supreme Lord.
15. If God is our Father, what may we hope for as His children? We may hope to take part in His treasures.

16. Of what does the word Father still further remind us? It reminds us that all mankind are brothers and sisters.

17. Why do we say further: "I believe in God the Father"? Because in God there are several Persons, of whom the first is called Father.

18. How did mankind come to know that God was threefold in Person? God revealed it to us.

19. Where has God revealed it to us? In the writings of the Old and New Testaments.

20. What passage in the writings of the Prophet Isaias indicates that there are three Persons in God? The verse: "Holy, Holy, Holy, is the Lord God of Hosts!"

21. How can you prove to me from the New Testament that there are several or three Persons in God? The angel Gabriel said to Mary: "Behold, thou wilt bear a son; . . . the Holy Ghost will come down upon thee and the power of the Most High will overshadow thee, and the Holy that shall be born of thee shall be called the Son of God."

22. What circumstance at the baptism of Jesus denoted the presence of the three Divine Persons? When Jesus, the Son of God, was baptized by John in the Jordan, the Holy Ghost hovered over Him visibly in the form of a dove, and out of the clouds sounded the voice of the heavenly Father saying: "This is My beloved Son, in whom I am well pleased."

23. With what words did Jesus send forth His Apostles into the whole world? With the words: "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

24. What does the Evangelist St. John say of the trinity and unity of God? He says: "There are three who give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are One."

25. From which of Jesus' words can we still further perceive the trinity of God? Jesus said: "I will ask the Father and He will give you another comforter, the Spirit of truth."

26. What does the Catholic Church teach of the trinity of God? She teaches that in the one true God there are three different Divine Persons, the Father, the Son, and the Holy Ghost.

27. How does the Catholic Church therefore administer all the holy Sacraments? In the name of the Blessed Trinity, of the Father, of the Son, and of the Holy Ghost.

28. How does she undertake her consecrations, her blessings, and her vows? In the name of the Most Blessed Trinity: of the Father, of the Son, and of the Holy Ghost.

29. The catechism now asks: "Is each one of the three Persons God"? "Yes, the Father is true God, the Son is true God, and the Holy Ghost is true God."

30. How did I prove to you that the Father was a distinct Divine Person? Because He sent the Son for the Redemption; and the Holy Ghost proceeds from the Father and the Son.

31. How can you prove that the Son of God also is true God? By His own words.

32. What are those words? Jesus said: "I and the Father are One." "Whosoever seeth Me, seeth the Father also." "Whatsoever the Father doeth, the Son doeth also, that all may honor the Son, as they honor the Father."

33. What does Jesus do in all these passages of Scripture? He makes Himself equal to the Father.

34. What did He desire to intimate by that? That He was God equally with the Father.

35. What answer did Jesus make to the judge when He was asked: "Art thou Christ, the Son of God?" Jesus said: "I am."

36. What took place upon this confession? Jesus was condemned to death.

37. At what council was the Divinity of Jesus confirmed as an article of faith? At the Council of Nice.

38. What motive was given for this? Heretics had arisen who denied the Divinity of Jesus.

39. What decision did the Council of Nice make? That Jesus Christ was of the same substance as the Father, and true God.

40. But what became of the false doctrine which denied the Divinity of Jesus? It was condemned.

41. How can you prove to me that the Holy Ghost is God also? When Jesus sent His Apostles forth into the world He said to them: "Go ye, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

42. Give another proof. In the Gospel of St. Matthew it says: "Who-soever speaks against the Holy Ghost, will neither be forgiven in this world nor in the next."

43. What then must the Holy Ghost be therefore? He must be God.

44. Why? Because a blasphemy against the Holy Ghost is declared to be so great a sin.

45. Can you tell me what decision the Council of Constantinople pronounced as to the Divinity of the Holy Ghost? It called the Holy Ghost the "Lord and lifegiver, who proceeded from the Father and the Son, who was glorified equally with the Father and the Son, and who spake by the Prophets."

46. What is attributed to the Holy Ghost in this passage of Scripture? The Divine attributes are attributed to Him.

47. What then must the Holy Ghost also be? He must be God, equal to the Father and the Son.

48. What did the Apostle St. Peter say to Ananias and Saphira? Peter said to Ananias: "You have not lied to a man, but to God the Holy Ghost."

49. But if not only the Father is God, but also the Son and the Holy Ghost, are there therefore three Gods? No, the three Divine Persons are only one God.

50. What decision of St. Athanasius did I quote to you? He said: "The Father is God, the Son is God, the Holy Ghost is God, yet there are not three Gods, but only one God."

51. Why are the three Persons but one God? Because all three Persons have one and the same indivisible nature and substance.

52. What means one nature and substance? They have all the same attributes and perfections.

53. Explain this more clearly. All three Persons are equally powerful, good, omnipresent, holy, merciful, long-suffering, just, faithful, true, eternal, and unchangeable.

54. Is any of these Persons older, or more powerful than the others? No, all three persons are from eternity; all three are equally powerful, good, and perfect; because all three are but one God.

55. Which of the three Persons was therefore first? Neither was the first.

56. Was not the Father before the Son? No, the Father was not before the Son.

57. What then can we say of the existence of the three Divine Persons? That all three Persons are from eternity.

58. What means: the three Divine Persons are equally powerful and good? Each one of the three Divine Persons has the same perfections and in the same measure.

59. How are the three Divine Persons distinct from one another? By this: "That the Father is begotten of no one, nor proceeds from anyone; the Son is begotten of the Father; and the Holy Ghost proceeds from the Father and the Son."

60. But if the Son is begotten of the Father, might we not think that God the Father is older than the Son? No, the Father is not older than the Son.

61. Why not? Because otherwise the Son of God would not be eternal and not so perfect as the Father.

62. But if the Son is begotten of the Father, and the Holy Ghost proceeds from both, why, then, is none of the Divine Persons older than the others? Because the Son is begotten from all eternity, and the Holy Ghost also proceeds from all eternity.

63. Can we understand this? No, it is a mystery.

64. What do we call this mystery? The mystery of the Most Blessed Trinity.

65. What works are principally attributed to each of the three Divine Persons? (1) To the Father are attributed the works of omnipotence and particularly the Creation; (2) To the Son the works of wisdom, and particularly the Redemption; and (3) To the Holy Ghost the works of love, and particularly the Sanctification; although these works are common to all three Persons.

66. How is God the Father called? He is called the Creator.

67. What is God the Son called? He is called Saviour and Redeemer.

68. What is the Holy Ghost called? He is called Sanctifier and Comforter.

69. But if the works of Creation, Redemption, and Sanctification are common to all three Persons, why is a particular work attributed principally to each one? This is done to give a more exact distinction to three Divine Persons.

70. What do we call this mystery of one God in three Persons? We call it the mystery of the Most Blessed Trinity.

71. Can we comprehend this mystery? No, it is impossible that our weak and limited intellect, which can not understand even created things, except imperfectly, should comprehend a mystery which is infinitely above all created things.

72. What was that holy doctor of the Church called, of whom I once told you that he wanted to search into the mystery of the Most Blessed Trinity? The holy doctor of the Church St. Augustine.

73. By whom was he taught that it was impossible? By an angel.

74. Relate it to me. (The pupil relates the circumstance.)

75. You said that man understands created things only imperfectly. Can you name some of these things to me? How the magnet attracts iron, for instance; how lime is heated by cold water, and brought to the boiling point, etc.

76. What verse of Scripture tells us that the nature of God and the Most Blessed Trinity are unfathomable? The verse: "Great art thou, O God, and inaccessible are thy thoughts."

77. What feast do we celebrate every year in honor of the Most Blessed Trinity? The feast of Holy Trinity.

78. On what day is this feast celebrated? On the Sunday after Pentecost.

79. What motive did the Church have in instituting this feast? (1) To strengthen our belief in the Most Holy Trinity; and (2) To augment still more our love for the three Divine Persons.

80. What sign reminds us of the mystery of the Most Blessed Trinity? The sign of the cross.

81. Of what should the sign of the cross remind you? Of the great blessings which we owe to the Most Blessed Trinity.

82. What are these blessings? (1) Creation; (2) Redemption; and (3) Sanctification.

83. What has God given us by Creation? Our earthly life.

84. What did Jesus give us by the Redemption? The heirship and hope of eternal blessedness.

85. What does the Holy Ghost give us by Sanctification? We are transferred thereby from a state of sin to a state of grace and sanctification.

86. What does the Catechism call these blessings? It calls them inestimable.

87. Why are they called inestimable? Because they are so great that their value can not be estimated.

88. The application enjoins upon us never to forget what we have solemnly promised to the Most Blessed Trinity in the Holy Sacrament of Baptism. What did you promise the Most Blessed Trinity in Baptism? We promised: (1) To believe the Holy Catholic doctrine firmly and steadfastly; (2) To avoid sin and the dangerous occasions thereof; and (3) To lead a life pleasing to God.

89. Now what must you do your whole life if you do not want to be unfaithful toward the Most Blessed Trinity? We must keep our promise.

I exhort and encourage you therefore to honor and invoke the Most Blessed Trinity. You should begin and end the day by invoking the Most Blessed Trinity. You should invoke the Most Blessed Trinity on rising in the morning and on going to rest at night. You should invoke the Most Blessed Trinity upon leaving the house and upon entering it again. You should invoke the Most Blessed Trinity on entering the house of God and on leaving it, and you ought to recommend yourselves to the Most Blessed Trinity in all the circumstances and dangers of life. The Most Blessed Trinity should accompany us from the cradle to that small space of mother earth where our earthly remains are blessed for eternal rest by the invocation of the Most Blessed Trinity. If you live thus you will enter in where the Most Blessed Trinity is enthroned in everlasting glory, and herewith we will conclude the religious instruction for to-day by saying: "May the Most Holy Trinity bless us, God the Father, God the Son, and God the Holy Ghost. Amen!"

THE WARFARE OF THE SCHOOL AGAINST
ALCOHOLISM.

(Concluded.)

The number of times the drunkard breaks the fifth commandment, is the daily tale of the police court, the prison and the hospital. Where are the greatest number of fights? In the saloon, or on the way home from the saloon. What causes the most murders? Drink. Statistics tell us that in England the yearly average of suicides is 1,600; and 1,300 accidental deaths are directly attributed to drink.

Scriptures tell us that many have died through intemperance; that the drunkard drinks in poison. Excess in drink is indeed the sad source of many ills, and he who ruins his health, finally causing death, is a self murderer in the true sense of the term.

The intemperate man ruins his stomach, poisons his blood, and shatters his nerves. Strong, healthy men have become physical wrecks in the course of a few years, through excess in strong drink. Temperance, rest and nourishment are the best means to preserve health and strength. As regards the sixth commandment, nothing is more conducive to impurity than intemperance. The words of the Apostles are apt: "*Sobrii estote!*" Excess in drink arouses in man impure thoughts and desires, taking from him at the same time the power to control his evil passions. Intoxicating liquors may be likened to fiery fluids, which not only inflame the blood but all the evil inclinations of the flesh. The drunkard can stoop to the lowest actions. Temperance and purity,—two beautiful virtues going hand in hand, in heavenly contrast to the vices that oppose them. Temperance and purity make man like unto the angel. Intemperance and lust make him like unto the beast.

In dwelling on purity, children cannot be too much impressed with the idea of Temperance as the greatest safeguard to this angelic virtue. These virtues can also be impressed upon the minds of the young by some of the beautiful lives and legends of the saints.

Again, the breaking of the seventh commandment, by the drunkard, is brought to almost daily notice. Many pathetic examples can be given, under the breaking of this commandment, to show the children the horrors of drunkenness. What over and over again causes man to steal and spend years behind prison bars, leaving his family to suffer, perhaps to starve? The love of drink and the determination to have it at any cost. The debtor, the deceiver, the swindler, the thief, are generally the fruits of the cursed indulgence in drink.

Under the remaining commandments would be numbered about the same sins as have been mentioned under the foregoing.

In the instructions on sin, it might be well to give drunkenness as an example of mortal sin. Verily have the Fathers of the Church expressed themselves in saying "Where there is drunkenness, there is the devil." Examples given and pathetic stories related to the children, will do much to

help impress them with love for Temperance and horror for drink. Many sad tales could be told, many stern warnings given by inmates of the prisons, the insane asylums, the almshouses. How many poor little innocent children are a charge upon the community because their fathers, and alas! often, also, their mothers, are given over to the cursed appetite for drink?

Among the capital sins, sloth also is often the fruit of drink, and the parable of the unfaithful servant who wasted his time and spent his talents in drunkenness, would also afford a lesson on the judgment of the Master. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." It should also be impressed upon the children that they who encourage others to drink or throw temptation in their way are accessory to their sins. Also in speaking on the Sacraments, lessons can be drawn.

In the Sacrament of Baptism we are made children of God and heirs of the Kingdom of Heaven, and in the words, "I renounce the devil and all his works," (spoken either for or by us), do we not renounce all excessive indulgence, and take, so to speak, the pledge of Temperance?

In the Sacrament of Confirmation, the children can be made to understand how impossible it would be for the Holy Ghost to remain where heart and soul were given up to intemperance. That, in order to be the temple of the Holy Ghost, one must deny himself and practice Temperance and moderation.

The instructions of the Sacrament of Penance can be replete with lessons on Temperance. Drink is a tyrant that does not readily release its slaves. To fall into the sin of drunkenness is easy, but, once fallen, to rise again is most difficult. Therefore the children must be impressed with the fact that every sacrifice must be made, every care taken to avoid this great evil. They must be taught to be ever on their guard against this temptation, and shun those companions, those places, which might lead them into this great sin.

In speaking of penance, it might be well to say how in the early days of the Church, the penance for drunkenness generally consisted in fasting seven or fourteen, even thirty or forty days, on bread and water. In preparing for their first Holy Communion, many thoughts can be instilled, many instructions given on Temperance and self-sacrifice. The children should be told that on the day of communion, which for them generally is made a great feast, they who are allowed wine should be careful not to accept more than one small glass. In the instruction on the Sacrament of Marriage and the duties of the married state, drink can again be brought up as the curse of family peace and happiness. What untold wretchedness in the home for wife and children where the husband and father is a drunkard! May the children be strengthened in this great battle by the knowledge of prayer, the attendance at the holy sacrifice of the Mass, not only on holy days of obligation, but as often as possible, and the frequent reception of the Sacraments of Penance and the Holy Eucharist. Children thus armed and encouraged as well, to read good books and to enter the sodalities of the church, may be considered well on the road to victory. One more suggestion: may the teachers of the children ever be shining examples of Temperance; may they practice as well as teach the lessons they seek to instill. Let us then

leave no stone unturned in our efforts to fill the hearts of the children of the present generation with love for Temperance and horror for excess.

Alcoholism is the enemy of religion, the destroyer of homes and the greatest weapon in the hands of the devil. Let all then enter with zeal into this good cause, for how many sins may be prevented, how many souls be saved, if we equip the children to enter the battlefield against the accursed enemy drink! May God's blessing be with our words, and may we trustingly confide in His help, and untiringly fight in the holy warfare against alcoholism, for the timely welfare of the people and the eternal salvation of a countless number of souls! Then we can truly say, "Thy Kingdom come on earth as it is in Heaven."

BOOK REVIEWS.

Home Thoughts. By C. (New York: A. S. Barnes & Co. 1901.)

"Home Thoughts" consists of a series of essays originally published in the New York *Evening Post*. The author, whose name is concealed under a single letter of the alphabet, is evidently a woman, and one of rare refinement, of deep insight into character, of sympathetic nature, of wide experience, and of reverential feeling. The essays run through the whole gamut of family life—marriage and its responsibilities, the government of the household, the care of children, the relations between husband and wife, the cares, the joys, the losses, the opportunities, the responsibilities which center round the hearth. But no mere enumeration of topics can give any idea of the delicacy, the tactfulness, the fine feeling, the charm of the author's treatment of them. She is not so much occupied with the plain and obvious responsibilities of family life as with the thousand and one so-called little things, in which so many good people fail, yet which contribute in such large measure to the pleasures of existence:

That best portion of a good man's life,
The little, nameless, unremembered acts
Of kindness and of love.

It is her effort to hold up the ideal of that finest flowering of Christian civilization—the cultured Christian home, where the rarest and purest natural virtues are brought to their perfection under the influence of religious motives. And in an age like this of forward children and neglectful parents, of hasty marriages and frequent divorces, where family life among our wealthier classes is decaying on account of corruption and frivolity and publicity, these essays will be of value to show what the home can and ought to be.

The essays are written from the author's point of view, and for her own class, and many of them are not available either in matter or style, for all classes of readers, but they can be recommended strongly to all who are capable of appreciating the refinements of domestic intercourse; and they may be read with profit by those who find it their duty to act as arbiters and guides in delicate family matters into which no experience has given them insight.

At a time when so much nonsense, and worse than nonsense, is written about love and marriage, we welcome these sensible, charming, delightful essays. It is a credit to journalism that they first

saw the light in a newspaper; it is a rare modesty on the author's part, that she waited to be requested before giving them to the public in book form, and that she still conceals her name.



The Stars: A Study of the Universe. By Simon Newcomb. (New York: Putnam's.)

This work is the ninth published volume in the Science Series, edited by Professor J. McKeen Cattell and F. E. Beddard, F.R.S. It is written by Professor Newcomb, formerly of the U. S. Navy, who came to his task well prepared by a lifetime of study and research. He has given us a work thoroughly scientific in its basis, yet written in such a manner that it may be read with great interest by all classes of educated readers. He has effected this by leaving out the long mathematical calculations by which astronomers reach their conclusions. The methods and the results are always given with such figures as may be grasped by any one with a fair knowledge of mathematics, but a professional knowledge is not required of the reader. He enters, too, into many most interesting questions, such as double stars, the origin of new stars, temperature, density, motion, distance, and number of stars, and also into the deeper questions concerning the extent and duration of the universe. A clerical reader who is most concerned with the philosophical implications of science, will read with most interest Chapters XIII. and XIV. on Stellar Evolution and on the Structure of the Universe. Though Professor Newcomb wisely refrains from overstepping the limits of his science, the conclusions he reaches in these chapters tend to strengthen the Theistic argument against materialists who postulate an infinite and eternal universe.

The work, furthermore, manifests a wide range of reading, and gives up-to-date information on the subject. Astronomers in every land have been drawn on for material, and it is gratifying to find in this regard a word of acknowledgment in the preface to Father Sidgreaves, S.J., of the Stonyhurst College Observatory. There is a large number of illustrations. To a beginner in astronomy, one drawback is the lack of maps of the whole sky marking out the constellations and the best-known or most striking stars. Such a one might better begin with a simpler work like Serviss's "Astronomy Through an Opera-Glass," and then take up this work of Professor Newcomb's. There would still remain, no doubt, for the general reader, many passages of this work which would present difficulties, or at least require concentrated attention, but the added knowledge of the universe about us, and added interest in the starry heavens, would more than compensate for the labor spent. Such a line of work will be particularly attractive to the rural clergy, who possess advantages in time for self-improvement and opportunities for observation.

The Fireside Sphinx. By Agnes Repplier. (New York: Houghton, Mifflin & Co.)

A book about cats, and by Agnes Repplier—any reader who knows anything of the author could supply the adjectives to describe such a book even before reading it—dainty, clever, twinkling, charming. But who would expect it to be, besides all these things, historical, learned, almost scientific in patches? Never was such a collection of cat-lore gathered before—bits of mythology and shreds of science, and snatches of song, and inconsidered trifles of folk-lore, the history of the cat and the psychology of the cat and feline ethics and feline logic; and all these are woven together with such magic that if the gentle author had lived in the days of the good King Jamie the First, that insufferable old pedant would surely have concluded that some “familiar” Grimalkin had instructed her in all the forbidden lore of wizardry.



Life Everlasting. By John Fiske. (Boston and New York: Houghton, Mifflin & Co.)

The little volume, “Life Everlasting,” which came from the press only after its author had passed away, is a noteworthy contribution to the arsenal of the Christian apologist. It does not, indeed, contain any positive argument for the great truth of immortality; and defenders of Christian belief have urged against the baseless dogmatism of materialistic positivism the same chain of reasoning which forms the important element of Professor Fiske’s book. Besides, his views on the nature of the soul, and on the origin of the belief in another life, are inconsistent with Catholic doctrine. But it is valuable as a conclusive *argumentum ad hominem*, from the foremost American champion of evolution against the contention of those evolutionists who pretend that scientific progress has undermined the foundation of the belief in another life. The book is small, but it is small because of the vigorous condensation of thought which characterizes it. It is, too, a fine example of Fiske’s powers of exposition and clearness of style.

He traces the genesis of our belief in immortality from what he supposes its origin, primitive ghost-worship and dreams, suggesting the idea of another self.

By a process of gradual refinement, he holds, the belief corrected and idealized finally emerged as “the great poetic achievement of the human mind.” Contrary to the views of his master, Herbert Spencer, to whose dismal and debasing view Fiske shuts his eyes, here and elsewhere, he remarks: “The destruction of this sublime poetic conception would be like depriving a planet of its atmosphere; it would leave nothing but a moral desert as cold and dead as the savage surface of the moon.” After rapidly glancing at

the position occupied by the belief in immortality in the great religious systems of the world, he passes on to note the attack on the truth by the Materialists of the 18th century, and by contemporary unbelief which unduly strains the methods of physical science to subjects that require treatment of another kind. He then addresses himself to an impartial examination of the grand argument offered by positivism against immortality. This argument is that, as we have no experience of consciousness dissociated from material motion, and can not imagine any condition of existence in which consciousness could exist so dissociated, we must conclude to the impossibility of immortality. He shows, as many others have done, that the argument is valueless; and, he adds, it is the only serious objection ever proposed against immortality. This statement of an uncompromising evolutionist is a timely offset against the extravagant dogmatism which, under the name of scientific philosophy, runs riot in Haeckel's "Riddle of the Universe," a book which is accepted by some people as the accredited creed of scientific thinkers. Haeckel justifies Fiske's assertion that "even to-day we may sometimes be entertained by a belated eighteenth century naturalist who is fully persuaded that his denial of human immortality is an inevitable corollary from the doctrine of evolution."



God and the Soul: A Poem. By John Lancaster Spalding, Bishop of Peoria. (New York: The Grafton Press.)

The volume of poetry which, under the general title of "God and the Soul," has been published recently by Bishop Spalding, is something of which Catholics may feel proud. The fulness of thought, rich coloring, sweetness, musical cadence, and varied fancy which characterize the Bishop's prose might seem a guaranty that when he attempted verse he would produce some genuine poetry. But there are on record many warnings that a person capable of writing highly poetic prose, may, when he enters the other field, be able to turn out only very prosaic poetry. Bishop Spalding's success in the new, is not less than he has gained in the other vein. We may call this present venture a new one; for his former volume of songs, being chiefly translations, can hardly be taken as an expression of himself. Borrowing a hint from Matthew Arnold's definition of religion, we may designate the subject of the Bishop's verse as philosophy tinged with emotion. The metaphysical poet has not been one of the successes of English letters; he has generally produced poor poetry and worse philosophy. Bishop Spalding shows us that Polyhymnia's title is as legitimate as those of her sisters. Some highly metaphysical notions—*Actus Purus*—*The Thing in Itself*—*Fate and Freedom*—he has clothed in charming imagery without sacrificing accuracy of expression. The immanence of

God, in the world and in the soul, as the source of all beauty and love, the mainspring and end of all longing and endeavor, is the topic which, under many aspects and in many moods, Bishop Spalding sticks to with a fidelity that would result in monotony but for his wealth of illustration and charming variety of expression. The language is noble; the verse musical, and the technique is generally unexceptionable, though an exacting critic might easily point out an occasional slovenly line, and a phrase which verges on the commonplace.



Souls Departed. Cardinal Allen. (London: Burns & Oates.)

The pious Catholic lay person who, attracted by the title, will expect to find in this book some new and interesting explanation of Catholic doctrine in regard to Purgatory, or some new aid to the devotion to the "Souls Departed," will probably be very much disappointed.

For, on referring to the inside title page, the reader finds that he has an old controversial treatise, written in 1565, when the Catholics of England were groaning under the persecutions of "good Queen Bess." And he further learns that some fifteen years ago the work was rendered into modern English spelling, but not into modern English style, by the Rev. T. E. Bridgett, C.S.S.R., who kindly and candidly gives us the following information and suggestions. He tells us: I. That this work "was one of several defenses of Catholic doctrine, issued in the first years of Queen Elizabeth by Catholic exiles," in answer to certain attacks made on their Faith. II. That "the phraseology, though somewhat cumbrous, is not so antiquated as to present any serious difficulty to an educated reader. The only difficulty likely to be felt will be from the length and intricacy of some of the sentences. The editor has tried to diminish this by the stops, which are used more copiously than in the original. He has not, however, felt at liberty to break up the sentences by any change of construction." This clear and honest statement lets "the educated reader" know what to expect, and hence, though he may be gently shocked, he has no right to be stunned, when he comes across three sentences in close proximity with 107, 114, and 124 words, respectively, and all involved in regular Ciceronian periods with the predicate thrown at the very end.

III. The editor kindly warns his readers against the severity of the author toward his adversaries: "When the reader notes how sharply Allen sometimes applies the lash to the shoulders of his adversaries, he should not forget that these men were apostate Catholics, and authors of heresy. Allen would not thus have addressed men born to an inheritance of heretical traditions three centuries old."

IV. The goodness of the editor's heart again shows itself in the following suggestion: "The reader will perhaps do well to begin with the second, or the tenth chapter of the second book;" for "he may thus be encouraged to undertake a careful reading of the whole work."

These quotations from the preface of the editor, who surely knew what he was talking about, show clearly that this is not a book to aid or stimulate the piety of the faithful. While the work, therefore, can be of little or no service to the ordinary Catholic reader, it is extremely doubtful whether, owing to its "cumbrous" and "antiquated" style, it will ever be popular as a book of reference, as there are numberless other sources from which the same material may be more easily drawn.

Hence its claim to favorable appreciation rests chiefly upon the fact that it is an interesting historical monument of an important and trying epoch in the history of the Church, and that it revives the memory of one "to whose foresight it is due," says Dr. Lingard, "that both the Catholic priesthood and the Catholic worship did not become extinct in England."

And we think it may be fairly inferred from Father Bridgett's words, that such was his view, and such the principal motive that prompted him in bringing an almost forgotten work again before the public.

He has done well, and his labor will be gratefully appreciated by a special class of readers, though not by the general public.



Up from Slavery: An Autobiography. By Booker T. Washington, President of the Tuskegee Normal and Industrial Institute, Tuskegee, Ala. (New York: Doubleday, Page & Co.)

The unanimous verdict on this intensely interesting volume must be, that it is without question the ablest and most instructive discussion of the "Race Problem" that has yet appeared.

The writer, though yet in the prime of life (being only about forty-three years old), has already achieved phenomenal success at Tuskegee, where, starting twenty years ago, without a dollar, he has built up an institution which now owns 2,300 acres of land, 700 of which are under cultivation entirely by student labor; about forty buildings and a large quantity of live stock. The total value of the property is about \$300,000, free from mortgage. Moreover, there is an endowment fund of \$215,000.

The present attendance at the school is about 1,200; and the author claims that there are at the present time at least 3,000 men and women from Tuskegee working in the South, and doing credit to themselves and to their race.

From the author's statements, too, it will be seen that he has been exceptionally fortunate in obtaining financial aid in both the North

and the South, but any one who reads the book will be convinced that the success of the institution is mainly due to the honesty, ability, and enlightened intelligence of its founder.

His views on the "Negro Character," the "Effects of Slavery," the present "Relations between the Two Races," the "Franchise," and the "Proper Methods of Educating the Negro" are all proof of this. The book should be read by every one who professes to have the least interest in this most vital question.



The McBride Literature and Art Books. By Ellen Burke. (New York and Chicago: D. H. McBride & Co.) A series of neat volumes, three in number, graded from the kindergarten up to about "Second Reader."

Were it not for the author's Introduction, which seems to us to be ultra scientific, we would have supposed the plan or idea of this work to be quite simple and practical, as well as novel.

By "novel" we mean simply a new and very commendable improvement on bygone methods, in attempting to familiarize children, from their earliest years, with the beautiful in art and literature—a thing probably more needed in our country than in any other civilized part of the globe. Each of these little volumes contains about twenty-five pictures, all in good taste, and many of them masterpieces. Books II. and III. contain simple and well graded selections in prose and verse. Each book is also accompanied by a separate "Manual for Teachers," in which are found minute and copious directions for those who wish to carry out successfully the author's plan.

The whole work is gotten up in an attractive style, and is well worth a careful examination by teachers and those in charge of schools.



The McBride Elementary Geography, by the same firm, is a very fitting companion to the foregoing series, as it is profusely and attractively illustrated, while the text is well printed, well arranged, and contains about as much interesting matter as could be reasonably expected in an elementary geography. We think, however, that the work has one serious defect. The maps are too small, unattractive, and meager in detail.



Golden Rules for Directing Religious Communities, Seminaries, Colleges, Schools, Families, etc. By Rev. Michael Müller, C.S.S.R. (New York: Fr. Pustet & Co.)

This is a reprint of a work published just thirty years ago in Baltimore. That it was then well received is evidenced by letters and press notices, which preface the present edition; but whether its cir-

culatation was large or not, we are unable to say, though we know that other works by the same author were extensively read at that time, and have held their place in the Catholic family library ever since.

We hardly think, however, that the present work, in spite of the last word of its title, is well adapted, if at all, to use of families. Even with this restriction, however, we think the work is adapted to the wants of a numerous class of Catholic readers. For it truly contains the Golden Rules of the Religious and Clerical Life; and though from both its title and its form, or style, it would appear to have been written for the use of Superiors, all that it contains may be read with profit by every member of a community—even by the youngest novices. Students in seminaries, too; young priests on the mission, pastors and all directors of souls, will find it helpful, instructive, and consoling.



The Victories of Rome and the Temporal Monarchy of the Church. By Kenelm Digby Best, Priest of the Oratory. (London: Kegan Paul.)

This little booklet, neatly printed, on good paper, is the Fourth Revised Edition, the first having appeared in 1867, and the third in 1893. Its object having been from the first to "Uphold the Cause of the Temporal Power" and to stimulate devotion to the Holy See, the author considered that the trend of recent events made the republication of this little work opportune.

It consists of only two chapters, or essays. The first, entitled "Historical Sketches and Epochs," is a brief allusion to the struggles of the Church with "Heathenism, Heresy, Barbarism, and Statecraft, or Revolution," and is suggestive of many interesting historical facts and questions. The second chapter, on "The Temporal Power," deals chiefly with the events and the policy of our present Holy Father, Leo XIII., and is followed by Appendix I., containing an extract from a sermon by Father Faber in 1861, just after the seizure of four-fifths of the states of the Church by the King of Sardinia; and by Appendix II., containing an extract from the Syllabus of Pius IX., and a list of errors condemned, concerning the Temporal Power, and the Relations of Church and State.

The little book may be read with interest by all classes of Catholics, and the reading can hardly fail to produce some of the good so ardently desired by its pious author.



That Sweet Enemy. By Katharine Tynan Hinkson.
Her Father's Daughter. By Katharine Tynan Hinkson. (New York: Benziger Brothers.)

To pass an evening pleasantly, to be carried to Ireland to a

comfortable, if rather impoverished, old house filled with the scent of lavender and redolent of hot cakes and honey, peopled by dainty old ladies with curls and gentle old-world manners, by faithful old servants and charming nephews and nieces, read one of Katharine Tynan Hinkson's stories. This atmosphere pervades both of her later books, "That Sweet Enemy" and "Her Father's Daughter." In the former there is the aunt, a belle of other days, bringing up her grandnieces and nephews with the aid of an old admirer. The prettiest niece falls in love with the man whom she afterward discovers is the present owner of the castle of her fathers. She vows never to have anything to do with him and pledges herself to marry the nephew of her aunt's old friend. But her love proves too strong, and finally she writes her fiancé breaking her engagement with him. He never receives the letter, as he dies in battle before it reaches him. The heroine is somewhat inclined to be of the "bear-it-nobly-but-fade-away" sort, and we feel we would have taken more interest in the love affairs of her older sister, who tells the story.

In "Her Father's Daughter" the author has a stronger character to deal with, but misses many opportunities for making some interesting scenes. The love element is not sufficiently prominent for this style of novel—the hero and heroine meeting only three times, and then in a most prosaic manner. With this noble girl, who gives up so much for her selfish mother's selfish daughter by a former marriage, and the young man tossed up from the stormy ocean, we feel we are entitled to something rather more intense than the author gives us. However, in reading either of the above books we have spent our time agreeably and peacefully with refined and entertaining characters.



Warwick of the Knobs. (New York: Dodd, Mead & Co.)

John Uri Lloyd has drawn a dismal picture indeed, and still one that holds the interest of the reader to the end. It is a powerful book, written in strong, terse language, without any apparent straining after effect. It is all that it seems to be, standing on its own feet and not depending on such words as indigo hills, man-beasts, etc., used by so many writers to produce a weird impression and rouse the reader's feelings to a tense pitch. It is as strong and unbending in its treatment as are Preacher Warwick and his doctrine of predestination.

Once begun it will insist on being finished, or will leave the reader in a state of unrest until Joshua is driven from his own home, and his father and forsaken sister Mary are left among the hills filled with the belief that one of them is foreordained for salvation and one for damnation.

The illustrations do not fit the book. Although they are pho-

tographs of the Knob country, they are too everyday, too up-to-date. It is somewhat of a shock to come on the picture of a colonial cottage which might have been occupied by a gentle old widow, after reading the scene which describes the preacher's fight with himself when considering the taking of Burbidge's iron-clad oath in spite of his Southern sympathies.



Lucius Flavius. By Rev. Joseph Spillmann, S.J. (St. Louis: B. Herder.)

Once the reader has succeeded in storming the citadel of Father Spillmann's book, he will find himself rewarded for his labor and the labor become a pleasure.

The scene is laid mostly in and near Jerusalem, and deals with the stirring events incident to the siege and destruction of the city by Titus. The principal facts are taken from the historical work of Flavius Josephus, "The Wars of the Jews."

Lucius Flavius, "the noblest Roman of them all," is much impressed by the actions of some Christians whom he meets in Jerusalem, but his ambition prevents his studying this new religion, and it is not until he returns to Rome, where he is imprisoned with St. Paul, that he embraces the faith. After the death of Nero he is released and returns to Jerusalem, which he enters only after its fall. He takes a prominent part in the siege of the city (which is described in a most realistic manner), overcoming Titus' objection to him on account of his religion, by his deeds of valor and by his sound advice at the councils of war.

He married the daughter of a Jewish rabbi who, with his family, had become Christians.

The historical side of the book is served up in such a very palatable coating of fiction that we are not cognizant of how much we have learned of this period until the book has been laid aside completed.

The characters are very human and it is hard to realize, in spite of the customs of the times which are shown in the story, that they lived some of them during the life of Christ.



Translation of the Psalms and Canticles, with Commentary. By James M'Swiney, S.J. (St. Louis: B. Herder.)

The obscurities and manifold imperfections of the translation of the Psalms, as found in the Latin Vulgate and Roman Breviary, are painfully manifest to every priest who aims at an intelligent recitation of the Canonical office. While the Vulgate as a whole

owes its acknowledged excellence to the genius and labor of St. Jerome, it is well known that the great doctor's translation of the Psalter, on account of popular prejudice, never succeeded in obtaining even the tardy recognition bestowed upon the rest of his work. In consequence, that part of the Old Testament which, by reason of its liturgical importance and intrinsic literary merit, it would be particularly desirable to have rendered with elegance as well as accuracy, is represented in the official text of the Church only by a poor translation, made not upon the original, but upon another translation defective in many respects.

Though this has been long and widely recognized, very little has been done to remedy the situation. Through a mistaken and exaggerated notion of the Church's intention in selecting the Vulgate, most Catholic scholars who have studied the Psalter have felt obliged, as a matter of loyalty, to defend, if at all possible, the renderings found in the official Text. That these in not a few instances represent more faithfully the original reading than does the received Massoretic text no scholar will deny, but it is none the less true that in the main, the translation of the Psalms embodied in the Vulgate is decidedly inferior to the rest of the work, and as a faithful rendering of the original leaves much to be desired. In this fact the work of Father M'Swiney finds an amply sufficient *raison d'être*. It is the outcome of studies undertaken with a view to clear up the difficulties and obscurities so noticeable in the Breviary Psalms, and though many of these obscurities are not susceptible of much elucidation, being inherent in the original text, at least in the form in which it has come down to us, the author has nevertheless accomplished a praiseworthy task in giving of the entire Psalter a translation from the original which throws not a little light on many a passage hardly intelligible according to the Vulgate. It is gratifying to see that due consideration is had throughout the work for a principle which is too often lost sight of in our devotional and theological literature, viz., that the only true foundation of all Scriptural interpretation is a thorough, grammatical knowledge of the sense directly intended by the original writer. Thus, after speaking in the Introduction on the exalted position of the Psalter as the great medium of vocal prayer in the Church, the author very justly remarks that "a thorough insight into the literal meaning of these spiritual canticles is an essential prerequisite for the due understanding of their liturgical use and their prophetic foreshadowings, as well as of their inexhaustible wealth of mystic law." Assuredly, it is only on this foundation (the literal sense) that we may safely ground the liturgical and mystical interpretation of the Psalms or any other portion of Holy Writ. In an Introduction of twenty-five pages the topics generally treated under that head are discussed briefly and judiciously.

As regards the formation of the Psalter, questions of date, authorship, etc., the various Jewish and Christian traditions are men-

tioned, but at the same time the results of modern research receive a due amount of implied recognition. Thus it is admitted, as the view least open to objection, that the composition and collection of the Psalms was the work of several centuries, and the Gradual Psalms are allowed to be obviously of post-Exilic origin. Perhaps the author is somewhat ultra conservative in seeming to admit the trustworthiness of the titles, and thus assigning "half the Psalter to David." A similar remark might be made in connection with the Rabinical Canon, whereby "all anonymous psalms are to be ascribed to the author named in the last superscription." If, as the writer admits, "this rule leads to glaring absurdities when applied to the later books," may we not ask if there really be anything trustworthy at all in the principle? It is doubtless like all the other Jewish literary traditions, none of which are found to be reliable when submitted to scientific control.

After the Introduction the psalms are taken up in their regular order, and a two-fold translation is given of each. On one side of the page is placed a literal translation of the Massorètic Text, while a parallel column exhibits, not the Douay version, but an independent English rendering of the Latin Vulgate. The explanatory notes appended to each psalm are brief but suggestive. They are partly critical, partly exegetical, such as are found in the ordinary commentaries, and represent views and explanations derived from various sources both ancient and modern. That the author's sole purpose was to make the literal sense as clear as possible, is evident from the translation itself, in which a strict, verbatim rendering of the original is constantly aimed at regardless of elegance or literary form: whence it is not surprising that in this respect the translation is much inferior to the one found in the Polychrome Edition of the Bible. It is also only by keeping in mind the writer's laudable desire to be clear almost to a fault, that we can understand why, in a book intended chiefly for the clergy, he gives a translation rather than the Latin text of the Vulgate, and especially why he takes the pains not only to translate all the Greek quotations introduced, but also to transliterate them. In truth, the work will prove useful and interesting to not a few among the laity, but it can not fail to be particularly welcome to those among the clergy who have neither the leisure nor the literary sources requisite to pursue such a study of the Psalter on their own account.

THE HOMILETIC MONTHLY

AND

CATECHIST

VOL. II.

MARCH, 1902.

No. 6.

Sermons for the Month of April.

DEVOTION OF THE FIRST FRIDAY.

THE MOST SACRED HEART OF JESUS FORESAW ALL
THE OUTRAGES WHICH WOULD BE OFFERED
TO HIM IN THE MOST HOLY EUCHARIST,
YET IN HIS LOVE IT WAS INSTITUTED
BY HIM.

"Charity beareth all things, endureth all things."—I. Cor. xiii. 7.

SYNOPSIS.—As Moses and the people of Israel ate the Paschal Lamb before setting on their journey, so Christ and His Apostles ate the Paschal Lamb before He instituted the Blessed Sacrament. Christ's feelings when He beheld the lamb on the fire: the type of His own sufferings. The treatment Jesus received from the Jews and has received since was not sufficient to stay Him from giving us His Body and Blood. The greatness of His love for man made evident from this consideration. The action of Queen Vashti. Of the Prodigal Son. So many nowadays act in the same way. But despite the insults and the blasphemies Christ still loves and gives Himself to man in the Blessed Sacrament. The reverence and love we owe to the Sacred Heart in the Adorable Sacrament. Examples: 1. Lamb rescued by St. Francis; 2. The burning love of St. Bonaventure and its reward.

Before Moses opened with his staff for himself and all the Israelites the way through the Red Sea to Palestine, he and all his people first ate of the Paschal Lamb and the unleavened bread. Strengthened by this food, which was a prototype, he and his people entered joyfully upon their long and dangerous journey and after overcoming all difficulties and after the destruction of the Egyptians they reached the promised land, which Josua divided equally amongst all the

people. Not Moses, but He, whose prototype Moses was, namely Christ Jesus, the Son of God, is here introduced to you, O Christian soul. When He was about to leave this world and go to the Father; when He was about to reopen for us with the staff of the Holy Cross the way to Heaven, He first ate of the Paschal Lamb with His disciples. "And they prepared the Pasch" (St. Matth. xxvi. 19). And now look into the Most Sacred Heart of Jesus and observe with what feelings it must have contemplated the Paschal Lamb, which fastened to the wooden spit and roasting at the fire, was, according to St. Justin, spread out upon it in the form of a cross. Listen to what Cornelius a Lapide says (on St. Matth. xxvi. 19): "He viewed in it as in a living picture His own crucifixion, when He would on the next day be in a like manner stretched upon the cross, fastened to it by nails, where He would be burned by the fire of pain and even more so by the fire of love. Jesus ate this lamb with His Disciples, standing like a traveler, a staff in the hand and with loins girded. When thereupon He had washed the feet of His Disciples, and had returned to table, He took bread in His hands, and with His eyes uplifted to heaven, He blessed it, broke it, and gave it to His Disciples saying: "Take and eat, this is My Body."

O Lord Jesus! What doest Thou? "What is a man that thou shouldst magnify him? Or why dost thou set thy heart upon him?" (Job vii. 17). Why wilt Thou consume Thyself and Thy whole strength? What good or what benefit has the world ever rendered Thee? When Thou wast born in Bethlehem, instead of a palace it offered Thee a dirty stable. When Thou didst walk abroad lavishing benefits upon all, and delivering those who were possessed by the devil, it prepared for Thee only insults and injuries; now when Thou art about to leave it, it makes for Thee a cross, that shameful and ignominious tree. "Let us condemn him to a most shameful death" (Wis. ii. 20). And Thou, O my Jesus! wilt leave to this ungrateful world, Thyself and Thy flesh as an everlasting remembrance of Thy passion, and a pledge of eternal salvation? O most amiable Heart of Jesus, what thinkest Thou? With what wilt Thou be repaid? Dost Thou not see beforehand the outrages which will be offered Thee in the Holy Eucharist by men, who will not even acknowledge this great gift and most exalted of all benefits? They will even persecute Thee, and heap ignomy, blasphemy, and insult upon Thee, and Thou wilt give this Holy of Holies to them?

I effect nothing, O Christian souls, I effect nothing by my objection; the love of the Most Sacred Heart of Jesus proceeds on its way and announces, be amazed ye heavens: "This is my body!" Whereupon He said to His Disciples: "Do this in commemoration of Me." O sea of Divine love! Let the unchaste and the impure clamor as they may, even if the whole of hell send its fury against the Sacred Heart of Jesus in the Holy Eucharist this rage is impotent, the love of the Sacred Heart of Jesus is victorious. As upon one occasion that rock after being struck twice by Moses, in the form of a cross, yielded an abundance of water to the ungrateful people, who murmured and were contrary all the day long: "They drank of the spiritual rock that followed them and the rock was Christ" (1 Cor. x. 4), so is the most amiable Heart of Jesus in the Holy Eucharist ever ready to serve us. O infinite goodness of this Most Sacred Heart, which neither rejected the sinner Magdalene, nor refused the leper, nor despised the woman with the issue of blood, nor turned away the blind and lame, feeble and sick; truly the mercy of God follows us all the days of our life (Ps. xxii. 6), for He lavishes upon us daily through this Divine mystery the source of all graces from His Most Sacred Heart.

Christian souls! recall to your memory that gorgeous banquet which King Assuerus gave to all the princes, servants, and dependents of his provinces, which lasted a whole six months, to show the glory of the riches of his kingdom and the greatness and magnificence of his power, and to which he permitted Queen Vashti also to appear, that with the crown upon her head she might be seen in her loveliness by all the princes. "But she refused and would not come at the king's commandment" (Esth. i. 12).

By this Queen Vashti we rightly understand the proud Jewish synagogue. For they amongst all nations were the first to be invited by the Most Sacred Heart of Jesus to the precious banquet of the Eucharist, but they refused to come: "This saying is hard, and who can hear it?" (John vi. 61) thus said the Jews when the Divine Saviour promised that He would give them His flesh to eat and His blood as drink. As this same Synagogue once despised that heavenly and delicious manna, which contained in itself the pleasantness of all other foods: "Our soul is dry, our eyes behold nothing else but manna" (Num. xi. 6) thus did they also despise this Divine Banquet, they even strove in every possible way to destroy this holy mystery. Hence arise those sad occurrences from

which it is conspicuous what deadly enemies the Jews were of this most holy Sacrament. "They have hated me with an unjust hatred" (Ps. xxiv. 19). And in spite of all this the Most Sacred Heart of Jesus instituted this great mystery and gives Himself to us as food and drink. What love! What shepherd feeds his sheep with his own blood? (St. Chrys.)

Holy Scripture tells us that the prodigal son felt a disgust and began to despise the fine table of the best of fathers, that he took his inheritance and went into a far country, where in a short time he fell into such misery, that at a time of famine he could hardly find a few husks to appease his hunger: "And he would fain have filled his belly with the husks the swine did eat" (Luke xv. 16). Behold here a just reward. He who formerly despised the fine luxurious table of his father, now suffers the hunger of a dog.

Take notice, you seekers of pleasures, you gourmands, you sensualists and worldly minded, who are likewise averse to this Divine Eucharistic table that they may the more easily pass their lives in the mire of pleasures. A time will come when like the prodigal you too will suffer hunger: "But I say to you, that none of those men that were called shall taste of my supper" (Luke xiv. 24). But this admonition applies also to you, tepid Christians; for tell me, when did your wicked life begin, if it was not at that time when you began to be indifferent to this Divine table, the Most Holy Eucharist. For as you gradually began to grow cold toward this most holy Sacrament, and to approach it less and less frequently, you were so far sunk in misery that now like the prodigal you have hardly any husks wherewith to satisfy your cravings of hunger. O how far have you not strayed from the Most Sacred Heart of Jesus! Draw again from this the proof of the infinite love of the Most Sacred Heart of Jesus, which not only upon the cross but also in the Blessed Sacrament of the Altar is set as a sign which is contradicted everywhere, and against which the darts and blasphemies of so many enemies are still hurled. O what must this Sacred Heart of our Beloved Redeemer in the most Holy Eucharist have endured from the fury of the Jews, the faithlessness of heretics, from the rage of the heathen, and the impiety of bad Christians! Countless are the insults and irreverences which the Most Sacred Heart of Jesus must have foreseen in instituting this Blessed Sacrament, but His immeasurable love gained the victory, for it still remains in the Most Holy Eucharist and ardently desires

to do so until the end of the world. O good Jesus: "Who is capable of uttering the power of the Lord, and of proclaiming all His praises?" and especially that of His Most Sacred Heart! It is evident from this how humble the Most Sacred Heart of Jesus is in the Holy Eucharist and how much it should be venerated and adored since it is so insulted and despised by ungrateful men. "The Lord thy God thou shalt adore and him only shalt thou serve" (Matth. iv. 10).

For this reason we see over the Tabernacle in many churches, where God dwells amongst men, the Most Sacred Heart of Jesus exhibited surrounded by flames, that by the contemplation of it, the heart of the officiating priest as well as those of the laity who assist at the Holy Sacrifice may be more powerfully drawn to adore the true and living God in spirit and in truth, according to the words of Scripture: "Adore God" (Apoc. xxii. 9); or: "Indeed the Lord is in this place and I knew it not" (Gen. xxviii. 16); or: "Seek him in simplicity of heart" (Wis. i, 1); or: "Trust in him all ye congregation of people, pour out your hearts before him: God is our helper for ever" (Ps. lxi. 9). O Christian, O Catholic, why standest thou still idle? "Ask now the beasts, and they shall teach thee: and the birds of the air, and they shall tell thee" (Job xii. 7). Ask that little lamb of the seraphic St. Francis, which this holy Father out of tenderness toward that Divine Lamb which was sacrificed upon the cross for our salvation, rescued by prayers and money from the meat market; which as often as it went with its deliverer near a church genuflected humbly before the Blessed Sacrament.

Behold Christian soul, even the unreasoning animal teaches thee how to adore the Most Holy Eucharist and above all how the Most Sacred Heart of Jesus is ever worthy of supreme honor. It remains then for you to endeavor in the future to promote by all means in your power the veneration of the Most Sacred Heart of Jesus in yourself as well as in others. Imitate the example of St. Bonaventure, who said, that he would have wished to be the lance with which the soldiers wounded the Most Sacred Heart of Jesus, and that he would not have left this Divine Heart, but would have taken up his abode there for evermore. When he came to die, and on account of weakness could not receive the Holy Viaticum, he begged fervently that they would at least bring the body of the Lord in the Ciborium to him, that fortified by His

Divine Presence he might obtain a happy death. His wish was granted, and behold, hardly had they brought the Sacred Host in a closed vessel to his side, than the Body of the Lord of itself left the vessel and entered into his heart. Filled with joy and consolation he joined in the hymn of praise of Simeon; "Now lettest thou thy servant, O Lord, depart in peace," and breathed forth his soul into the most loving Heart of Jesus! If thou desirest a similar happy death, love the Most Sacred Heart of Jesus and thou wilt find it.

LOW SUNDAY.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XXIII. THE MYSTERY OF THE INCARNATION—VIEWED IN PARABLES.

BY A PRIEST OF THE SOCIETY OF JESUS.

"He spoke in parables to them: and without parables he did not speak to them."—Matt. xiii. 34.

SYNOPSIS.—Like all mysteries, that of the Incarnation is beyond the grasp of human reason, yet some little knowledge of it may be gained by a consideration of certain analogies. Theologians compare the Incarnation: 1. To a garment—this analogy based on Scripture. 2. With the union of rational soul and body in man—consequences of this union. 3. With a sponge immersed in water, which nevertheless retains the nature of sponge. 4. With the relation existing between substance and accident in all existing things. The abasement of Christ and the elevation of man by the Incarnation.

The mystery of the Son of God is, and always will remain, a mystery; no human understanding will ever be able to fathom it. For this reason then Isaias exclaimed: "Who shall declare his generation?" Meanwhile theologians have made use of various parables so as to come to the assistance of our feeble understanding and represent to us this miraculous, adorable work. We hereby imitate the Saviour who enveloped His teachings in a garment of parables, and endeavored thereby to render them comprehensible

to His listeners. These parables, which are calculated to explain the mystery of the Incarnation, will be the subject of our contemplation to-day.

I. Let us suppose that a person is by two others clothed with a certain garment. Now, as in a case of this kind, three persons are occupied with the clothing, although only one is actually clothed; in a certain respect it happened thus in the mystery of the Incarnation. The three persons of the Godhead, Father, Son, and Holy Ghost, together clothed one of them with humanity as with a garment, and although the entire Trinity cooperated in this, still only one of them, namely, the Word or the Son of God, was clothed with the same. This parable is in nowise so plain or so unimportant as it appears to be at first.

It is a very suitable comparison to give us an understanding of the Incarnation of Christ. For the Holy Ghost Himself in Scripture calls Christ's incarnation a dress, a garment. He also says through the Apostle St. Paul: "Christ being made to the likeness of men, and in shape found as a man" (Phil. ii. 7), that means, that according to His body and His nature Christ was also a man, as we are all men. St. John likewise writes of the Incarnation of Christ under the name of a garment: "And he hath on his garment and on his thigh written: King of kings and Lord of lords" (Apoc. xix. 16). Isaias, who in his prophetic moments foresaw the Messiah in His passion streaming with blood, says, "Why then is thy apparel (i. e., thy body) red, and thy garments like theirs that tread in the wine press?" (Is. xliii. 2). The Incarnation of Christ accordingly is represented to us figuratively as a garment. And it is most significant! 1. For as a person on leaving his house to associate with others, clothes himself in a garment befitting the occasion, so did the Eternal Word, when He left His Father's house to come into the world to us, clothe His invisible Divinity with visible humanity, as with a garment. 2. And as the garment is something exterior, and has nothing of human nature in it, so also humanity had nothing in it of the nature of the Divine Word; for as a man can be without a garment, so could the Eternal Word have been without human nature. 3. And as a man's body is not destroyed, nor torn, nor disfigured, if his garment is torn into fragments, so also did the Divinity remain unhurt, uninjured, without pain, although the humanity was wounded and killed.

II. Our second parable in explanation of this great mystery is

taken by the doctors of the Church from the union of the rational soul with the body which takes place in every human being before birth. "For as the reasonable soul and the flesh is one man," says the Athanasian Creed, "so God and man is one Christ." This comparison, according to the opinion of St. Thomas Aquinas, is more analogous to the mystery of the Incarnation than any of the others. Only we must make distinctions so as not to fall into errors.

The human body must for instance serve the indwelling soul in a twofold respect: 1. As an instrument or tool required to perform exterior acts; and 2. As material which, united to the soul, composes a single human nature. Now we must not believe that the union of Divinity with humanity took place in such a manner that the humanity of the Divine Word served only as material, and composed one nature with Him; but there remained in this union of both natures the Divine as well as the human, perfectly distinct, both unmixed in their nature. While by the union of a reasonable soul with the body of man, there exists only one nature, the human, there were on the contrary two natures united in one Christ, the human and the Divine. Therefore we ought to use this comparison of the union of soul and body with the union of Divinity with humanity only in so far "as the body is united with the soul as an instrument to put its will exteriorly into practice; so did humanity serve the Divine Word as an instrument by means of which to accomplish the redemption of the world." It follows consequently: 1. That as the immortal soul surpasses in dignity and superiority the body formed out of dust, so does the Divine Word infinitely surpass human nature in sublimity. 2. As the soul has its abode in the body, which is called its dwelling-place, thus did the Divine Word dwell in human nature and might call it the house of God. 3. As the soul communicates life, strength, and movement to the body, and makes, as it were, an entirely different being of it, so also does the Divine Word animate human nature in a new way and give it in a manner a new nature whereby it is exalted above all other creatures. 4. As the body without the soul is powerless and lifeless, so would mankind have remained insensible to all spiritual inspirations without union with the Divine Word, and could never have been able to raise itself to the accomplishment of the great work of redemption. 5. As the body has life and its blessings, beauty, honor, pleasures only through the soul—for they vanish with the departure of the soul—so also did the humanity of Christ

have all glory, honor, and prerogatives from the Divine Word. 6. As the reasonable soul can demand subjection from the body with which it is united—for it gives life and motion to it—so too can the Divine Word demand of mankind, because it is united to it, honor and love, praise and thanksgiving, as a tribute to it. This obligation of gratitude and love is laid upon us, dear Christians, and upon the whole world. For our sake and for our salvation, God assumed human nature, and had He not done so, we should all have been lost eternally. But this may still happen if through base ingratitude, we do not become partakers in this blessing. Christ certainly died for all, but still His death does not make all happy. For “He who created thee without thyself,” says St. Augustine, “will not save thee without thyself,” without thy co-operation.

III. You will understand this mystery of the Incarnation still better by another analogous example. Imagine to yourselves a very large sponge, that has just been thrown in the sea. If you watch it you will see that every part of it is full of water, the sea is over it and under it, it is surrounded on all sides by the sea. But neither the sponge nor the sea loses its nature. The sea then is in every part of the sponge, still the sponge is not in the entire dimension of the sea; for the sea is a wide and deep ocean and can not be filled up by the sponge. This figure strikingly represents to us the union of the Divine and human nature. The sponge represents to us in a sensible manner the sacred humanity of our Redeemer and the sea represents His Divinity; now the latter so penetrated His humanity, that not the smallest part was to be found in the body or soul of our Saviour, which was not penetrated by it. But human nature did not for that reason cease to be what it was, namely, a finite, restricted nature; it can never approach to God, for He is the boundless ocean which grasps and fills all things, but can never be grasped or contained by any other thing. From this parable you see that the Incarnation is the most intimate and perfect union of the Divine with human nature, by which God became man, and man became God.

IV. The fourth parable, with which I shall conclude, is taken by theologians from accidental things and their relation to actual things. We distinguish namely in objects that which is actual, for instance, the wall, and that which is accidental to them, for instance, the paint on the wall. The substance or nature of a thing always exists in

and by itself, without anything else being necessary to it. Thus for instance, the wall exists, even if there is no paint on it; so also an iron is an iron whether it is heated or not; a stone is a stone, and exists, whether polished or not, etc. On the contrary, accidental things, as whitewash, heat, cold, and so forth, do not exist of themselves, they must therefore be united to a body, and be borne by the same, as for instance the whitewash is borne by the wall.

Now this truth is made use of by theologians in speaking of the mystery of the Incarnation, and they say: In the Incarnation of Christ the humanity assumed may be compared to the Divinity as accident to reality. By the omnipotent power of God the humanity of Christ in the first moment of its conception was in a miraculous manner bereft of its own understanding and united with the Divine Word, so that of itself it could no longer exist, but had to be borne as it were by the Divinity of Christ. The Divine Word could exist of itself from all eternity without humanity, as well as at that period of time when it assumed human nature, so as to make one Person with it: the God man, who is Christ Jesus. Dear Christians, did the Saviour wish only to deliver the body and soul which He had assumed from sin and its consequences? Did He wish only to redeem, sanctify, and glorify that one human nature? Certainly not; He wished to redeem all of us, the entire human race. For this reason also the whole human race must be united with Him. Hence the Saviour Himself says, "Without me you can do nothing" (John xv.). Now as the first human nature, when it was to be united with the Divine Word, was bereft of its own existence, in consequence of which it could no longer exist in and of itself, so should we all, if we desire to be united to God, no longer exist in our self-will, in our judgments, in our ability and love of self, but lay aside all these, that we may exist only in God and for God. Then we shall be intimately united with God. O blessed soul, thou, that canst exclaim: "I live, yet not I, but Christ liveth in me!"

PEACE.

BY THE LATE VERY REV. DOM WILFRID WALLACE, O.S.B., M.A., LL.D., D.D.*

"Peace be to you."—John xx. 19.

SYNOPSIS.—Introduction—(a) Peace announced at Christ's Birth. (b) Preached during His mission. (c) The fruits of His sacrifice—to the Apostles and to us also.

I. Conditions of Peace: (a) Easter duty. (b) Keeping in the grace of God. (c) Subduing our passions.

II. Means of obtaining peace. Institution of Sacrament of Penance—proof of His love and wisdom.

III. A seeming contradiction—"Not peace but the sword." Peace through conflict, even with members of our own household.

Conclusion—What this peace is not. What it is.

In these words, my dear brethren, we behold the fulfilment of our Lord's mission. The scope of that mission was proclaimed by the angels at His birth in the burden of that hymn which resounded in the heavens on the night when He was born at Bethlehem: "Glory to God on high; and on earth, peace to men of good will" (Luke ii. 14). As was the beginning, so was the sequel. From the carpenter's shop in Nazareth to the cross of Calvary; all through His weary wanderings on the mountain-top, on the hill-side, in the barren wilderness, by the shores of the lakes and seas, from the fisherman's boat, by the way-side, in crowded cities, in the temple, at the banquets of the rich, in the hovels of the poor, our Divine Lord went about preaching everywhere the good tidings of the gospel of peace: of peace to men of good will. And now that mission is over, and that work is accomplished. He has made peace between guilty man and the offended majesty of His Father. "Blotting out the handwriting of the decree that was against us, He hath taken the same out of the way, fastening it to the cross; and despoiling the principalities and powers, He hath exposed them confidently in open show, triumphing over them in Himself" (Col. ii. 14). Hence, our blessed Lord appeared to His Apostles, showed them His hands and His side, and proclaimed the tidings of peace. But for whom was this message intended; was it for the Apostles only? Far from it. It was meant for you also, my dear brethren, for all who will accept those joyful tidings. "And not for them only do

* Published here for the first time.

I pray; but for them also, who, through their word, shall believe in me" (John xvii. 20). We also are met together, like the Apostles, and Jesus appears in the midst of us. And as He lies on the altar, the Lamb, as it were, slain, of which St. John speaks, shows us His pierced hands and side, and salutes us with those consoling words: "Peace be to you."

But, my brethren, not every one who hears this salutation with his ears, receives the grace thereof in his heart. There are lying prophets who say: "Peace, and there is no peace" (Ezech. xiii. 10). Again it is written: "There is no peace to the wicked, saith the Lord" (Is. xlvi. 22). Hence, if there be any one here who has not yet made his peace with God and the Church, by fulfilling the precept of Easter communion, there is no peace for such a one. And if he dies in that state, the consecrated earth shall not receive his excommunicated corpse; nor shall he be allowed to pollute the bodies of the faithful, by mingling his dust with theirs. The Christian's epitaph, "in peace," he died in the peace of the Church, shall never be written on his tombstone. He is cut off from the land of the living, and his name shall be remembered no more.

But, my brethren, I pass on from this painful subject. Let us now consider if something else is not required, besides this outward communion with the rest of the faithful, in order to establish true peace in our hearts. "When a strong man armed keepeth his court, those things are in peace which he possesseth" (Luke xi. 21). When Jesus Christ reigns in our hearts by His grace, then, and not till then, can our hearts enjoy true peace. "Unless the Lord keep the city, he watcheth in vain that keepeth it" (Ps. cxxvi. 1). This is that peace of which He spoke when He said: "Peace I leave with you; my peace I give unto you: Not as the world giveth do I give unto you" (John xiv. 27). Truly the world knows not this peace, nor can it impart it to its followers. This is "that peace which surpasseth the world's understanding" (Phil. iv. 7). For what is peace but calm and tranquillity? And how can that soul be at peace which is constantly lashed by the storming winds of passion, and tossed about on the troubled waters of worldly excitement and occupation? True peace consists in being at peace with God by His grace. By means of that grace we may hope to establish the conditions of a perpetual peace, by allaying all those disturbers of the peace, our own passions and the allurements of the world.

It was with good reason, therefore, that our blessed Lord, imme-

diately after this message of peace, proceeded to institute that great Sacrament which was to be the instrument in effecting this peace and reconciliation. He said, therefore, to them again: "Peace be to you; as the Father hath sent me, I also send you." When He had said this, He breathed on them; and He said to them: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." He wished all mankind to be partakers of this peace, and He would, therefore, mercifully provide the means whereby that peace might be brought home to the heart of every one who chooses to seek it. His infinite Wisdom and Love are alike conspicuous in the means which He provided—the Sacrament of Penance—His Love in thus resigning the Divine prerogative of forgiveness into the hands of His creatures—His Wisdom, in seasoning the word of reconciliation with salutary admonition and correction, inspired by that Holy Spirit who proceeds from the Father and the Son, and whom He gave to the Apostles when He instituted this Sacrament. Such, my brethren, is the salutation with which our Lord greets us on this octave day of the feast of His Resurrection, and such are the conditions on which we may gain the benefit of it. Now let me change our text.

In the gospel of St. Matthew we read as follows: "Do not think that I came to send peace upon earth. I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's enemies shall be they of his own household. He that loveth father or mother more than Me, is not worthy of Me; and that loveth son or daughter more than Me, is not worthy of Me" (Matth. x. 34-37). Does not this, my brethren, seem a contradiction? The angels announce peace on earth, and Jesus proclaims that peace: "Peace be to you." And yet do the same Divine Lips pronounce the terrible words: "I came not to send peace, but the sword. For I came to set a man at variance against his father," and so on. No, my brethren, there is not the least contradiction. It is one and the same gospel. The peace which our Lord gives is only to be had on condition of making war upon the world, wheresoever the world presents itself, even in the bosom of our own families; for a man's enemies are they of his own household. Those who would belong to Jesus Christ must take up arms against the whole world. For "He that is not with me, is against me: and he that gathereth not with me, scattereth" (Luke xi. 23). To this

end were we signed with the unction of confirmation ; to mark us out as soldiers of Jesus Christ, and to enable us to fight His battles with the world.

And the world : what is it ? It meets us everywhere ; we are always in contact with it. St. John tells us that it is " the lust of the flesh, the lust of the eyes, and the pride of life " (1 John ii. 16)—all sworn enemies of Jesus Christ, enemies of our souls, of our peace, with whom we can never have any peace. Therefore, our Lord came to proclaim war with the world—not peace, but the sword : in order that He might establish in us that true peace which He came to bestow on us—that is to say, the peace of a good conscience, which is to be obtained through His grace, by the victory over our passions and the temptations of the devil, the world, and the flesh. This warfare must, if necessary, be carried on with father or mother, with son or daughter, with husband or wife, with the nearest and dearest of kindred. For how often does it happen that a man's enemies are they of his own household !

Thus our blessed Lord came to set husband at variance with wife, or wife with husband, as often as one or the other neglects to bring up the children in the true faith, and in the practise of the duties of that faith ; then, if husband or wife, as the case may be, consents to such neglect, such a one is unworthy of Christ ; nor shall such a one be partaker of His peace. Again, our blessed Lord came to set children at variance with their parents, as often as those parents neglect to send their children to Mass and religious instruction ; as often as they give them bad example of such evil habits as drunkenness, swearing, filthy talking, or the neglect of their religious duties ; as often, moreover, as they barter their children's souls to the devil for a bit of bread, a suit of clothes, or a good place. Then must the unhappy children choose rather to disobey them than God. For He has said : " Call none your father upon earth ; for One is your Father, who is in heaven " (Matth. xxiii. 9).

I have endeavored, my dear brethren, to show you what is that peace which our Lord gives, or rather, offers, to us, if we will accept of it ; and also what it is not. It does not mean peace with the world, nor with sin, nor with indifference, nor with slothfulness, nor with evil habits, nor with the neglect of our religious duties. We may cry peace indeed, and invent all manner of excuses for not coming to Mass, and for neglecting our religious duties ; but there is no peace for such as these. The peace of Jesus Christ means warfare, open,

bitter warfare against all these things, and against all who encourage them. It means peace with God through the Sacrament of reconciliation and the holy communion of the Body and Blood of our Lord, which is the bond of peace, subduing our unruly passions, tempering the restless humors of this rebellious flesh, and reducing our whole being to harmony by incorporating it with Himself. "Come to me, all you that labor, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me: because I am meek and humble of heart: and you shall find rest to your souls" (Matth. xi. 28, 29). "Now, the God of peace be with you all. Amen" (Rom. xv. 33).

SECOND SUNDAY AFTER EASTER.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XXIV. THE INCARNATION—BEFITTING.

BY A PRIEST OF THE SOCIETY OF JESUS.

"And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known. . . the things that are for thy peace."—Luke xix. 41.

SYNOPSIS.—The divinity of Christ proved by His life, and especially His miracles—by the fulfilment in Him of so many prophecies. This union of the divine and human nature in Christ was not unbefitting either on the part of human nature or on the part of God, for: 1. The human nature of Christ was so elevated by special gifts from God that Christ did not hesitate to assume it. 2. By this union the power, majesty, glory, wisdom, and goodness of God are revealed in a remarkable way to us. 3. Because of this union whatever was lost through sin has been regained.

Practical reflection.—The "et incarnatus est" and the "Angelus."

One prophet after another was sent to Jerusalem, yet they were mocked, stoned, and put to death. At last the greatest of all prophets came and preached His saving doctrine in the temple at Jerusalem; still even He was not recognized as the Messiah and Saviour of the world. O lamentable blindness! The Redeemer stands at the doors, and they are not opened to Him! He walks through the

streets of the city approaching destruction, and Jerusalem will not be saved! The hour of suffering is at hand, but all His pains and sufferings will be lost for the sick Jerusalem—it knew Him not! Is it surprising that the most loving Heart which ever beat burst into a storm of tears?

Dear Christians! From this darkness of mind in which Jerusalem walked we have extricated ourselves by the illumination of Christianity. God has spoken to us, and taught by His word. We say to Christ with Peter: "Thou art the son of the living God!" This truth is confirmed by the Holy Ghost who, speaking by St. John, says: "The Word was made flesh." This truth is attested by the miracles of Christ, for He performed miracles which no man could do of himself, and He proved thereby that He was not only man but that at the same time He was God Almighty. This is also attested by thousands and thousands of martyrs, who have shed their blood for this truth. This it is which was declared by all the Prophets, and all the prophecies, which have been preserved in reference to the Messias. For in Christ Jesus they were all fulfilled. He was born in time as Jacob and Daniel prophesied. He was conceived of a Virgin as Isaias prophesied. He was born in Bethlehem of Juda as Micheas foretold. He made His entry into Jerusalem seated upon a colt as Zacharias prophesied. He let Himself be led to the slaughter like a meek lamb, rose again from out the grave, and triumphed over death and corruption as the Psalmist prophesied (Ps. xv. 10).

Therefore this Christ is the true Messias, the anointed of the Lord, our Emmanuel, God clothed with our humanity. For this reason no orthodox Christian doubts for a moment that Christ, the Divine Word, became really man. But many might ponder and doubt because on the one hand of the Majesty of this Divine Word, and on the other hand of the misery of our human nature, whether it was befitting that the Divine Word should take human nature.

I will solve this difficulty in to-day's instruction by showing from the exalted preeminence of the union of the Divine Word with human nature that the Incarnation (1) in respect to the (assumed) human nature and (2) on the part of God was befitting. From this you learn to know this great mystery better.

1. Whoever looks upon the work of the Incarnation with earthly eyes, may deem it unbefitting that the Son of God should have united Himself to a mortal nature, so infinitely far from God, and to a body

formed of flesh. But we should never measure these extraordinary actions of God by the standard of earthly wisdom, nor determine their dignity according to the cold calculations of human reason. Faith alone gives us the right standard thereto. But it teaches us that the humanity of Christ was in nowise subject to those failings and imperfections with which our nature is so abundantly burdened. And although His humanity in His natural qualities had all that we men have according to our nature, still it was gifted with such prerogatives that it was exalted above all creatures. The flesh of Christ's humanity was in a miraculous manner formed from the purest blood of a Virgin without spot, by the power of the Holy Ghost and received thereby a purity which surpasses all human ideas. With this flesh God united a soul full of inexpressible beauty, full of grace, full of the knowledge of the most exalted virtues, so that it shone brighter in this new garment than the sun in its splendor. As a garment of plain cloth does not seem suitable for a monarch, but when ornamented with gold, pearls and precious stones is considered fit for a king's robe; so also did this perishable frail humanity, after God had adorned it in the womb of a Virgin with such glorious gifts, appear so beautiful in the sight of the Divine Word, that He did not hesitate as King of Glory to clothe Himself with it. The prophet David in spirit foresaw the Son of God arrayed in this beautiful garment, and carried away with admiration, the royal singer sang: "O Lord my God, thou art exceedingly great, thou hast put on praise and beauty: and art clothed with light as with a garment" (Ps. ciii. 1). "The Lord is clothed with strength, and hath girded himself" (Ps. xcii. 1).

2. And why should it not be befitting that God should show His glory, His power, His wisdom, His goodness? Now all these He has revealed most perfectly in the mystery of the Incarnation.

The way and manner of the union exalts the honor and glory of God. For it extends on the one hand to the Divine Word, that is to the second Person of the Blessed Trinity, even to the Divine nature itself. Hence theologians, in speaking of this mystery, say that the Divine nature was united to human nature, and the Divinity to humanity. On the other hand this union extends to the human nature which is made up of body and soul, flesh and blood, and the individual members of the body. It extends also to the soul, as to the superior part of man without which he could not live. The soul of man was corrupted in its original powers by sin. The

Son of God, who came to heal everything that was corrupted, united Himself there with a reasonable soul so as to be able to practise through it all those interior operations of love and worship of God by which he was to redeem man. But as human nature consists of soul and body, of spirit and flesh, therefore the Divine Word united Himself also with body and flesh. And for this reason this mystery is so appropriately named the "Incarnation."

For "the word was made flesh" (John i. 14). Still this union not only extended to the body of mankind but also to the blood. "In Christ," says St. Cyril, "the Word united Himself to the blood, as well as to the body and soul." And the Apostle St. Paul confirms this with the words: "Forasmuch then as the children were partakers of flesh and blood, he also himself—Christ—in like manner partook of the same" (Heb. ii. 14). Hence it is that this blood has the power to cleanse the world from their sins, and that we adore this precious blood in the holy sacrifice of the Mass, because like the body of Christ it is united to the Divine Person. O infinitely exalted union! How Thy sublimity presses us into the dust, so as in the dust to honor and glorify the Godhead!

But in this union He has also shown His power, wisdom, and goodness. For what can be more powerful than to unite most intimately with one another objects which are farther apart than heaven and earth? What can be wiser than for the Redeemer of the world to unite the first with the last to connect the Divine Word as the beginning of all things with mankind who, in the creation of the world, was the last? What can be more good or kind than that the Creator Himself should communicate Himself to His creatures and be united with them? His goodness is great because by His presence He communicates Himself to all creatures. His goodness is greater because He unites Himself with the just by His grace. But this is the greatest measure of goodness that He has united Himself to human nature in one Person.

3. Through this union everything that the world had lost has been regained. A stream of boundless graces is opened to it, sinful concupiscence is lessened, the glory of God promoted, His honor increased, His name extended, His enemies brought to shame, the whole of nature renewed and placed in a better condition. For "In Christ," writes the Apostle St. Paul, "God has blessed us with all spiritual blessings in heavenly places. In the dispensation of the fulness of times, to establish all things in Christ, which are in heaven

and on earth" (Eph. i. 3 and 10). O dear brethren! What blessings have flowed upon us through this union! To what an exalted plane has not the Son of God lifted up mankind disgraced by sin? How gloriously adorned does this image appear again which God made according to His likeness, and which the evil spirit had deformed so frightfully? Therefore we ought as often as we reflect upon this union of God with humanity, or when we utter it with our lips, to thank God, and if not the whole body, at least bow our head, because He has vouchsafed to take our body and become flesh! Behold the Church in her servants. As often as the priest repeats the words in Holy Mass: "The Word was made flesh," he falls upon his knees; as often as the words: "*et incarnatus est*" are sung by the choir at High Mass, every one bows reverently. And what do you do when you hear the bell ring for the "Angelus," and you are invited to remember with gratitude the great and ever adorable mystery of the Incarnation of Jesus Christ? The Church reminds us three times during the day of this unspeakable blessing, and how often do we really think about it? You ought to fall upon your knees thrice during the day at the words: "And the Word was made flesh," and praise the boundless love of your God! But what do you do? Alas! you seldom think about it, especially in the hour of temptation! God took our flesh, He became our brother in the flesh—and you do not fear to sin against your flesh! You have become related by blood to the second Person of the most adorable Trinity and dishonor your body! What a responsibility! Ponder this well, and keep your body holy!

THE GOOD SHEPHERD.

BY THE REV. P. A. SHEEHAN, P.P., DONERAILE, IRELAND.

"I am the Good Shepherd."

SYNOPSIS.—The feelings awakened in the heart by the consideration of the Good Shepherd. This title the most endearing of all Christ's titles. This title no empty one but suggestive of the character and mission of Christ. The personal solicitude of Christ for His sheep. The Evangelists tell us how sedulously Christ fulfilled His mission of Good Shepherd in His relations with His sheep—and with His Heavenly Father. Neither time, fatigue, indifference nor ingratitude interfered with the exercise of His zeal for His flock. He tenderly cared for all—for those who dwelt with Him and were ever faithful to Him—for those who strayed away in the paths of sin. Examples: Magdalene. Zachaeus. Sinful Woman. Penitent Thief. This mission of the Good Shepherd foretold by Isaias, put before us by Jesus in the parables, testified to by the Pharisees, confirmed by the testimony of St. Paul. The effect of this mission of the Good Shepherd upon the lives of men.

When we read, my brethren, these touching words of our Divine Lord, one picture is present to the minds of all, a picture with which we are familiar from our youth and one upon which our matured imaginations are unable to improve. Next after the Babe of Bethlehem and the Crucified on Calvary the Good Shepherd attracted the fancy of our devotion, and took such a firm hold of it, that, except on rare occasions, whenever we pray, it is to Christ the Good Shepherd our prayers are oftenest directed. When we read a holy book, or when we are absorbed in meditation, nothing is more usual than to imagine ourselves sheep, gathered round the feet of Christ, whilst He speaks to us those words of Holy Wisdom, and His grace, His silent omnipotent angel, is making our meditation fruitful in good resolutions.

Often we think of Christ, the Good Shepherd, sitting in lonely pastures, many of His sheep in the distance, and one at His feet, watching Him in the silence of His love, and at once our thoughts revert to the Blessed Sacrament. More frequently than either we know Him as the Good Shepherd, treading amidst thorns and brambles, holding out His arms to the sheep that has strayed, or taking him upon His shoulders to carry him home.

Our Divine Lord has many titles attractive and consoling, and the ingenuity of His love has shown Him to us in many relations, that, if we were not altogether insensible, could not fail to elicit our

gratitude and our love. But no title is so well calculated to gain our confidence and affections as that of the Good Shepherd, and no aspect under which He could appear could endear Him to us like that of Good Shepherd, pastor of our souls. No parable or allegory, in which He professed His love for the souls of men, is so eloquent as this of to-day's gospel, and no sentence of His is so expressive of His solicitude for us, and His knowledge of our wants, and the corresponding love which His faithful servants have for Him as this: "I am the good shepherd and I know mine and mine know you. As the Father knoweth me and I know the Father, and I lay down my life for my sheep." Christ the Anointed has a claim upon our reverence; the Messias, the Deliverer, Jesus the Saviour has a claim upon our gratitude. The Holy One, the Counselor, the Mighty One, the Prince of Peace, the Father of the World to come, each of these titles gives our Divine Lord a claim upon our homage and gives us an idea of His power. But His title of Good Shepherd, which gives us the title of His sheep, brings Him nearer to us than any other, and gives us a relation to Him which begets the most confiding faith in His love and protection.

Like all the other titles which our Divine Lord assumed, this title of "Good Shepherd" was not empty and unmeaning, but most appropriate to the characters and mission of Christ. He well deserved, and still does deserve, the title of the Good Shepherd, for He has done for His flock all that the best of shepherds could do. He was not content with watching over His sheep at a distance, or employing His angels to protect them. He would have no agents or substitutes to guard His fold. But He Himself must be there to shield them from harm, and to see that no enemy came near to terrify or molest them. Even the liberal providence of the Father, that extends over the universe, and yet cares for the tiniest flower or insect, could not satisfy the solicitude of the Shepherd for His sheep, but leaving the universe to the sole care of the Father, the Son took for His charge the souls and the lives of men to be ever with them, recreating them, conserving them, spending His life in their midst, that He may expend upon them all His solicitude, that the least of their wants might not be unprovided for, and that they might always rest in the blissful security of His protection. Had His love for His sheep been anything short of infinite, His knowledge might have seen many most efficacious ways for preserving men, and loading them with blessings. The beneficence of God

is unbounded, and one characteristic of His goodness is, that it may be altogether directed to the well being of individuals, without being withdrawn from others. But if we would experience the full effect of the goodness of God we must have a means of feeling it and knowing it. Again, if we would experience all the advantages of the protection of God, we must be conscious of that protection. Both are given to us in the person of our Divine Lord, whose goodness to us has been unspeakable, though we can not fully appreciate it, and whose protection of us has been unceasing and devoted. Thus He has marked us out for His own, the object of His exclusive care and attention and solicitude, He is our Shepherd, we are His sheep. He gave His angels charge over His fold in the beginning, and then He came Himself to live with His sheep, to abide with them, to exercise over them His own direct and immediate supervision, to minister to all their wants, and guard them against every peril.

How He fulfilled His mission of mercy and love, how tender was His love for men, how solicitous for their interest He was, how prompt to assist them, how eager to relieve them, His own evangelists tell us. Gentle and ever reverential to His own intimate friends and relations, familiar with the Apostles, yet always commanding their respect, for ever seeking the salvation and happiness of souls, ever forgetting Himself and studying the welfare of others, His life upon earth was a model of pastoral and paternal care. He never turned aside from a suppliant, He never neglected a prayer for mercy or relief, He never despised a sinner, misery of any kind was a passport to His clemency, the more abject was the misery of man the more tender was the compassion of God. Every word He spoke was a message of mercy, we can imagine that His very looks would heal the sick, so full was He of benignity and compassion. Wherever He went, there was perpetual sunlight. Sin and the miseries of sin vanished before the sinless God. He scarcely asked the afflicted to approach Him. Only try to look upon Him and the blind saw, the dumb tried to hear His voice and they heard, the palsied stretched out his shivering hand toward Him and it became strong and firm, and the sinner believed in Him, believed it was Christ whom he had offended, and that Christ could forgive and the sinner was changed into a saint. It was no accident, but the deep design of His mercy that led Him into Naim, when the widow's only child was taken out to be buried. It was the im-

patience of His goodness, ever restless when unemployed, that allowed Him no rest nor respite when the misery of men was to be lessened. He never suffered bodily fatigue to interfere with His work of mercy; He never weighed the returns He met with from men; He never measured His benevolence by their gratitude. The indifference of His people did not make Him less zealous for them, ingratitude could not ruffle that heavenly calm which ever possessed His soul. Sheep was upon the fold, whilst the Shepherd was watching. The breath of the world came and went, like the breath of a sick man in his moments of rest. The world was happily oblivious of its misery, Christ alone was awake in conference with the Father. Praying for further mercy for the wretched world, that the dominion of sin might be narrowed and the dominion of grace extended, and that the will of the Father might be accomplished in this, that of all the Father had given to the Son, not a single soul might perish.

To those sainted souls whom His grace had drawn close to Himself, and who had never strayed from His side, He gave a foretaste of the happiness of heaven in the joy and the happiness of unreserved intercourse. Heaven for them, of course, was hidden behind the veil, except when once upon Thabor, He had given them a glimpse of the Beatific Vision and Peter in his ecstasy said: "It is good for us, Lord, to be here." But though they were separated from heaven, it was a thin veil indeed that intervened, not that infinite gulf that separates the soul in mortal sin from God. The sacred humanity of Jesus, of course, veiled His Divinity, but that veil of itself was so beautiful that they scarcely cared to look beyond, and through that veil they caught such frequent glimpses of heaven that they might easily be said to have had a community of happiness with the beatified souls. Was there anything in heaven or upon earth that Mary could wish for while Jesus was with her? Was not the happiness of Peter supreme when, kneeling at his Master's feet on the sands of Galilee, he received the highest pledge of love and confidence, the presidency of the kingdom of Christ, the guardianship of the mystic spouse? And when the "beloved Disciple" lay on the bosom of His Master at the last supper, did he dream that there was any other heaven than that of being so close to Jesus, and so highly favored and beloved? These were the sheep that never had strayed from the Shepherd's feet, that never knew any love but His, for whom sin and pleasure had no allurements, nor earth any attractions to win them from the side of their beloved

Master. But the Shepherd had other charges, and now and again at brief intervals, He noticed those faithful ones among His flock, who demanded no special mark of love but were happy in the consciousness of being near Him; all His time and care and anxiety were expended upon those, who never yet entered His fold, but had been signed with the sign of predestination, or who having entered the fold, had wandered away from the feet of their Master, and were treading the thorny ways of sin. How ingenious was the love of Christ for them, how unwearied was His patience. How untiring His efforts to save them, waiting for them, anticipating them, way-laying them by His graces, illuminating their minds to see the ways in which they were walking, filling them with disgust at the brute pleasures of the world, filling them with regrets for the kind home and kind Father they had left, terrifying them by the prospect of the fate to which they were rushing, appealing to every noble feeling of their natures to quit the ways of sin and death, lifting them bodily, as He lifted the penitent thief, out of the jaws of hell into which he was sinking, and translating them, almost against their wills, to heaven. Such were the dealings of Christ with sinners.

At a banquet, uninvited, at that time of all others most inopportune, a sinner breaks in upon the feast, and throws herself at His feet, and He turns aside from the banquet, from His host and from His Disciples to speak to her, and give her the assurance of His pardon. At another time He goes away from His Disciples, to wait for one who was utterly unconscious of the great grace that was prepared for her. He speaks to her, converts her, and sends her to convert her countrymen. Again, He is passing through a town, crowds are around Him. If He were not God, He would be elated at His extraordinary triumph, for praises of Him are on every lip, and thankfulness in many a heart. But He does not heed the acclamations of the crowd, for He is thinking of one whom He is determined to save. He passes beneath the sycamore tree, and beckons to Zachaeus to come down, and he who had no thought of Jesus, but a simple curiosity to see one whom the world talked of, is changed at once into one of His most ardent and devoted Disciples. So was it with the sinful woman and with the penitent thief upon the cross, and the thousands of others who were living in the most complete indifference about their salvation, until they heard the voice of their Shepherd, and were assisted by His grace to follow Him.

This was the mission foretold of Him by Isaias: "He shall feed

his flock like a shepherd, he shall gather together the lambs in his arms, and shall take them up in his bosom." Of old the Eternal Father had said to the unbelieving Jews: "Cease to do evil, learn to do well, then come and accuse me. If your sins be as scarlet, they shall be made white as snow, and if they be crimson, they shall be white as wool" (Is. i. 16-18). This promise was visibly fulfilled in the mission of Christ, and the Pharisees themselves bore testimony to its truth. "This man receiveth sinners, and eateth with them," and when they found fault with Him, because instead of despising sinners He labored for their salvation, He fortified Himself by giving them to understand that this was His mission. "Go," said He, "and learn what this meaneth. I will have mercy and not sacrifice, for I am come not to call the just but sinners." And accommodating Himself to their weak understandings He spoke to them parable after parable, in which He taught the anxious desires of God for the sinner's salvation. In one chapter alone, the 15th of St. Luke's Gospel, He has repeated this truth under three parables comparing His anxiety about a sinner in sin, and His joy at the sinner's conversion to the anxiety and joy of the woman who has lost her groat, and of the father whose son has left him, and of the shepherd who leaves ninety-nine sheep to seek after that which was lost. And so truly had He fulfilled His mission, and impressed the object of it upon the minds of those who knew Him, that long years after St. Paul, who had himself experienced the mercy of Christ, said of Him: "A faithful saying, and worthy of all acceptance, that Christ Jesus came into this world to save sinners of whom I am the chief."

It is always a consoling thing, dear brethren, to remember, that the mission of Christ has not ceased, nor the dispositions of Christ undergone the slightest change. And if for a time He has disappeared from His fold, it is only the excess of His love for His sheep; for He would not only guard them and protect them, but He would ever become their food. And thus He lives, invisible, but His love has suffered no diminution nor has He relapsed His vigilant care. "I know my sheep, and mine know me." It is not a general supervision He exercises over His flock, but He knows personally every one of those the Father has committed to His care. He has studied the wants of each, and provided for them, and when we turn to Him to express our love for Him, and our resolutions of undying fidelity, it is not to one, who values neither, but one who appreciates

our least act at a thousandfold its value, and when we turn to Him to beg His mercy and constant protection, it is not to a stranger we turn, who is ignorant of our wants, or unwilling to relieve them, but to our best and nearest friend, to whom every moment of day and night our souls are open.

He is the Good Shepherd. He has laid down His life for His sheep that they might have life and have it abundantly. He has not spared Himself in order that we might be spared on the day of final reckoning. What wills He now, but that we should profit by all that He has done for us? As the true, grateful sheep of Christ make use of the precious gifts He has purchased for us. Flee from sin which takes us away from the loving care of the Shepherd and places us under the influence of the hireling who hath no care for the sheep. In all obedience and love follow unswervingly Him who is the Way, the Truth, and the Life, and eternity for you shall be one of peace and perfect happiness, spent at the loving feet of Jesus Christ—the Good Shepherd.

THIRD SUNDAY AFTER EASTER.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XXV. THE INCARNATION—NECESSARY.

BY A PRIEST OF THE SOCIETY OF JESUS.

“The Son of man must be delivered into the hands of sinful men.”—Luke xxiv. 7.

SYNOPSIS.—It was impossible for man to redeem himself after his sin, hence some one was needed who could save man and satisfy the outraged majesty of God. Christ alone could do this, as is seen from the malice of sin and the infinite majesty of the God offended by sin. Christ alone could render perfect satisfaction for sin. For this purpose it was required to offer a reparation: 1. Equal to the injury. 2. With something not belonging to the one offended. 3. Which would be entirely voluntary. These conditions could only be fulfilled by a God-man.

The great love of Christ for us shown in His acceptance of these conditions.

We have all sinned in Adam; for this reason it was necessary that Christ should become man to redeem the world. If He had not become man, He could neither have suffered nor died, for as God He was neither subjected to pain nor death. Still, could we not have been redeemed in any other manner? Could not an angel, one of those exalted spirits, have accomplished this work of redemption? No, the Son of God must be delivered into the hands of sinners, must become man.

- I. To restore to God the glory of which He was robbed.*
- II. To render satisfaction to His justice.*

I. No one can comprehend the necessity of the Incarnation who has not first of all reflected upon the malice of sin. Sin which Adam committed and which we have committed in him, was in nowise insignificant. It was a death blow, whereby millions of noble immortal souls, which were created for eternal life, were killed. It was a robbery whereby God was robbed of His greatest good, His glory for the promotion of which He had created everything that

was. It was an infinite evil, because God, as the Supreme Good, was thereby insulted. Mortals sins, says St. Thomas, which are committed against God have an infinite malice in them on account of the Infinite Majesty of God outraged. He gives as a reason: Sins are so much the greater, the greater the One is who is sinned against. The majesty and dignity of God is infinite; consequently the malice of a mortal sin is infinite and deserves to be punished unceasingly in eternity.

Hence it follows that no created being in heaven or upon earth could have discharged this punishment perfectly and restored the glory of God which had been robbed. If all the princes and monarchs of this world had covered themselves with ashes and done penance all their lives; if the most exalted heavenly spirits had taken on human nature and endured the most agonizing death; if Mary, herself the purest of creatures, had undertaken to make satisfaction, they could not individually nor collectively ever have made satisfaction even for one single human being. For they could only offer what was finite, whilst the outraged Majesty of God must demand the infinite. If man was ever to be taken into favor again and render to God the satisfaction due Him, then it was necessary that a Divine man (God man) should appease the heavenly Father. He must be God to render an infinite satisfaction, and must at the same time be man to suffer and to die, and thus make satisfaction; for God can neither suffer nor die. Now the Son of God, who is equal to His heavenly Father in the Godhead, saw this, and out of infinite incomprehensible love toward mankind, left heaven and took upon Himself our human nature. He was now God and man at the same time, and therefore alone fit to render to God the Father an infinite satisfaction for the infinite offense of the first man. For it was sin that destroyed the eternal well being of the world and imperiled the salvation of all mankind; it was this sin which, with the exception of Mary, was inherited by all mankind without distinction, and was an object of aversion and hatred in the sight of God. What do I say? The Son of God only made satisfaction for the first or original sin? O no! "He is the propitiation for our sins; and not for ours only, but also for those of the whole world" (I John ii. 2). Christ came therefore not only to make satisfaction for original sin, but for every personal sin of every human being who ever was, still is, or ever will be. O boundless love of a God! But also: O inexpressible malice of sin, for the expiation of which it

was necessary that God Himself should, and for that reason must, become man. And has He then expiated sin, has He paid everything that Divine justice demanded?

II. Yes, the Saviour has made perfect satisfaction to justice. We perceive this in that He completely fulfilled all the conditions demanded by a perfect satisfaction.

He who would render perfect satisfaction must first of all pacify the person offended in a manner which is equivalent to the injury done. The satisfaction rendered must be measured according to the circumstances of the debt incurred. If we give less than we took, it is not a complete satisfaction. But Christ fulfilled these conditions abundantly by offering to the offended God more honor in satisfaction than man had ever robbed Him of by sin. The honor is all the greater and has all the more value, the greater and more dignified the person is from whom it proceeds. The Person of Christ, however, who was made a sacrifice to the outraged honor, was a Divine one, of infinite dignity. Therefore the honor which Christ showed by the resignation of His Person, His soul, His body and blood by the oblation of all His works, was of infinite value, for humanity from which all these works proceeded had by its union with the Divine Word something Infinite and Divine, and therefore all its works had an infinite value. The second condition of a perfect satisfaction consists in this, that it is made with one's own property and not with that belonging to others.

For instance, a person could not make restitution by employing his master's money to pay his own debts with. This condition also was perfectly fulfilled by Christ. All His work, all His actions which He offered up for our guilt was His property. Hence He says by the Psalmist: "What I did not rob, that have I sacrificed." He sacrificed His humanity, His soul and body, life and blood, all of which belonged neither to the Father, nor to the Holy Ghost, but solely to Him; it was Christ's own, because He only—the second Person of the Godhead—became man.

Perfect satisfaction must thirdly take place voluntarily and unconstrainedly. For justice is a virtue which can not be practised without free will. But Christ's death was voluntary, His passion was voluntary; for "He was offered because it was his own will," says Isaias of Him (Is. liii. 7).

The fourth condition for a perfect satisfaction consists therein that it must be made with a matter which we do not already owe

that person to whom we must make satisfaction. This condition was perfectly fulfilled by Christ. For although gratitude laid upon Him the duty as Man-God to sacrifice His works, yet He was not obliged in justice to offer up this work with His blood and life for the salvation of mankind, and we could never have called Him unjust if He had not willed to die for us. Accordingly Christ offered up to the injured honor of God and for the guilt incurred by us through sin, the most perfect and abundant satisfaction. But He could not have made it if He had not become man. Therefore it was necessary that Christ should become Incarnate, to restore the outraged glory of God, and to make satisfaction for our sins. And Christ did this gladly so as not to let the immortal soul of man go to perdition. O dear brethren! So precious is the soul of man in the sight of God, and how little dost thou heed its loss! Daily so many go to perdition often before the eyes of the father or mother of a family, and they are not concerned about it. Even if it should cost life and limb to restore a single soul of your household from ruin, you should not hesitate an instant to sacrifice that life. An ox falls into a ditch, and it is rescued; an ass falls down, and it is quickly put upon its feet again; an immortal soul in thy house lies in a snare, and thou wilt not even utter a word nor move a foot to save this soul! Patience! The hour will come when thou wilt have to give an accounting for this soul, and also for the blood of Christ which has been so abundantly shed for each and every human being. Look to it that this blood which was shed in expiation does not become thy accuser!

THE PLEASURES OF THE WORLD AND THE JOYS OF THE CHRISTIAN.

BY THE REV. F. G. LENTZ, MACOMB, ILL.

"Amen, amen, I say to you that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy."—St. John xvi. 16-22.

SYNOPSIS.—The pleasures of the world are based upon sensual gratifications. Christian joys spring from intellectual and spiritual enjoyments. The one drags down; the other uplifts the soul. Those, who seek the former, see only the present, which is transient and evanescent. The latter enjoy those which are eternal and inexhaustible. The worldling laughs at those striving after greater things and persecutes those who will not descend to his own level. "For the flesh lusteth," etc. But the Christian despises these trials because he is after higher things and is both enlightened and consoled by the vision of God.

When men wish to purify the precious metals they try them by fire. When you wish to raise a crop of grain you first proceed to rip and tear the earth, and, after you have it well plowed and harrowed and pulverized, you sow the seed. Then you watch over the growing grain, and frequently during the season you cultivate it that you may destroy the noxious weeds that would injure the crop; nay, more, you often trim and prune the very stock itself that it may not suffer from an injurious growth. And thus it is with the growth of a Christian soul. It needs cultivation that noxious vices may be uprooted and the grace of God find a well prepared soil in which to grow. It can not expand when overshadowed by unhealthy passions.

This is a matter which the worldling can not understand. His dalliance with unhealthy appetites and pleasures makes him oblivious to the higher thoughts and desires which animate a Christian soul. Entirely wrapped up in sensual gratifications, he allows the animal part of man to dominate his being and sees not the ruin of all ennobling virtues which daily grow less and less. The present pleasure for which he longs is only evanescent, transitory, and elusive. No sooner does he seem to embrace happiness than it fades from his grasp. Why? Because he seeks nothing eternal, nothing except what is of the earth, earthy. Because with a higher nature capable of reaching out to the infinite, he has sought only the husks, the things which can satiate only his animal nature. The brute rises up

to eat and lies down to sleep, and is content; but this can not satisfy a being created with a nature "Only a little less than the angels." Whether he will or no, his intellect reaches out for something higher, nobler, more permanent, and can not be content with anything less than the eternal.

But the Christian knows these things are failures. He knows that there is nothing permanent about human affairs; and, while he uses the things of this world, they are but stepping stones to lift him out of the mire while he passes on to higher ground. He sets no great store by what he has or has not of earthly joys or pleasure. And he was created with a countenance to gaze heavenward, his mind is ever fixed upon the eternal. He remembers the teachings of Christ: "Seek first the kingdom of God, and all things else shall be added thereunto" (Matt. vi. 33). Mere physical pleasure does not satiate him, since he is careless of its caresses. "He makes friends of the mammon of iniquity, that he may be afterward received into the mansions of eternal bliss" (Luke xvi. 9). His desires are not such as this world can give, for he despises its allurements. If he has but little here below it does not worry him, since, not having set his mind upon these things, they do not form the end of his being. Besides, as they are the least of his instruments by which he expects to attain his end, he has no occasion to worry. The spirit, being the master and ruler, suffers not from his bodily ills, since nothing outside of himself can deprive him of the grace of God, his main reliance and his ultimate end. He is superior to all transient goods. He has no time to waste on the frivolities of life. Even if there were no hereafter, he would still be superior to the world, which is a mere creature of fortuitous events, for he is indifferent to the wants and desires which can never be satisfied. On the other hand the Christian, in seeking the eternal, is reaching out after the inexhaustible, and, as the pursuit of pleasure is its chiefest gratification, he is never wearied or exhausted by vain regrets.

True the worldling laughs at his striving after a higher life and does not understand his one passion, because the spiritual man will not descend to his own level. But it is the spiritual man alone who understands all things and judges them. He knows that "The flesh lusteth after the spirit" (Gal. v. 17), but he will not yield to his lower animal instincts. His mind gazes upon the Son of Justice and is enlightened by the Divine rays which proceed therefrom.

The world envies him because it can not understand him, and persecutes him because it hates the superiority it can not reach or appreciate. But the Christian rejoices in his trials, because he knows that his crosses are but the purifying fires which will more readily relieve him of this earthly dross, which hampers and retards this advancement and ultimate victory over all things. Where there is no cross there is no crown, and he longs for the day when he shall realize the fruits of his exile and receive an eternal reward. We hear men praise and hold up for our admiration those pagans who despised this world and the sins of the flesh, and who were content with the necessities of this life. They admire their elevation of mind and their triumph over the animal man. Yet they practised only natural virtues and had no hope for the future. How much more then may we not honor those who, seeking a higher life, are elevated by their supernatural thoughts and desires to such a height that, while this flesh still detains them, they seem to be living a superhuman existence.

"Behold," says St. Paul, "I tell you a mystery," and then he speaks of the resurrection: "For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. xv. 53). And thus the Christian knows that, if he suffer here, he will one day be sanctified and incorruptible. He may suffer. It is not the soul which suffers, but this corruptible body. The immortal part remains serene and undisturbed by the changes of human affairs. It is true he is still held in the bonds of corruptible flesh, and he knows that the day of his release is at hand. Nay, he can not be disturbed by death, since that is the object of his prayers and of his desire. "I desire," said St. Paul, "to be dissolved and be with Christ" (Phil. i. 23). Like all human things which have an end, that which is the terror of the worldling is the joy of the Christian. Even in nature that which seems to be an evil is but the glory of the material things; for do we not put the grain in the ground where it rots and dies? Yet from that corruption comes a new and a greater life, since that grain, by this process alone, produces a hundredfold. It is thus that the death of the Christian brings forth new life, for we must die to rise again and put on immortality. This life is but a preparation for the immortal, and the persecution, sneers, and jeers of a jealous world are nothing to a Christian but a source of joy, for, if he weeps, it is not the tears of sorrow but those of joy, or at worst only a physical emotion, which can

not stop him in his upward journey. There is an infinite difference between those unconsolated tears, over a misspent life and those which physical pain, or mere nature, forces from one who has the happy reflection that his sufferings will not only end but bring him an everlasting reward. "For your sorrow shall be turned into joy" (Prov. xvi. 22).

All things require an effort. From the cradle to the grave, man's life is a strife. Those who give themselves up to the things of this world, whether of profit or pleasure, must labor and toil. See the votary of pleasure, how he wearies himself that he may obey the dictates of fashion; see the strenuous life he leads in the pursuit of sensual delights, and all that he may enjoy a few brief moments of sensual gratification which pall upon him and turn to bitter wormwood in the moment of attainment. What has he gained? Nothing that remains. Even as he grasps the realization of his desires, he finds himself in possession of a Dead Sea apple, whose poisonous fruit has fallen into dust. Why then not turn that energy to good account? That we can not escape suffering is a foregone conclusion. That we can not even live without exerting ourselves is an equally well known fact. Why then waste energy on useless frivolities, which are will-o'-the-wisps beckoning on, we know not where, to rainbow-hued nothings which can not be possessed. Even the world laughs at the followers of those who place their whole thought and desires upon this life. Why then should the Christian seek only that which is nothing? Has he not a higher ambition? His thoughts and desires are not for time, but for eternity. He should not seek the perishable or give himself up to the corruptible. His joys are not elusive, hope is not dead within his breast, but ever growing brighter and brighter, as he comes nearer to his true home. Peace and contentment are his lot even here. "That peace which the world can not give" (Matt. xiv. 28) is his, for his soul is not disturbed by unruly passions nor his mind warped by unholy desires. Even his body is held in subjection to reason and Divine Law, so that it may not riot in corruption and destroy itself. Energy he has, but it is utilized in seeking the substance of things, and is not wasted on husks. His calmness enables him to form a true judgment of things, for "The spiritual man judges all things; and he himself is judged by no man" (I. Cor. ii. 15). This is why the world finds it so hard to understand him. Its vision is not his vision. Its perspective is limited

by the horizon, whereas his is bounded by the infinite; and, as his mind soars by faith into the unlimited, it is so enlightened by the Divine effulgence which illuminates his soul, that it can not descend to the grosser things of nature, or, if it does, it does so only to despise them. Like Daniel in the king's palace, he forgets or refuses to indulge his material nature and acquires, even for his body, a beauty unknown to the worldling. The king's officer was astonished at the improvement, and no more asked Daniel and his companions to violate their conscience.

It is even so with this world. The true Christian's contentment and superiority over its devotees is evident to it, but it does not understand the reason why, and even while it would destroy (if it could) this nobility of the human soul, it pays tribute to its greatness. And this is why it so frequently pays Christianity the unconscious testimony of requiring more of its members than of its own followers.

Witness, as you easily may, the restlessness, impatience, and selfishness of the man of the world. See his greed and unloveliness of character. Look at his brutality and littleness. How pettish and small his whole life is in comparison with that of a true Christian. The world has nothing to give for all it requires of man. It offers him a brute's paradise, but demands more in return. The brute is content with his nature, but to rise up to eat and lie down to sleep will not satisfy any man. The cry of his higher nature will keep him in perpetual turmoil. His impatience is but an outward expression of the warfare within his soul. His vanity is as pitiable as the littleness of his pride. Humility to him is a gangrene eating out his heart, yet he can not escape humiliations. The very things he dotes upon are to him a source of torment, since they tyrannize over him and fly away with the first approach of his dissolution. He has set his heart upon the things of this world, and now he must leave all. The very passions he sought so zealously to gratify no longer prop him up or beckon him on with false hope that he may still find pleasure therein. No wonder the wise man said: "Vanity of vanities, and all is vanity." What has a man more of all his labors "That he taketh under the sun" (Eccl. i. 2, 3).

But the Christian has no regrets, no false illusions, no disappointments. His happiness does not depend upon this world or the things of this world. He despises its allurements and holds himself in complete subjection. So much is he master of him-

self that he finds it easy to help others. His self denial is evident to all, his charity is limited only by his human capacity, and is so great that it is at times divine, since it is consecrated by the love of God and sanctified by His grace. By daily exercise he becomes the Christian athlete of whom St. Paul speaks, so that good works are as a second nature to him. He is always ready, so that the pains and trials of life worry him but little, and he stands, like the martyrs of old, in the arena undismayed and laughs at his persecution. Nay, so heroic has become his life, that he easily sacrifices the resentment which naturally arises and is able to aid his very tormentors. When Balshazzar in the midst of his feast saw the handwriting on the wall, only Daniel and his compatriots stood undismayed in the midst of the fall of the kingdom and the destruction of Babylon.

Christ introduced a new word, charity. It is the very antithesis of all that is worldly. But it is so sweet to the follower of Christ that, not for all the world has to offer would he part with so holy a virtue. His soul is saturated with it, and this is the reason why, although "In life we are in the midst of death," the true Christian walks undismayed through tribulation. Around him is the charnel house of worldly hopes and aspirations, but he, with his eyes fixed upon the eternal, knows that the evils that men would do to him are but opening up the "Mansions of eternal bliss." Christ has assured him of as much since He promised that his "Sorrow should be turned into joy."

How foolish then are those Christians who, once having the right to a blessed inheritance, have allowed themselves to be persuaded by the allurements of the world to trade their inheritance for a mess of pottage. Their eternal Father's blessing comes down upon them no more, and though they may think to cheat the devil, the hour will come when they will be called upon to render an account of their stewardship. Alas, then it will be seen how truly has the Christian judged, as he joyfully goes to his long home, consoled by the ever refreshing dews of Divine grace and his warfare over, he, cheered like another St. Stephen by the vision of heaven, breathes out his pure soul into the hands of his Holy Redeemer.

FOURTH SUNDAY AFTER EASTER.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XXVI. TIME AND PLACE OF THE INCARNATION.

BY A PRIEST OF THE SOCIETY OF JESUS.

“When the fulness of the time was come, God sent his Son.”—Gal. iv. 4.

SYNOPSIS.—*I. Time of Christ's birth given by St. Paul, Gal. iv. 4. Generally believed to be in the midst of the earth's years. Reasons for this: 1. Foretold by the Prophet. 2. Then the greatness of the grace would be all the more appreciated. 3. Man would be prepared for the coming of the Redeemer. 4. Justice of God demanded this. If Christ had delayed His coming till the end of time, man would have despaired.*

II. Place of Christ's birth. Nazareth as related by St. Luke. This humble place was chosen: 1. To show to the world Christ's humility. 2. To show that He was to redeem all nations. 3. As a type of Himself as the flower of the world. (Cant. ii. 1.)

III. The care which Divine Providence has over the Holy House of Nazareth.

Who is He that made the deaf to hear, and the dumb to speak? Did the prophets foretell this of Him, or are these His works? Is He already born, or is He yet to be born? Where was He born? I will answer these questions to-day. They concern Him of whom we have already spoken, who, out of unspeakable love toward us, left the glory of heaven, became man, subjected Himself to the cross and passion, to lessen our cross and sufferings, to redeem us from sin and everlasting torment, and to make us eternally happy. I shall speak therefore again of the Incarnation of Christ, and I will explain to you to-day:

I. When Christ became man.

II. Where Christ became man.

I. To the first question the Apostle St. Paul answers: “When the fulness of the time was come, God sent his Son, made of a woman, made under the law, that he might redeem those who were under

the law." These words contain everything that I wish to speak of to-day. Therefore we will explain them one after the other.

First of all, St. Paul says: "When the fulness of time was come," that is to say: "When the time which God had decreed from all eternity for the Incarnation of His Son had arrived, when the hour was at hand when God was to abolish the old Law and begin the new one of grace, that we might be lifted out of the state of slavery into which we had fallen by sin and be reinstated in the freedom of faith and the sonship of God, then God sent His Son into the world. This time was accomplished when, as it is generally accepted, the world was in the midst of the years which are appointed for its duration. This was foretold by the prophet Habacuc: "In the midst of the years thou shalt make it known," i. e., the work of the redemption. But why was it just at that time and not earlier or later? Hereupon theologians make answer, that it was not befitting that Christ should become man either at the beginning of the world or at the end, for the following reasons:

1. It was not befitting at the beginning of the world. For the sending of Jesus Christ to redeem the world was the greatest grace that God could show to men. But they were not to be indifferent to this great grace, but to acknowledge this blessing. They were to pray for it beforehand and in vain, so that they might learn to appreciate it all the more. For this reason God allowed them to live for a long time in unbelief, that they might perceive how miserable and unhappy they would be when they had lost God. In this way they were to attain an ardent desire for the true God; for God wished first to make Himself known to them again, to forgive them, and to attract them to Himself by truth and grace. But God would not have attained this end if Christ had become Incarnate in the beginning of the world, immediately after the fall.

Secondly, the world was to be made acquainted with the appearance of the Redeemer beforehand, so that it might the more easily know Him, and prepare itself worthily for His blessed arrival. To this end God raised up the prophets, men enlightened by the Holy Ghost, who were to prophesy to the people in the most exact and precise way the advent of the Messiah, His miraculous conception, His birth, His life, His passion and death, His future glory.

Thirdly, the justice of God wished that mankind for a certain

period of time should be sensible of the punishments and afflictions brought down by the commission of sin, and thus be led to penance. This punishment was to intensify in man the longing for the Redeemer, and place him in the right condition when Christ's coming should help them. For he who imagines he knows everything, requires no teacher; and he who considers himself in good health, does not call in the physician; and when the child thinks it can walk alone, it pushes away the hand that is leading it. But those who are sensible of their ignorance, their maladies, and dangers, their helplessness, ardently desire a helper, and receive the helper and his assistance with pleasure, as soon as he appears. For this reason then God permitted the earth to bring forth thorns and thistles and constrained man to do laborious work. God made the fruitfulness of the fields dependent upon the warmth and dew and rain of heaven; but taught man to know his nothingness. He was to humble himself, he must pray, must believe and trust, must receive, return thanks, and love. By all of these things God desired to excite in the hearts of mankind an ardent longing for redemption, and therefore He could not become Incarnate immediately after the fall, but only later. "He has done all things well."

2. Now, as it was not befitting that He should not become man immediately after the fall, neither could this take place suitably at the end of the world.

Oppressed by the feeling of guilt, worried by the knowledge of their sinfulness and helplessness, tormented by a thousand sufferings of this life, and being incapable thereby of helping or saving themselves, mankind must have despaired of all redemption. For sin and corruption having once come upon human nature, sin became always more frequent, immorality always greater, corruption always more general, the world ever more ungodly. For faith and knowledge vanished more and more, unbelief and heresy on the contrary increased, so that, with the exception of Judea, almost the whole earth was plunged into idolatry when Christ became man. Now, if Christ had delayed His coming until the end of the world, in Judea also in all probability there would have been no one who believed in the true God, and thus the devil would have asserted his dominion over the whole earth. Hence you perceive that the right time for the Incarnation of Christ was when the world was in the middle of its existence, when the seventy weeks foretold by Daniel were accomplished, and upon earth a spotless man was

wedded to an immaculate Virgin. At that time "God sent His Son, made of a woman," of the most pure Virgin Mary. But where did this take place?

II. It took place at Nazareth, a little town of Galilee. For so the Evangelist St. Luke tells us: "The angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph" (Luke i. 26). This place was chosen by the Son of God from amongst all the cities of all countries and kingdoms, to be honored by His Incarnation. Why was this? 1. "He chose this city as a type of His humility." Nazareth was a little town unimportant and very little known. Not a single prophet had it brought forth, nor was it celebrated for any reason whatsoever. At the time of Christ's birth it had become almost proverbial as an emblem of contempt. For this reason therefore Nathaniel said to Philip: "Can anything of good come from Nazareth?" (John i. 46). His first dwelling place therefore was to be a sign of His humility. He wished thereby to teach us that contempt of all earthly grandeur of which later on as a teacher in public He so frequently reminded us. "Learn of me," said He, "for I am meek and humble of heart." O dear Christians! how far above God do we not exalt ourselves by a proud and haughty spirit! Every one strives to be at the top, always above others! Some are ashamed of their origin, others of their position, others of their family, others of their service, their poverty, or small income. Hardly any one wants to be what he is! and yet—Christ became man, although He is God. He wished to be a Nazarene, although from all eternity He was the Son of the heavenly Father and Ruler of the whole world. Do not be ashamed, therefore, of your state, but rather of your pride, which is an infernal vice and may cause your damnation!

2. Christ chose little Nazareth as a type of His vocation to redeem the whole world. Nazareth was situated on the border of Judea next to the territory which was under pagan dominion. It lay, therefore, almost in the center between believers and unbelievers. Now Christ became man for the salvation of all the peoples of the earth, heathens as well as Jews. For this reason He desired, as it were, to be between believers and unbelievers, to show thereby that the fruit of His incarnation was to belong to one as well as to the other.

3. Christ chose little Nazareth as a type of Himself. Nazareth

means flower. Christ was the first flower which bloomed again in that Paradise which was shut by the Cherubim. Therefore He says of Himself: "I am the flower of the field, and the lily of the valleys" (Cant. ii. 1). Hence He willed to be conceived in the season of flowers, at that time of the year, namely, when the soft breath of spring unfolds the flowers of the earth, to rejoice thereby all hearts, to refresh and to attract them.

For these reasons Christ willed to be conceived at Nazareth, of Mary, the most pure Virgin. She was absorbed in prayer when the angel of the Lord approached her and brought her the message that she would conceive of the Holy Ghost the promised Redeemer. Hardly had she heard this mystery than she gave her consent with that: "Be it done to me according to thy word," upon which the salvation of the world depended. At that same moment the Holy Ghost formed in her most pure womb a human body into which He breathed a reasonable soul; the Divine Word came from heaven, united himself with body and soul, and thus by the operation of the Holy Ghost did God become man. Without doubt God, the Lord of this house wherein Mary conceived Christ, willed that it should be perpetually known and gratefully venerated by all people, for He has preserved it to this day uninjured throughout the storms of so many centuries. This house stood for a long while at Nazareth where it was discovered by St. Helena whilst traveling in the Holy Land. She caused a magnificent church to be reared over it. When, however, this was destroyed by the Turks at the time of the crusades, angels carried the house away to protect it from destruction on the night of May 12, 1291, to an eminence in Dalmatia. No one there was able to account for its sudden appearance, until the Blessed Virgin herself appeared to the bishop who was sick, and explained to him that the house was the dwelling of Nazareth. As proof of the truth of her words the Blessed Virgin delivered him from his incurable malady. Although this statement was worthy of belief, still it was desired to examine into the matter more thoroughly. For this reason a delegation was sent to Nazareth which was to examine thoroughly whether the foundation of the house which remained at Nazareth, particularly the kind of stone, and the measurements corresponded exactly. An answer was given in the affirmative, and the people resolved to erect a church over the house, but it was suddenly lifted up into the air by angels and carried over the Adriatic Sea to the coast of

Italy, where it was deposited on the property of two brothers, and thence borne to Loretto in the then Papal States. There it stands to this day, and every year it is visited by thousands from all the countries of the earth, who moisten the ground with their tears, and in the course of centuries their footsteps have made furrows in the flooring. O, who may describe the feelings of the devout pilgrim, whose eyes on entering this house are confronted with these words: "Here the Word was made flesh."

OUR ORIGIN AND OUR DESTINY.

BY THE VERY REV. F. C. DOYLE, O.S.B., GREAT MALVERN, ENGLAND.

"I go to him that sent me."—St. John xvi. 5.

SYNOPSIS.—*Christ tells us that He came from God, that He must return to Him. We may say the same thing of ourselves. God is our origin and our end. Let us consider these two truths:*

I. God is our origin. Many men at the present day will not admit this. They maintain that man sprang from matter, just as trees spring from the earth. Postulating the existence of a life center, they imagine two agents at work—"Natural selection and vital concurrence"—the result of their action being "the survival of the fittest"; that is to say, man. This theory is absurd, since it makes matter God. Our father is that man come from the creative hand of God—eternal, self-existent, omnipotent—attributes not found in matter. We trace man's origin to God, as the Evangelists do: "Who was of Adam; who was of God."

II. God is our end. God is not only the beginning, but the end of all things, therefore of man. As water returns to its source, so man must return to God. God has endowed him with faculties to know, to adhere to, to love Him, and by so doing to reach Him. These faculties give to man an instinct, a bent toward God. But created good things intervene to turn him aside and to make themselves his end. They fail to satisfy him, and therefore prove to us that they are not his end. Hence St. Augustine concludes that God has made man for Himself. Therefore man must return to God. God is his end.

Conclusion—This also must be our conclusion. We were made to God's likeness, i. e., having intelligence, memory, will. These faculties enable us to know, to adhere to, and to love God. Therefore, to seek Him as our end. This is our duty during life. There are helps to enable us to accomplish it; there are obstacles to prevent us from so doing. The helps, however, being more powerful than the obstacles, we are able to attain our end, i. e., the possession of God.

It is almost superfluous to say that, if Christ returned to Him who sent Him on His earthly mission—that is to say, to God—it was from God that He came. A little farther on in the same

chapter whence the words of the text are taken He still more clearly states these two facts which summarize His career in the world: "I came forth from the Father and am come into the world: again, I leave the world and I go to the Father." May not each of us say the very same thing of himself? Has not each of us come from God, and must not each of us return to Him? Undoubtedly we may thus speak of ourselves, and in thus speaking we declare our origin and our destiny.

Let us consider both the one and the other; for the more deeply we are impressed with these two truths, the more earnestly shall we be moved to accomplish our destiny, and thus we shall make our calling and election sure.

(1) I know very well, and so does every one that has mixed much with men, that there are among them many who deny these Christian truths. They maintain that man was sprung out of the earth, just as the plants, the shrubs, and the trees do. They assert that His appearance in the world is but a necessary effect of the disintegration of the heterogeneous atoms which constituted what is called chaos. They explain His advent into the world in a variety of other ways that are as unsatisfactory as they are ignoble. But the most fashionable of the methods for accounting for His existence is one which may be traced back, through Darwin and the French naturalist Lamarck, to the heathen philosopher Epicurus.

In the system of creation elaborated by these men, a system the aim of which is to get rid of a creating God, the existence is postulated of some primitive being from whom have emanated all life and the various species of being that are now found in the world. Granting the existence of this life-center, two agents are introduced under whose action the various molecules distributed throughout the chaotic mass are brought into play and made to associate with one another. These two agents are named, respectively, natural selection and vital concurrence. By natural selection, such molecules are suitable for the more eminent qualities of a species, tend to unite with one another, and to unite to form a more perfect species. By vital concurrence, feeble organisms and feeble, badly constituted entities perish, being swept aside by the stronger organisms and better constituted entities which attract to themselves and adopt the molecules of the inferior and weakly constituted. This action is termed "the survival of the fittest." The fittest develop into still more perfect species.

Such, in a few words, is the modern, up-to-date, fashionable system by which the existence of man in the world is accounted for. Its absurdity is at once evident, for it rests upon the assumption of the eternity of matter, which, if eternal, must also have all the other attributes of the Deity. It must be independent of any other cause, necessary, infinite; that is to say, it must be God. These attributes are not inherent in matter, but they do essentially belong to God.

Speaking of Himself, He says: "I am the beginning and the end of all things." He is the principle whence man derives his origin. For man could not give himself being. To maintain that he could would be to maintain an absurdity; for it would be equivalent to saying that he was and that he was not at the same time; that he preexisted before giving himself existence. Equally irrational is it to assign his origin to a first man, but to argue that the first man derives his origin from a previously existing first man, and he again from another. To reason thus is to reason against common sense. We must, perforce, at last come to a fixed point, to a determined beginning, to the first cause, to God—the beginning and the end of all things.

Therefore, starting with the beloved parents who under the guidance of God, were the instruments employed by Him to give us being, we trace our way back along the stream of time, on which floats humanity, till we come at last to the first human beings; then we stand face to face with our Creator, with God.

After preparing the world to be the temporary dwelling-place of this being that should be its king and its rational mouthpiece by which the Creator should receive praise and homage for the rest of His visible creation, after ordering each of the other material and irrational beings to spring into existence, the great God seems to pause. He changes the mode of expression used in calling them into being, for He was about to create the first man. Instead of the command, "*Fiat*," He says, "Let us make man to our own image and likeness," thus pointing out to us that His act was the work of the three Divine Persons. Then the great God, taking of the slime of the earth, formed out of it man's body; into that body He breathed the breath of life, and man stood before his Creator a rational being, a being endowed with an immortal soul.

It is thus that St. Luke, in the third chapter of his gospel, traces back the genealogy of St. Joseph, the foster-father of our Lord.

Beginning with Joseph's immediate ancestor, as St. Matthew does with Our Lady's, he goes back from father to father, through the long line of patriarchs, till, coming to Seth, he says, "Who was of Adam, who was of God." Therefore, both as regards his body and his soul, man may trace his origin back to God. Consequently, each of us may say with our Divine Lord, but in a sense different from that in which He said it: "I come from God." Christ came from God by Divine generation, being consubstantial with Him; we come from God by creation.

(2) Man having come from God must return to Him; for God is not only his beginning, but his end: "I am the beginning and the end of all things." Just as water is drawn from the ocean and raised into the upper air, thence to descend in rain upon the earth and find its way back to the source whence it came, so man, coming from God, must return to Him. To return to Him is the aim or purpose for which God created him. For, by endowing him with an immortal soul, the Creator made man capable of knowing Him, the supreme good, and of adhering to Him. This capacity for knowing and adhering to God endowed man with what I may term an instinct which impels him to pursue good. We see a manifest proof of this instinct or bent in man's nature, in the eagerness with which he runs after anything that has even the semblance of good. The created things around him which have received from God some few drops of that goodness attract him as the magnet attracts steel. He is drawn to them, he grasps at them, thinking to satisfy the instinct or craving of his nature. But being made for the possession and enjoyment of the infinite good, and having a soul that can be satisfied only by that infinite good, the finite, limited good things of this world naturally fail to satisfy him.

The failure of the created goods of this world to satisfy him is one of the strong proofs pointing to God as the end for which man was created; as he came from God, he must return to Him. For, if these things do not satisfy him, they can not be the end for which he was created, since this satisfaction is an indication that the creature has found its end.

Now, pass in review all, or at least some, of the good things which men try to make the end of their existence. They love power—to be able to rule and direct others; they love wealth, which leads to power and influence; they love pleasure, which is so easily procured by those who have wealth and power;

they love intellectual greatness, which puts into their hands a power far surpassing anything that is merely material. Can any of these earthly good things, or can they all, united, satisfy the craving of the heart for happiness? No; and this is the experience not only of ourselves, and of the other men with whom we are acquainted, each of whom may have enjoyed one or another of the good things of this world, but of him who is the great example held up by Holy Writ, of the inadequacy of these things to fill the void in man's heart. Solomon was the wisest of men; he was a powerful king; he possessed immense wealth; he was held in the highest esteem and honor by his contemporaries; he denied his eyes, his ears, his other senses no pleasure for which they craved. Nevertheless, though sated and glutted with all the satisfaction that created things could afford, we behold him in his palatial abode weary unto death of the hollowness, the worthlessness of them all, and pronouncing them to be vain, empty. Hence the conclusion of the great St. Augustine, who had sounded all the depths of earthly pleasures, as they are called: "Thou has made us for thyself, O Lord, and our hearts can find no rest till they repose in thee!"

Such also ought to be the conclusion at which we should arrive. God has created us. He has given us our body; He has given us our soul. That soul and that body constitute a personality made to God's image and likeness, the similitude to God being impressed upon the soul, whose three powers are a sort of adumbration of the Trinity. By our understanding or intelligence we are able to know Him; by our will we are able to adhere to Him; by our memory we are able to recall His benefits. To know Him, to adhere to Him, and to recall His benefits, and by so doing to love Him, is the task which He has imposed upon us during our mortal life, that we may, by accomplishing it, deserve the beatitude of possessing Him during eternity.

Therefore, deriving our origin from God—"I am the beginning of all things"—and being destined to return to Him—"I am the end of all things"—moreover, being endowed with the means to reach Him, our duty during the brief span of time allotted to us during life's pilgrimage is to endeavor so to direct our thoughts, our words, and our actions that our days shall be spent in striving to deserve the possession of God.

What helps have we to enable us to compass this magnificent

destiny? We have the Word of God to enlighten us; we have the Church of Christ to guide us; we have the Sacraments to impart to us spiritual strength. What hindrances are there to turn us out of the right way and make us miss the way that leads to God? First, there are the passions of our fallen nature. These cause us to seek in created things our beatitude. Next, there are the seductions of the world and the hostility of the fallen angels to aid the world in its endeavor to turn us aside from God. All these, transformed into angels of light, stand along our way, stretching forth to us their hands and offering to us the perishable goods of this world: wealth, to procure for us all our craven nature craves; power, to satisfy its pride; intellectual greatness, which is the key to power; pleasure, to intoxicate our senses, and to bind us to material things as with bands of adamant.

All these are powerful adversaries; but they are **not** so powerful as to be irresistible. The Word of God is a light which will reveal to us the worthlessness of what they offer; the Church is a guide which continually calls to us and points out our true end; the Sacraments are sources of strength which will make us virtuous. Courage, therefore, and perseverance. Fix your eye steadfastly on Him from whom you came. He is your beginning: to Him you must return; and let your prayer to Him be that which His glorious Church puts into our mouths: "So to pass through the transitory things of this world that our hearts may be fixed there where eternal joys are to be found."

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF PAROCHIAL AND SUNDAY SCHOOLS.

XVI.

OF THE CREATION AND GOVERNMENT OF THE WORLD.

DEAR CHILDREN:—In to-day's religious instruction we come to the doctrine of the creation and government of the world. "Why is God called Creator of heaven and earth?" "Because God created the whole world, the heavens, and the earth, and all that is in them." You must, to begin with, have some idea of "creation." To create means to produce something out of nothing. For instance, men can produce different things, but not in the way that God does. When men want to make anything, they require time, tools, material, laborers, and strength. The mason, for instance, builds a wall out of stones and cement; the locksmith makes a lock out of iron; the carpenter makes tables, chairs, bureaus, and other articles; the baker bakes bread made of flour, salt, water, and yeast in a hot oven. But no man has ever produced anything out of nothing. God alone can do that by virtue of His omnipotence. All the men and artists

*In response to many requests this Catechetical Part may also be had in separate form under the name of "THE PRACTICAL CATECHIST." Clergymen wishing to give their teachers the advantage of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

of the entire world are not capable of making the least of things which God has created.

By these words, "heaven and earth, and all that is in them," the whole visible and invisible world is meant, as mountain and valley, land and sea, sun, moon, stars, men and animals, plants and stones. When the world is spoken of, you must not imagine that only the earth upon which we live is the world. The stars that you see at night twinkling in the sky are bodies similar to our earth, and belong to the universe, which is also called globe. Besides the visible world or visible things, God has also created invisible beings, namely, the angels. How then did God create all things? Answer: Out of nothing. There was no matter there before creation out of which God could have created the world; it only existed by His almighty will. God said, "Let it be!" and it was! Therefore Holy Scripture says: "Thou hast created all things; and for thy will they were and have been created" (Apoc. iv. 11). We have already heard, in the last instruction, that the work of creation is principally attributed to God the Father; but this must not be understood as if the Son and the Holy Ghost did not participate in it, but that the Triune God is the author of the whole universe. But why did God create the world? He is infinitely rich and happy in Himself, and needs nothing besides Himself. What then could have induced Him to create the world? Answer: His goodness. He desired not only to be happy Himself, but He wished that other beings should be happy. Therefore God created the angels, men and animals, and plants and stones, etc.

In how many days did God create the world? In six days. On the first day God said, "Let there be light," and God thereby divided the light from the darkness.

On the second day God separated the water from the waters, and made the atmosphere and the air of the earth which carries the clouds and the vapors over it.

On the third day God divided the water from the solid ground. There arose seas, rivers, brooks, and springs; and dry land upon which He caused to grow grass, herbs, bushes, and trees in their different kinds.

On the fourth day God created the "lights" in the heavens in their wonderful order and their course according to fixed laws, the sun, the moon, and the stars, to illuminate the world and divide up the time.

On the fifth day God created the beasts of the waters and the birds of the air.

On the sixth day God created the tame and wild animals of the earth that live upon the land. And after having ornamented the world in this manner, and arranged it as a dwelling-place for mankind, God created the masterpiece of creation—man. It is here a question of six days of creation. By this you need not imagine days that last from one midnight to the other, for by one of these days of creation we may understand a period of time of one or many thousands of years. It only means how and in what succession God gradually, that is to say, by degrees, created the world. Hence sacred history tells us that God rested on the seventh day, although God was not fatigued by the creation and therefore did not need to rest. It only means that God ceased to create.

Why, then, did God create the world? (1) For His glory and (2) for the good of His creatures. God then created the world firstly for His glory; that means, with the intention of revealing His Divine attributes by visible things and first of all His omnipotence, wisdom, and goodness. In this way the Creation is, as it were, an open living book before us, in which we can read the greatness, the power, the wisdom, and glory of God; a mirror in which we can behold His greatness. Therefore the Psalmist David says, “The heavens declare the glory of God, and the firmament proclaims the works of His hands.” God created the world secondly for the good of His creatures, particularly for man’s use. One object of creation is useful to another one. For instance, rain promotes the growth of plants, and plants serve as food for man and beast. Everything that you see serves man by preference either for his food, or for his clothing, or his health, his service, use, or pleasure. Man can even tame the most powerful wild animals and make them useful to him. But that creation may continue to exist and not perish God preserves the world and governs it.

God preserves the world means: He causes it to continue in the manner He pleases, and as long as He pleases. The world has already lasted many thousand years, and every spring it awakens to new beauty and fresh glory. Regularly night follows day, and day night; dew and rain still give it its power to produce seed and harvest time; spring, summer, autumn, and winter change alternately with one another.

God governs the world means: He takes care of all things, orders

all things, and directs all things to the end for which He created the world. God takes care of all things, of the imperfect and least of creatures as well as of mankind. God takes care of the worm in the dust, of the sparrow upon the roof, of the worthy and the unworthy, of the good and the bad. He gives food to man and beast, and sunshine and rain to plants.

God orders and directs all things. He directs not only mankind as a whole, but each individual one to that end which he is to attain according to His infinite wisdom. We see this most clearly from Holy Scripture. Joseph in Egypt was sold into slavery by his brethren; God, however, so directed it that he became the governor or representative of the king in Egypt. Moses was placed in a basket of rushes and left on the banks of the Nile. He would have starved and perished, but God so directed the footsteps of the king's daughter, that she found the child Moses; her heart was so touched that she took him to her house and had him brought up at the royal court. How miraculously the Israelites were saved through Esther, how miraculously were the plans of the proud Aman brought to naught. In the history of the New Testament, also, the providence of God is shown most miraculously. When the three wise men came to Jerusalem to seek the child Jesus, Herod dissembled and begged the Magi that they should tell him where they found the child Jesus. God's providence, however, frustrated his plan (Herod wanted to kill the child Jesus), for an angel appeared to the three wise men in a dream and warned them not to return to Herod in Jerusalem. In the same way an angel appeared to Joseph in a dream and bade him flee into Egypt. This belief in Divine providence is also confirmed by reason. Since God is omniscient, nothing in creation escapes Him, because He is good out of love. He wishes good to all creatures, because He is all-wise. He knows the best means to reach His end, and because He is almighty He can execute that which He has determined upon as good. This care of God's in preserving and governing the world is called Divine providence. Herewith the belief in a blind accident or mere chance is denied. Nothing happens by accident; all things are directed by God's providence. But even with this care of God for us we must not be idle. It is not sufficient to place an unlimited confidence in God, because He can help, desires to help, and will help us; but we should also on our part cooperate with Him. But if God orders and directs all things, why, then, is there so much

evil done? Does He will it? No, God wills not the evil; but He permits it (1) because He has created man free, and (2) because He knows also how to turn evil into good.

God can never will evil, for He is holy, and everything evil is contrary to His holiness. He permits it, however; that is to say, He lets it happen, He does not prevent it (1) because He has created man free, i. e., with a free will, by virtue of which man can choose between good and evil. If man had no free will, he would be obliged to do everything good by compulsion, and therefore would have no merit. God therefore permits evil, although He could prevent it by His omnipotence. Moreover, God's omnipotence and wisdom is so great that He knows how to turn evil into good. We find this confirmed not only in Holy Scripture—for instance, the history of Joseph in Egypt—but also profane history affords us examples of it.

If God takes care of all things, why, then, is there so much suffering? There is so much suffering: First, that the sinner may mend his way and not perish forever; and, second, that the just man may more abound in merits, and thus obtain a greater reward in heaven.

There are, therefore, sufferings which the wicked have deserved, and undeserved sufferings which God sends to the just. The school of suffering, or the way of the cross, is always the way to heaven. If man lived on in continual good health, in wealth, and pleasures, his heart would be too easily estranged from God, and turned toward the enjoyments of this earth, whereby he would lose sight of his supreme end, eternal blessedness. Sufferings, however, lead man back to God; they teach him to think of God and to pray to Him. The sufferings of this world are inflicted by God upon mankind always with the best intentions. Want and misery poverty and privation, for instance, make men industrious and inventive. A man who is just recovering from a severe illness prizes his health far more than one who has never been sick. As gold is purified by fire, so is man purified by sufferings and tribulations. For the sinner they are a sensible rod of correction, an exhortation for his conversion and turning again to God. As long as the prodigal son had money which he could squander, he never thought of returning to his father. But when hunger and want befell him he decided to return to his father.

Common sufferings, therefore, which befall whole countries and nations, as war, famine, infectious disease, etc., are sign-posts of

God's acts of mercy which serve for our good. The lesson is: Never presume to murmur and to complain at the Divine dispensations, for God knows best what tends to our salvation. To murmur at God's decrees is called here a presumption, and rightly so. We shortsighted men do not know God's intentions; it is then a proof of distrust to murmur at God. It is also foolishness. What good does it do to murmur and complain in suffering? Does it deliver us or is it any use whatever? On the contrary, the more impatient a person is in suffering, the more difficult it is to bear the suffering. We will now go over the lesson again.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day? We have spoken to-day of God as the Creator, the Preserver, and Governor of the world.
2. Why is God called "Creator of Heaven and earth?" Because God created the whole world, the heavens and earth, and all that is in them.
3. What does create mean? To create means to produce something out of nothing.
4. Who alone can create, *i. e.*, produce something out of nothing? God alone can do this.
5. Can not men also produce many things? Yes, but not in the way God does.
6. When men undertake to make something, what do they require for it? They require time, workmen, material, tools, etc.
7. When, for instance, the mason wants to erect a wall, what does he require for it? Stones, cement, tools, and workmen.
8. When the baker wants to bake bread, what must he have? He must have flour, salt, water, yeast, and a hot oven.
9. When the locksmith wants to make a lock, what does he require? He must have iron, fire, and different tools.
10. What man then is capable of forming a little flower or a blade of grass, a grain of sand, a fly, etc.? No artisan is able to form anything of this kind.
11. Why can they not do so? Because a man can not imitate the works of God.
12. What then has God created? The whole world, heaven and earth, and all that is in them.
13. What is indicated by these words? All the visible and invisible creatures which God has created.
14. Mention some visible creatures? Land and sea, mountain and valley, sun, moon, and stars, men and animals, plants and stones, air, fire, water and earth.
15. Mention the invisible creatures which God has created? The invisible creatures are angels.
16. How did God create all things? By His almighty will.
17. What does Holy Scripture say about this? God said: "Let there be," and it was.

18. How can God speak, as He is a spirit? It is not to be understood literally.

19. What does it mean in other words? He willed that it should be, and it was.

20. By what did God produce all things? By His almighty will.

21. What does Holy Scripture say of this? "Thou hast created all things; and for Thy will they have been created."

22. To which of the three Divine Persons is the creation principally attributed? To the Father.

23. Did, therefore, the Son and the Holy Ghost have no share in the creation of the world? Yes, they took part also in creating the world.

24. But as God is infinitely rich and blessed, what could have induced Him to create the world and the things existing in it? His goodness caused Him to do so.

25. Explain this more clearly to me? God did not wish to be happy alone. He wished also that other beings should be happy.

26. Which beings were to be happy with God? Angels and men.

27. But for what purpose did God create those things which could not be happy; for instance, animals, plants, and stones? God created these things for the use or service of man.

28. In what time did God create all things? In six days.

29. Where is the History of Creation told? In the first Book of Moses (Genesis).

30. But how could Moses know about it, as he lived about 2,500 years after the creation of the world? God must have revealed it to him.

31. What is understood in ordinary life by a day? We understand thereby a period of 24 hours.

32. Were the days of creation these kind of days? No; they were not these kind of days.

33. What period of time did a day of creation probably embrace? Many thousands of years perhaps.

34. What then does it mean: "God created the world in six days"? It means, that God created it gradually, by degrees.

35. What did God do on the seventh day? God rested on the seventh day.

36. Who are those who have to rest? Those persons who are tired after their work.

37. Was God tired after having created the world? No, God can not be tired.

38. What then does it mean: "God rested?" It means only that God ceased creating.

39. For what purpose did God create the world? 1. For His glory and (2.) for the good of His creatures.

40. What means God created the world for His glory? God willed by the creation of the world to reveal a part of His attributes.

41. To what therefore may we compare the visible world? To an open book, or to a mirror.

42. Which of God's attributes are revealed to us by the visible creation? The omnipotence, wisdom, and goodness of God.

43. What says the Psalmist David of the visible world? "The heavens declare the glory of God, and the firmament proclaims the works of His hands."

44. For what other purpose did God create the world? For the good of His creatures.

45. For which creatures? For mankind.
46. What purpose do all things serve which God has created? They serve for the food of man, his drink, clothing, dwelling, health—for his use and enjoyment.
47. What does God still do that the world may not return into its original nothing? He preserves and governs it.
48. What means: "God preserves the world"? He causes it to continue as long as He pleases.
49. Will the world last forever? No; it will one day be destroyed.
50. What is meant by destroyed? That it will cease to be.
51. When will this happen? At the last day.
52. When will this day come? God alone knows.
53. In what condition does God preserve the world? In the same glory and beauty as it was in the beginning of creation.
54. What order still exists in the world as it did thousands of years ago? The alternate changes of day and night, spring, summer, autumn, and winter, seed and harvest time, sunshine and rain.
55. How does God govern the world? God takes care of all things, orders and directs all things to the end for which He has created the world.
56. How can you prove this to me? From Holy Scripture.
57. What is the particular verse? "God made the little and the great, and He hath equally care of all." (Wis. vi. 8.)
58. What is here understood by little and great? The imperfect and the perfect creatures.
59. Who belongs, for instance, to the perfect creatures of God? Mankind.
60. Who belongs to the imperfect? Animals and plants.
61. How is the belief in Divine Providence and the government of the world also confirmed by reason? As God is omniscient, nothing escapes His notice in the whole of creation.
62. As God is good what does He wish only? Out of love He wishes good to all creatures.
63. As God is all wise, what does He choose? He chooses the best means to attain the good.
64. And as God is almighty what does He possess? He possesses the power to carry out all His decrees.
65. What do we call this supreme care of God in preserving and governing the world? His Divine Providence.
66. How do unbelieving men call that which we call "Providence"? They call it accident.
67. Does anything happen in the world from mere accident? No; everything happens by God's Providence.
68. To what should the belief in God's Providence incite us? It should incite us to have confidence in God.
69. But is it sufficient to confide in God? No; we must work also with Him.
70. If you are sick, for instance, is it sufficient to think that God will help you? No; I must help too.
71. How can you help on your part? By calling in the doctor, and using the remedies he prescribes.
72. But if God orders and directs all things in the world, why, then, is there so much evil done? Does He will it? No, God wills not the evil; but He permits it.

73. Why does God not will the evil? Why can He not will it? Because God is holy.

74. Why does God permit evil, as by virtue of His omnipotence He can prevent it? God permits the evil in the world: 1. Because He has created man free, and, 2. Because He knows also how to turn evil into good.

75. What can man do by virtue of his free will? He can choose either good or evil.

76. If man were obliged to be good, what would the good not have for him? It would have no merit for him.

77. And if it had no merit for him? God could not reward it.

78. How is it possible that God can turn evil into good? By His omnipotence and wisdom.

79. How can you prove this to me? From the history of Joseph in Egypt.

80. If God takes care of all things, why is there so much suffering and affliction in the world? 1. That the sinner may mend his ways and not perish forever. 2. That the just man may more abound in merits, and thus obtain a greater reward in Heaven.

81. How may we divide the sufferings which God sends us? They may be divided into merited and unmerited sufferings.

82. Who meets with merited sufferings? Wicked men—sinners.

83. Who meets with unmerited sufferings? Good men—the just.

84. Why does God send sufferings to wicked men? That they may amend and not be lost forever.

85. What would happen if God sent no sufferings to wicked men? They would go on in wickedness and be lost eternally.

86. With what then may we compare the sufferings which God sends sinners? To a bitter medicine.

87. Now when God sends sufferings and afflictions to other people, have we the right to consider it as a punishment upon them? No; we have not this right.

88. Why not? Because we do not know who is deserving of punishment.

89. Why does God send sufferings to the just man? God wishes to try him, and make him abound in merits.

90. Name two good men in the Old Testament to whom God sent great afflictions? Job and Tobias.

91. What must we do when God sends us sufferings, and we must acknowledge that we have deserved them on account of our sins? We should make a firm resolution to amend.

92. But if we have to suffer in an unmerited way, what should we do then? We should think that God wishes to try us.

93. For what purpose does God send a common suffering by which whole nations undergo war, famine, infectious diseases, etc.? For the good of mankind.

94. What is the moral of all this? Never presume to murmur or complain at the dispensations of Providence, for God knows best what is for our salvation.

Never, then, give way to discouragement! If sufferings envelop you like the waves of the sea, you must not forget what you have learned to-day in the religious instruction: to put your confidence in

God. A lively faith should always abide with you; God can help you, He wishes to help you, and He will help you when the time comes. Say with St. Augustine, "Cut, burn, crucify me, only spare me in eternity."

XVII.

OF THE ANGELS.

DEAR CHILDREN:—In the last lesson we heard that God was the Creator of the visible and invisible world. To the visible world belong those creatures of God which we can see and which we can perceive by the other senses. But there is also an invisible world, i. e., creatures of God which we can not see, nor perceive with the other senses, namely, innumerable spirits called angels. The word angel signifies in general a messenger, or ambassador of God. Certainly in many parts of Holy Scripture the word angel is used in another sense; but in the proper sense we understand by angel those immortal spirits, which are the noblest of God's creatures, dwell in His heavenly glory, and participate in His blessedness. They are spirits because they are equipped with reason, understanding, and free will, but they have no visible body. They are innumerable because in different parts of Holy Scripture there are legions of them spoken of. Jesus Himself says, "If I should ask my Father, he would send a legion of angels to my assistance." In the Old Testament the prophet Daniel says, "A thousand times a thousand waited upon him, and ten thousand times a hundred thousand stood before him." The existence of angels, however, is not only proved by Holy Scripture, but also by the visible appearance of angels. An angel appeared to Lot, and said to him, "Arise, take thy wife and thy two daughters, that you may not perish also with the sinful city." The angel of the Lord came to Elias, touched him, and said, "Arise and eat."

The young Tobias was accompanied by an angel on the journey. An angel announced to Zacharias in the Holy of Holies that his prayer for a son had been granted. An angel brought the message to Mary that she would become the mother of God. At the tomb of Jesus an angel said to the weeping women, "Be not afraid." Angels appeared to the shepherds on the plains of Bethlehem and announced to them the birth of Jesus. In the garden of Olives

an angel strengthened the Saviour in His agony. Peter, who was bound with chains in a dungeon, was delivered by an angel.

In what state were the angels when God had created them? They were all good and happy, and endowed with excellent gifts. The angels were created and destined to participate in the Divine glory, to praise God, and to be blessed in His vision; they must, therefore, have been good and happy.

The glorious gifts with which God has endowed them are: 1. Their supreme knowledge of God; 2. Their ardent love of God; and 3. Their prompt and joyful obedience.

The angels, however, in regard to their perfection, are not all equal to one another. Therefore, we distinguish nine choirs of blessed spirits, namely: 1. Angels; 2. Archangels; 3. Virtues; 4. Powers; 5. Principalities; 6. Dominations; 7. Thrones; 8. Cherubim; 9. Seraphim.

Angels are generally portrayed:

1. In human form. The heavenly princes assume the human form. That signifies their humility.

2. With wings. This indicates their ready obedience.

3. In a kneeling and praying attitude. This signifies their love of mankind, for whom they unceasingly pray and intercede.

4. In white raiment. This indicates their innocence and spotlessness.

Did the angels all remain good and happy? No, many rebelled against God and were hurled into hell. These are called devils or evil spirits. The angels received at their creation, besides the other glorious gifts, also freedom of will, and of their own free choice were to be made worthy of blessedness. God placed them in the state of probation, but they did not all stand this probation. Many misused their freedom, and fell away from God. As a punishment for their sin, they were cast by God into hell, as appears from Holy Scripture, "God spared not the angels that sinned, but delivered them drawn down by infernal ropes to the lower hell unto torments" (II. Peter ii. 4). The name given to the chief of the devils is Satan. "How are the good angels affected toward us?" "The good angels love us, therefore they protect us in soul and body, pray for us, and exhort us to do good."

I. They protect us in soul and body. We are, for instance, at all times exposed to many dangers, even bodily dangers, whereby our life may be imperilled, and to dangers of the soul, whereby

we are tempted to sin. Our holy religion teaches us that the angels stand by our side to protect us in all dangers. Holy Scripture says, "He hath given His angels charge over thee, to keep thee in all thy ways" (Ps. xc. 11). Already in the Old Law we find this protecting angel spoken of. Poor Agar's son was on the point of fainting. Then God sent an angel; Agar beheld a spring of water and gave the boy to drink. Angels rescued Lot from a horrible death by burning in the city of Sodom. Elias the prophet was obliged to flee into the desert away from Jezabel, where he was in danger of starvation. Then an angel of the Lord brought him food, and said, "Arise and eat!" The three youths in the fiery furnace were preserved from the flames by an angel of the Lord. Angels delivered the Apostles from the dungeon.

The angels take far greater care of our souls than of our bodies. Our soul is destined for heaven and eternal happiness. Our soul is one day to participate in the blessedness and vision of God. Therefore, they watch over us, that "the child of malice," the tempter, may not injure us; for they desire nothing more ardently than that we too, like themselves, may be happy and blessed. St. Agnes was a girl of thirteen years. She was required to sacrifice to idols; but nothing could move her to deny her Christian faith. By the assistance of her guardian angel she was enabled steadfastly to resist all temptations, and she cried out to her tormentors, "Depart from me, my guardian angel stands by my side."

II. They pray for us, and because they are God's friends, and stand around His throne; it is certain that God will hear their prayers.

III. They exhort us to do good. As often as temptation approaches us, as often as the evil spirit tries to ensnare us in his toils, so often do they exhort us to shun evil. And as often as the opportunity occurs for us to do good, they speak to us encouragingly. Thus did the angels encourage the Apostles, "Go in, step up and speak to the people in the temple the word of life." When we have sinned, the angels exhort us in particular to do penance so as to save our soul from perdition. The angels who are specially given to man for his protection are called guardian angels. The Catechism also teaches us what we owe to our holy guardian angels. "We must venerate them with great devotion, be thankful to them, and readily follow their admonitions." Children can show their veneration and gratitude toward their holy guardian angels, by praying to them frequently and devoutly. Let every child take care that

his guardian angel is not obliged to turn sorrowfully away from him. As long as you venerate and obey your holy guardian angel, he will be your friend, your protector, and your advocate. The good angels are opposed to the bad ones. Our holy religion teaches us of the bad angels that, through hatred and envy, they lay snares for us, to plunge us into eternal perdition. This is proved by the tempting of our first parents in Paradise. In their envy they could not bear to see how happy our first parents were. The devil ensnared them with lies and deceit, and in this manner brought about the fall of God's image. "Why does God permit the wicked angels to lay snares for us?" He permits it because He knows how to make their snares serve unto His own honor and to the salvation of souls."

The temptations and snares of the evil one exhort and incite us to vigilance.

Therefore the Apostle says, "Your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour" (I. Peter v. 8). As the lion watches for his prey and thirsts for blood, so do the evil spirits watch for their victims amongst men. This exhorts you to vigilance and prayer, for Jesus says, "Watch and pray, that you may not fall into temptation."

The Apostle St. James writes, "Resist the devil, and he will fly from you" (James iv. 7).

But above all things we must know and believe that the evil spirits have no power over us, unless we ourselves give it to them.

Holy Scripture says, "If God is for us, who can be against us?" We must, therefore, be steadfast and persevere in our combat with evil. "Whosoever perseveres unto the end shall be saved."

In conclusion, I must tell you that man can become either like a good or evil spirit. Man resembles the good spirits when he imitates their good qualities; when he loves God as fervently and obeys Him as readily and promptly as the angels do in heaven. Furthermore, when we strive to be an angel to our fellowmen, when we pray for them, when we exhort them to do good, and warn and restrain them from evil; in particular, when we are a guardian angel to children. See, children, many of you must have a little brother or sister to take care of. You will become thereby the visible guardian angel, as it were, of your little brothers and sisters. We can also imitate the evil spirits. Those who hate God instead of loving Him, who revolt against Him and commit sin, who hate their

fellow creatures and strive to injure them, and lead and tempt others into sin, they are devils in human form. We ought to shudder at this fearful thought, a devil in human form.

Application: Remember daily your holy guardian angel and recommend yourself to him in all dangers of soul and body. Avoid saying or doing anything contrary to holy modesty in his presence. In commemoration of this beautiful doctrine, that every one has received a guardian angel from God, we celebrate the Feast of the Guardian Angels. We should recommend ourselves particularly on this feast to our holy guardian angels. What an elevating and consoling thought it is for us that an angel accompanies us and protects us in a visible manner; that a heavenly being stands at our bedside and guards us! We will repeat the lesson.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day? Of the angels.
2. What does the word angel mean in general? It means a messenger or ambassador of God.
3. Where do they dwell? In heaven.
4. In what do they participate? In God's blessedness.
5. In what way are the angels distinguished from God? 1. In that they are creatures of God, and that they had a beginning.
6. In what other way? Because they are not as perfect as God.
7. With what has God endowed them? With reason and free will.
8. But what have they not got? They have no body.
9. Why have they no body? Because they are pure spirits.
10. How many angels are there? Their number is legion.
11. How can you prove this? From Holy Scripture.
12. Give me the passage from Holy Scripture? Jesus said, "If I should ask my heavenly Father He would send me more than twelve legions of angels."
13. What did Jesus mean by these words? Jesus meant that there were innumerable angels.
14. Give me a verse from the Old Testament? It is said in the Prophet Daniel: "A thousand times a thousand waited upon him, and ten thousand times a hundred thousand stood before him."
15. In what other way is the existence of the angels still further attested? By the visible appearances of angels.
16. To whom did angels appear first in the old law? To Lot.
17. What did they say to him? "Arise, take thy wife, and thy two daughters with thee, that thou mayst not perish with the sinful city."
18. What city was it? The city of Sodom.
19. What befell this sinful city? Fire and brimstone fell from heaven and consumed it.

20. But what happened to Lot and his family? They were saved by angels.
21. To whom else did angels appear? To Abraham.
22. To whom else? The Prophet Elias.
23. Who was accompanied on the journey by an angel? The young Tobias.
24. Who had an angelic apparition in the Temple? The high priest Zacharias.
25. What did the angel announce to him? That his prayer for a son had been granted.
26. To whom did angels appear in the New Testament? The archangel Gabriel brought the message to the Blessed Virgin Mary that she was to be the Mother of God.
27. To whom else? To the shepherds on the plains of Bethlehem the angels announced the birth of Jesus.
28. Who strengthened our Divine Saviour in the Garden of Olives? An angel.
29. By whom was St. Peter delivered from chains and dungeon? By an angel.
30. Does the belief in the existence of angels permit of denial or doubting? No; it can neither be denied nor doubted.
31. In what state were the angels when God had created them? They were all good and happy, and endowed with excellent gifts.
32. For what purpose did God create and destine the angels? That they might participate in the blessedness of God.
33. Which were the excellent gifts with which God endowed them?
1. Their supreme knowledge of God. 2. Their ardent love of God, and, 3. Their joyful and prompt obedience.
34. Are the angels equal to one another in respect to their perfections? No; they are not all equal.
35. How do we divide the holy spirits? Into nine choirs.
36. Of what does the word "choir" remind us? That there are very many of them.
37. And of what else? That they proclaim the praises of God.
38. What are these nine choirs of blessed spirits called? 1. Angels. 2. Archangels. 3. Virtues. 4. Powers. 5. Principalities. 6. Dominations. 7. Thrones. 8. Cherubim. 9. Seraphim.
39. How are angels generally portrayed for us human beings? In human form.
40. What does that signify? Their humility.
41. Why? Because being heavenly princes and messengers they assume the human form.
42. In what other way are they represented? With wings.
43. What does that signify? Their quick and ready obedience.
44. In what attitude are they usually portrayed? In a kneeling and praying position.
45. Why is this? Because they worship God incessantly and pray for us.
46. Why are they represented in white raiment? To put before us their innocence and purity.
47. Did the angels all remain good and happy? No; many rebelled against God and were hurled into hell. They are called devils—evil spirits.
48. How was it possible that angels could sin? At their creation they received from God free will.
49. How did a part of the angels misuse this? For evil.

50. What was their punishment? They were hurled into hell.
51. What does Holy Scripture say of the punishment of the bad angels? "God spared not the angels that sinned, but delivered them, drawn down by infernal ropes, to the lower hell, into torments."
52. How are the good angels affected toward us? The good angels love us, therefore they protect us in soul and body, pray for us, and exhort us to do good.
53. What are bodily dangers? Those dangers whereby our body, our life, our health may be injured.
54. What are dangers of the soul? Dangers of the soul are temptations to evil.
55. Who tempts us to evil? The evil spirit, bad companions, and our own sensual desires.
56. Which dangers are the greatest, those of the body or of the soul? The dangers of the soul.
57. Why? Because by sin we lose God's grace and eternal happiness.
58. By which passage of Scripture can you prove that the angels were destined to protect mankind? Holy Scripture says: "He hath given His angels charge over thee, to keep thee in all thy ways."
59. Has the intercession of the angels great power with God? Yes; it has great power.
60. Why? Because they are friends of God.
61. What else do the angels do for us? They exhort us to do good.
62. Why do they do this? Because they wish us to be holy and blessed as they are.
63. What are those angels called who are given to man for his personal protection? They are called guardian angels.
64. How are guardian angels usually represented? As an angel leading a child by the hand.
65. Have, then, only little children guardian angels? No; every human being has a guardian angel.
66. If we let our holy guardian angel lead us, where will he lead us to? To heaven.
67. What is our duty toward our holy angel guardian? We should venerate him with great devotion, be thankful to him, and readily follow his admonitions.
68. What day is set apart for the veneration of our holy guardian angels? The Feast of the Guardian Angels.
69. Who is opposed to the good angels? The wicked angels.
70. How are the fallen or wicked angels affected toward us? They lay snares for us, through hatred and envy, to plunge us into eternal perdition.
71. How can you prove to me that the bad angels seek to plunge mankind into perdition? By our first parents.
72. To what did the evil spirit have recourse to destroy them? To lying and deceit.
73. What false promise did he make to them? He promised them that they should be like to God.
74. Why does God permit the wicked angels to lay snares for us? He permits it because He knows how to make their snares serve unto His own honor and to the salvation of men.
75. What do we know of Jesus Himself in the desert? That He was tempted three times by Satan.

76. To what should the snares of the evil spirit incite us? They should incite us to vigilance and prayer.

77. What does Holy Scripture say for this reason? "Watch and pray, that you may not fall into temptation."

78. What does Holy Scripture say of Satan's snares? "The devil goeth about as a roaring lion, seeking whom he may devour."

79. How then can we escape the snares of the devil? By vigilance and prayer.

80. By what else? By invoking the Holy Name of Jesus.

81. What are the words of St. James? "Resist the devil, and he will fly from you."

82. When have the evil spirits power over us? When we yield ourselves up to them.

83. How is this done? By sin and vice.

84. By what passage of Scripture can you prove to me that the evil spirits have no power over us when we place our confidence in God? Holy Scripture says: "If God is for us, who can be against us!"

85. Can we also become like unto the angels? Yes; we can resemble angels.

86. Which angels can we become like? We can resemble the good or bad angels.

87. How can we resemble good angels? By imitating their good qualities.

88. How are we to do this? We should love God and man as well as the angels do, and obey God as readily as the angels do.

89. How do we imitate the bad angels? By revolting against God, by committing sin, and tempting others to evil.

90. What punishment awaits those who imitate the bad angels? The pains of hell.

91. How often should you venerate your holy guardian angel? Daily, at morning and evening prayers.

92. What should we do at our morning and night prayers? We should always recommend ourselves to our holy guardian angel that he may protect us in all dangers of soul and body.

93. Of what should we be very careful? We should be very careful not to do anything in his presence against holy modesty.

Never forget, then, that God has placed a protecting angel at your side. This should encourage you to have great confidence in your guardian angel. The thought of him will also restrain you from evil; for if we are ashamed to do wrong in the presence of any one, how much more ought we to fear sinning in the presence of our guardian angel. Endeavor to become as good and as pure as your guardian angel. Never forget that it is the wish of the holy angels that you also should come there where they already are, to the abode of everlasting peace.

XVIII.

OF OUR FIRST PARENTS AND THEIR FALL.

DEAR CHILDREN:—Our religious instruction for to-day is on our first parents and their fall. We have already heard that God has created a visible and invisible world. To the visible world belong all those creatures of God which we see, or are aware of with our other senses; in a word, the corporeal or material world. On the other hand, those creatures belong to the invisible world which we can not see or perceive with our senses, because they are spirits. Amongst the creatures of the visible world, man is placed the highest. To the question, “Which is the noblest of God’s creatures upon earth?” the catechism makes answer, man.

Man is called the noblest of God’s creatures upon earth because God has endowed him with such prerogatives that he is exalted above all other creatures of earth. Even in his body God has distinguished man by particular prerogatives. The bodies of animals, for instance, are turned toward the ground, but man stands there upright. He looks up to heaven, whence he originates, and for which he is destined. Whilst the animals are either entirely dumb, or can only emit inarticulate sounds, man has the prerogative of speech, with which he can communicate his thoughts and feelings to others by intelligible words. God Himself placed man as ruler over the earth and other visible creatures when He said to him, “Rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth” (Gen. i. 28).

But the prerogatives of the soul are far greater than those of the body. What were our first parents called? They were called Adam and Eve.

They were the first human beings, because there were none before them. God Himself named them; Adam really means “man of the earth,” because God formed him out of the earth; and Eve means “mother of the living,” because all mankind descend from her.

How did God make the first man? “God formed a body of the slime of the earth, and breathed an immortal soul into it, and the first man was made” (Gen. ii. 7). This has a profound significance.

God formed the body of the first man from the earth to remind us that we are one day to return again to dust and earth in the grave. This admonishes all men to humility, particularly

those who think a great deal of their beauty and are so proud of it. These persons should think of the rose, which blooms to-day and to-morrow is withered.

The soul of man, however, is, as it were, God's breath, a part of the Divine nature. This circumstance obliges us to strive not only to preserve the purity of our soul, but to become more and more like to God.

Of what did God form Eve? Of a rib of Adam, whilst he was sleeping.

God wished hereby to teach Adam that he should look upon Eve as part of himself, and that he should be of one heart and of one soul with her.

How did God distinguish man at his creation from all other creatures? "By creating him to his own image" (Gen. i. 27).

When a child resembles its father or mother, people say, "It is the image of its father or mother." If, therefore, man is to be distinguished as an image of God, he must have something about him which makes him like unto God. Man can not be like God with regard to his body, because God has no body. Man, therefore, must resemble God in his soul. Holy Scripture affords us a proof that the first man was made to the image of God. God said, "Let us make man to our image and likeness" (Gen. i. 26). How was the first man the image of God? By this, that he was endowed with natural and supernatural gifts, which made him resemble God. Amongst these natural gifts, we understand those which belong to the completeness of our human nature, which God endowed us with when He created us. To these natural gifts belong, in the first place, body and soul, our five senses, and the powers of the soul, understanding, reason, and free will.

By supernatural gifts, on the contrary, we understand those Divine gifts which we do not possess naturally, which do not proceed from or have their origin in the same. These are for us, therefore, particular gifts of grace granted by God to lead us to a more exalted communion with Him, i. e., to holiness and righteousness.

The Catechism asks further: In what do the natural gifts consist? Answer: Especially in this, that the human soul is (1) an immortal spirit, (2) endowed with understanding, reason, and free will.

1. The soul is a spirit; that is to say, an invisible, bodiless being. This being is immortal, which means that it can never die; its

existence has no end. Holy Scripture says, "God created man immortal, according to the image which is His likeness He created him." Unfortunately the unbelievers of these days, of which there are very many, maintain that man's soul dies with his body. These men place themselves on a level with, and live and die like animals.

2. Man's soul is endowed by God with understanding, memory, and free will. With understanding, man knows and can think, and lift himself up to God and the supernatural; because of his free will he is able to will and to desire. Free will is necessary to man, for if the freedom of man's will was withdrawn, we should have to admit that God compelled him to do good. Now, if he were forced by God to do good, there would be no merit for him. God can not force men to evil, because He is holy.

In what did the supernatural gifts consist? Especially in this: that the first man

1. Possessed sanctifying grace.
2. That in him the senses never rebelled; and
3. That he was never to be subject to hardships and sufferings, nor to death.

1. Man possessed originally sanctifying grace, i. e., he was pure, holy, innocent, righteous, unspotted, and pleasing to God; he was a child and an heir of God.

2. Man was never tempted by bad desires. Man's desires and inclinations were uncorrupted; they were subject to the soul, and the soul was subject to God. The understanding knew God, and the will only desired that which was right and good. Man's whole spiritual life was directed to God; it sought its joys and happiness in God alone. It lived wholly for God and in God.

3. Man was never to be subjected to hardships and sufferings, nor to death. He was neither to know nor feel the hardships of human life; hunger and thirst, heat and cold, want and privation, fatigue and sleepiness, sicknesses and misfortunes. Even in respect to his body he was to be immortal, and not subject to death.

Did our first parents always preserve these supernatural gifts? No. By the sin which they committed they lost all their supernatural gifts, thereby plunging themselves and the whole human race into the greatest misery. When we possess a precious thing, and know its value, we are very careful not to lose it. Adam and Eve did not do this. They transgressed God's commandment, ate of the forbidden fruit, and lost thereby, not only their own supernatural gifts,

but plunged themselves and their descendants into the greatest misery. What sin did they commit? They believed the serpent more than God, and they ate of the forbidden fruit. God had revealed His will expressly to our first parents, and said to them, "Eat of all the trees in the garden, but of that tree in the middle of the garden thou shalt not eat. If thou eatest thereof, thou shalt surely die." But the evil spirit said to them, "You will not die, you will become like unto God." Adam and Eve allowed themselves to be deceived by the evil spirit, and ate of the forbidden fruit. This sin of our first parents was a crime against gratitude and obedience. Man owed gratitude to God for the great prerogatives with which he was endowed, and as God was his creator and Lord, he owed Him obedience also. But they set aside everything, rebelled against God, and transgressed His holy commandment.

In what does the misery consist into which our first parents have plunged the whole human race? In this: that sin, with its fatal consequences, has passed from Adam to all mankind, insomuch that we now all come into this world infected with sin. Holy Scripture says, "By one man sin entered into this world, and by sin, death; and so death passed upon all men, in whom all have sinned" (Rom. v. 12). The fault, as well as the punishment, of the first sin is inherited continually from the first man created unto the last.

What do we call this sin in which we are all born? We call it original sin, because we have not actually committed it, but have, as it were, inherited it from our first parents, who were the origin or source of all mankind.

For Adam and Eve the first sin was an actual or personal sin, because they committed it in person. But for us it is an inherited sin, because we did not commit that sin in person. Every human being, therefore, at his birth finds himself in a state of original sin, i. e., he comes into the world infected with original sin, and only by the merits of Jesus Christ can he be purified from original sin in Holy Baptism. As children not only inherit their parents' fortune but their debts also, so did our first parents transmit to us the sad legacy of original sin.

What fatal consequences have, with original sin, passed to all men?

1. Their disgrace with God, and at the same time their loss of the sonship of God, and of the right of inheriting the kingdom of heaven.

2. Ignorance, concupiscence, and proneness to evil.

3. All sorts of hardships, pains, calamities, and at last death.

1. By disgrace, we understand the displeasure of God; for by virtue of His sanctity, God is pleased with good and displeased with evil. It is a loss when, either through our own fault or that of another, we lose something valuable. The precious possessions which were lost by the first sin were (1) the grace of God, and (2) the heirship to the kingdom of heaven. By sin our first parents separated themselves from God, passed out of communion with Him, lost the good will and the sonship of God, and with it the inheritance to the kingdom of heaven, because anything unholy and sinful can not be united with God.

2. Ignorance, concupiscence, and proneness to evil. Whilst before their sin God granted to our first parents a more exalted knowledge of Himself, after sinning they were ignorant of the most important truths of salvation. Whilst our first parents before sinning willed only good, after their sin their desires and inclinations were prone to evil. Although man's free will was not lost by sin, still it was weakened and inclined to evil.

3. All sorts of hardships, pains, calamities, and at last death. Although before sin Paradise produced of itself everything that our first parents required, still after their sin they had to earn their bread in the sweat of their brow. Whilst before sin earth was a paradise to them, after sin it was a place of tribulation and suffering. Whilst before sin they led a joyful life in union with God, after sin they were subjected to all the hardships of human life, hunger and privation, heat and cold, sicknesses and sufferings, and even death. As a terrific storm lays waste the interior of a beautiful garden, as a senseless barbarian destroys a work of art, thus was the image of God destroyed in our first parents, and their paradise was ravaged. The consequences of the first sin were so great that they not only reached man, but extended to the earth. God said to Adam, "Cursed is the earth in thy work; thorns and thistles shall it bring forth to thee, and in the sweat of thy brow thou shalt eat thy bread."

The whole earthly creation participated in the curse of the first sin, which to-day still burdens the earth. What would have become of man if God had not shown him mercy?

No one could have received grace and been saved. After the fall man was dead spiritually; he could not help himself, nor by his

own power return to his former state of grace. Like a branch cut off from the grapevine, man was separated from God. Besides which he owed satisfaction, which he could not make, to the Divine justice for the sin committed. Beyond help, as if in a deep abyss, which offered no escape, helpless as a ship that has lost its anchor, sails, and masts, so was man irretrievably lost if God had not taken pity upon him.

How did God show mercy to man? "He promised him a Saviour, who, by a full satisfaction, should take sin away from him, and regain for him grace and the right of inheriting the kingdom of heaven" (Gen. iii. 15). God wished to reveal to man in the most excellent manner not only His power in the creation and His justice in the punishment, but also His mercy and goodness by the promise of a Redeemer. He promised man, therefore, a Redeemer who would make amends for the harm done by sin, and render complete satisfaction to the outraged majesty of God, restore the disfigured image of God in man, illumine again the obscured understanding, fortify the enfeebled will, raise up again fallen man, and thereby destroy the kingdom of sin.

What was the destiny of those just persons who lived before the coming of Christ? They had indeed merited heaven by their faith, and their good works, but they could not enter into the kingdom of heaven *before* the Redeemer, but only *with* Him.

Original sin, which had such fatal consequences for mankind, admonishes us to avoid every sin, and to resist every temptation to evil. If man was so severely punished for transgressing the Divine commandment only once, how severely will not those persons be punished who sin against God daily and often frequently during the day? Adam and Eve would not have sinned if they had fled before the tempter, and not believed his words. We will now pass to the repetition of the lesson.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day? Of our first parents and their fall.
2. Name the noblest creature of God upon earth? Man.
3. Why is man a creature? Because he was created by God.
4. Why is man the noblest of all creatures? Because God has granted him certain prerogatives which place him above all other creatures.
5. We have heard that man is endowed with special prerogatives; how are these divided? Into interior and exterior ones.

6. Name an exterior prerogative of man? His walking upright.
7. How do animals walk? They walk with their faces turned toward the ground.
8. Mention another exterior prerogative of man? Speech.
9. What can man do by means of speech? He can communicate his thoughts to others.
10. How is it with animals? They are either quite dumb, or else they utter inarticulate sounds.
11. What did God do at man's creation? God made him master of the world.
12. Prove this from Holy Scripture? God said to Adam: "Rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth."
13. How were our first parents called? God called them Adam and Eve.
14. What does the word Adam mean? It means man of earth.
15. Why did God give him this name? Because his body was formed out of the earth.
16. What does the name Eve mean? It means mother of the living.
17. Why did God give her this name? Because all mankind descends from her.
18. How did God create the first man Adam? God formed a body of the slime of the earth and breathed an immortal soul into it, and the first man was made.
19. Why did God form the body of the first man from the earth? To remind mankind that in the grave they will return again to dust and earth.
20. Why did God breathe an immortal soul into him? To remind mankind that the immortal soul is God's breath, a part of God, as it were.
21. How did God distinguish man at his creation? By creating him to His own image.
22. How was the first man the image of God? 1. By the natural, and, 2. By the supernatural gifts which made him resemble God.
23. In what do the natural gifts consist? Especially in this: that the human soul is an immortal spirit endowed with understanding and free will.
24. Why is the soul of man a spirit? Because it is an invisible being without a body.
25. Why is the human soul an immortal spirit? Because it can never die.
26. With what natural gifts has God endowed man's soul? With understanding, reason, and free will.
27. What can man do with his understanding? He can know God.
28. What can he do with his reason? He can think and lift himself up to God.
29. What can man do with his free will? With his free will he can choose for himself.
30. In what did the supernatural gifts consist? Especially in this: that the first man possessed, 1. Sanctifying grace. 2. His senses never rebelled against reason. 3. That he was never to be subjected to hardships and sufferings, nor to death.
31. What means man possessed sanctifying grace? It means: man was holy, innocent, just, unspotted, and pleasing to God.
32. What was man in this state? He was a child of God.
33. What besides? An heir of God.
34. To what had he a right, a claim? To the kingdom of heaven.

35. For what was he destined? To participate in the happiness of God in heaven.

36. What was the second supernatural gift? That man's senses never rebelled against reason.

37. What tempts man to evil? His sensual desires and inclinations.

38. How then were the desires and inclinations of our first parents? They were uncorrupted.

39. Toward what were they directed? Only to good.

40. To what were the desires and inclinations subject? They were subject to the soul.

41. And to whom was the soul subject? To God.

42. What was the third supernatural gift? Man should never be subjected to hardships, sufferings, or death.

43. To what hardships is man subjected upon earth? Hunger and thirst, heat and cold, want and privation, trouble, sicknesses, and sufferings of all sorts.

44. To what may we compare these supernatural gifts? To a great treasure.

45. Did our first parents preserve these supernatural gifts? No; by the sin which they committed they lost them and plunged themselves and the whole human race into the greatest misery.

46. What sin did our first parents commit? Sin of disobedience.

47. What were the consequences of their sin? Their sin plunged them and the whole human race into the greatest misery.

48. How can you prove this to me? By a passage of Holy Scripture which says: "By one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned" (Rom. v. 12).

49. What obligations did our first parents violate by their sin? Those of gratitude and obedience.

50. What, then, did they do instead of showing gratitude and obedience to God? They rebelled against Him and sinned.

51. What descends from our first parents upon all men? The fault and the punishment of the first sin.

52. What then does every man bring with him at his birth into this world? Original sin.

53. Can original sin be removed from us? Yes; by the merits of Jesus Christ in the Sacrament of Baptism.

54. Why did man lose the love of God by sin? Because God is holy and can not love anything wicked.

55. Why did we lose the sonship of God by sin? Because a sinner can not be a child of God.

56. When any one ceases to be a child of God, what else does he lose? The inheritance of the kingdom of heaven.

57. What was the second consequence of the first sin which has descended upon all mankind? Ignorance, concupiscence, and proneness to evil.

58. What means: Ignorance is a consequence of original sin? It means: that the great knowledge of God which had been granted to man before the fall was lost by sin.

59. What was united to this ignorance? Concupiscence and proneness to evil.

60. What is meant thereby? The inclination and desire to sin.

61. What is the third consequence of original sin? All sorts of hardships, sufferings, calamities, and death.

62. Did our first parents not suffer hunger before the fall? No; for paradise produced everything which they needed.

63. Did they know any suffering or trouble? No; for paradise was a place of delight and happiness.

64. What other calamity has sin brought upon man? Death.

65. To what may we compare the sin of our first parents? To a violent storm that ravages a beautiful garden.

66. Were the consequences of the first sin inflicted upon man only? No; they were also inflicted upon the whole earth.

67. How can you give a proof of this? God said: "Cursed is the earth in thy work; thorns and thistles shall it bring forth to thee, and in the sweat of thy brow thou shalt eat thy bread."

68. Why did God punish our first parents so severely for their sin? Because He is just.

69. Who took pity upon fallen man? God took pity upon him.

70. How did God show mercy to man? By promising him a Redeemer.

71. Which of God's attributes do we perceive by His showing mercy to fallen man? We perceive thereby His great goodness toward mankind.

72. Which attitude did God demonstrate by the creation? His omnipotence.

73. Which attribute did God show in His punishment of the first sin? His justice.

74. What admonition does the lesson of the first sin give us? To avoid sin.

75. How often did Adam and Eve sin in paradise? They sinned only once.

76. Who tempted Adam and Eve to sin? The evil spirit.

77. In what way did he tempt them? By lying.

78. What good lesson should you draw from this? To flee the tempter and not to believe his lies.

Make frequently the good resolution never to destroy the image of God within you by sin.

AT WHAT AGE SHOULD RELIGIOUS INSTRUCTION BEGIN?

A peculiar question, a question to which there should be only one answer, for the Divine Saviour Himself has given the answer nineteen hundred years ago with the words: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." But unfortunately this question was answered in various ways a century ago. Since the so-called age of enlightenment there is a tendency to keep the little ones away from the Divine Saviour; at any rate, religious instruction is postponed until the child has grown out of its school years, until the age when sensuality shows its greatest strength, a strength which, if Christian instruction is wanting, is liable to undermine religious feeling and to make religious teaching illusionary. The chief representative of this school was Rousseau. This man, who did not

acknowledge any positive religion, desired also that his pupils should only be taught a religion of nature. And even this should not be taught by way of positive instruction, but the pupil should be left to discover the truths in the course of his or her natural development. Consequently Rousseau's *Emil* knows nothing of God and his immortal soul at the age of fifteen. Not until he is eighteen years of age does he, through the contemplation of nature, arrive at the knowledge that a wise will endowed with reason governs the world, and this will he calls God. In more recent times grave mistakes have been made in the treatment of the school question by overzealous men using wrong principles. They try to explain to the children sensible objects for the purpose of giving them a worldly view of these objects; they then proceed to an explanation of the corporeal senses, then to the presence of a soul in us and the attributes and powers of this soul. They try to awaken the natural feelings of love toward parents, relations, comrades, and friends, reason with the pupil over the nature of these feelings, and lead in that way the mind to an understanding of God. It is clear that such a method befits well the human teacher, but not the messenger of Divine Revelation. It is also clear that this method, by which human reason is to be formed out of itself, is antagonistic to the comprehension by the faithful of Divine Revelation. It is no less evident that it is opposed to the natural laws of thinking, because little children can not be introduced into such purely philosophical speculations without crippling their minds. Another method, brought forward quite recently, tries to replace religious instruction during the first two school years by fairy-tales. This method recommends for the first school year fairy-tales and for the second "*Robinson Crusoe*." Their explanations culminate in the following propositions:

1. The teaching of Bible history in the lowest class is for such an all-important subject dangerously premature, and must necessarily lead to a weakening of the childish mind, because the children could imagine neither the facts presented to them nor the natural and geographical conditions accompanying them, wherefore they must become meaningless.

2. As with the matter, so also is the form in which it is presented too high for the child's mind, because the language of the Bible is exuberant with Oriental synonyms, and in spite of its simplicity not simple enough for a six or seven year old child.

3. Consequently Bible history affects the child as something entirely strange and is merely a matter of mechanical memory transporting it into a strange world with curiously sounding names and unfamiliar habits and customs. Passing by all other reasons against these views, we only wish to remark the following: This whole method overlooks the facts that it is not pagan but Christian children whom we have to teach in our schools, children who have at the mother's knee heard hundreds of times of the Child Jesus in heaven, of the Infant Jesus in the stable at Bethlehem, of the Boy Jesus in the temple, of the Heavenly Father, who loves and rewards the good and hates and punishes evil; that our children have seen parents and friends go to church on Sundays and have frequently gone with them, that in church they have learned to know the altar and the sacred vessels, that they have seen sacred pictures in the home and in church, that in fact they

have grown up in a Christian atmosphere, in a Christian family, where the faith is not an object of cold speculation of the mind of a savant, but an element of love. Unfortunately there are families which are exceptions. The little ones in these families are indeed to be pitied. But should the teacher turn to these poor little victims with redoubled love he would soon see and find that his sowing and watering will not be in vain. Therefore school and church do not have to begin with religious instruction when the little ones enter the lowest class. They merely have to continue that, the foundation of which has been laid in the parental home. In the Old as well as in the New Testament there are tales of short, simple happenings which bear directly on the life of our children, and will be thoroughly understood by them on account of fitting into the scope of their experience. It is precisely the strangeness and wonderfulness of Biblical history which attracts the children; if it is treated in a clear and simple manner the little ones will not fail to grasp its meaning. Such preliminary courses as have been mentioned above may be made useful as religious object-teaching, but the inadvisability of Biblical history at the commencement of schooling can not be deduced therefrom. Every practical teacher who has to teach the rudiments of religion will soon revert to Bible history. To speak to the little ones on moral tales and fables, on the relation between the children and their parents and between themselves and their companions, would soon become monotonous, and instruction would soon degenerate into a mere twaddle. Catholic pedagogues have always maintained this view.

A celebrated historian has said: "They have disputed if and how soon religion should be imparted to children. This controversy is not more reasonable than if they disputed as to the if and how soon food should be given to the material man. Give him food as soon as he is hungry, and give him the food which he can digest; for without food the material man dies. Without religion the spiritual element in man is dead—do not leave him, therefore, without this spiritual nourishment, as soon as he is able to take it, and give it to him as his tender soul can bear it." What can be more simple or more convincing than this? Why, then, this controversy? It arose principally from the fact that religion as a sentiment was not distinguished from religion as a more developed idea and religion as scientific knowledge. If this distinction were properly understood, the question whether religion should be imparted to children, and how soon, would easily be settled. These distinctions may be pointed out in the following manner:

1. Religion as sentiment should be imparted to the child by the expression and impression of religious conceptions as soon as it shows a spark of awakening reason.

2. Religion as an idea, *i. e.*, in definite views and teachings, should be imparted to the youth, and the religious sentiment should be safeguarded, strengthened, and developed.

Religion as a sentiment can not be implanted in the soul of the young too soon. Jean Paul says: "If a whole system of metaphysics did not lie slumbering in the child's mind, how could we impart to it the wonderful truths of God's eternity, holiness, justice, etc.?"

Though this system of metaphysics is slumbering in the child it awakens

and develops very early. His childish questions bear testimony to this: "Who made the moon?" "Who lit the lights in heaven?" Who has not heard these and similar questions from the mouths of the little ones? He must be a poor teacher indeed who does not understand how to give his assistance and build upon such a foundation. A preparatory course for religious instruction is therefore not at all necessary; the child's mind is capable of receiving religious truths on entering school.*

* In this connection attention should be called to the excellent book: *First Religious Instructions for Little Ones*; the Catholic Faith simply explained to the youngest pupils, with particular view to their practical moral training, with an appendix: *Instructions on First Confession*, by the Rev. A. Schaffler (cloth, net, \$1.25, New York, Joseph F. Wagner).

BOOK REVIEWS.

The Simple Life. By Charles Wagner. (New York: McClure, Phillips & Co.)

This publication is a translation from the French of a series of essays by a Protestant pastor in Paris. They are not, however, denominational, nor even, in its stricter sense, religious in treatment. They form a plea for that simplicity of life which was the ideal of so many of the best minds in paganism as well as in Christianity—for what Wordsworth calls “plain living and high thinking.” Wagner’s notion of high thinking is thinking sincerely and soberly on questions which have a value in the conduct of human life. He has no patience with the attitude of doubt and indecision which comes from over analysis. Life comes before thought, and faith, hope, and love are necessary for life. In this chapter he swerves from his line to speak of religions, and teaches an indifferentism which his own principles concerning the influence of belief on conduct should have led him to reject.

He calls for more simplicity in speaking and writing, for attention to plain and simple duties, for avoidance of costly and artificial pleasures, and the love of gain and notoriety. For minds already prepared by nature for the reception of such ideals, this little work will be a source of strength in this restless age; but the failure of men greater than Wagner—of Ruskin and Matthew Arnold—to achieve far-reaching results by the use of human motives, however lofty, teaches us that the only cure for the diseased age must be found in imitation of the example of simplicity and self-renunciation set by Jesus Christ.



With “Bobs” and Krüger. By F. W. Unger (Philadelphia: Henry T. Coates & Co.)

Aguinaldo: A Narrative of Philippine Ambitions. By Edwin Wildman. (Boston: Lothrop Pub. Co.)

On the Great Highway. By James Creelman. (Boston: Lothrop Pub. Co.)

The sources from which the future scholar will have to glean his facts for the history of the present day are the diaries of the newspaper correspondents no less than the grave documents of Chancellors and Secretaries of State. Few events of public im-

portance can happen to-day without there being present some representative of the daily press, keen, active, trained to habits of observation and greedy for news. To all lands and peoples may now be addressed the warning Burns gave to the "Land o' cakes and kindly Scots,"

"Some chiel's amang ye takin' notes,
An' faith he'll prent it."

The volumes under review reproduce the experiences and observations of three such gatherers of news—Mr. Unger, in South Africa; Mr. Wildman, in the Philippines, and Mr. Creelman, in all parts of the globe.

Mr. F. W. Unger calls his book a narrative of personal experience, and it is as such that it possesses interest. Going from the Klondyke to South Africa as a free lance of journalism, he managed to secure, by his work, a position as correspondent for the *Philadelphia Press*, and afterward as representative of the *London Daily Express* he went into the Boer lines. His book is by no means a history of the war. He arrived in the field only after the early successes of the burghers were past. He saw the surrender of Cronje and the occupation of Bloemfontein and Pretoria. This portion of the work is evidence of how little can be seen of actual fighting in modern warfare, even by one who has nothing to do but look on. The main interest in the book centers around his experiences within the Boer lines, where he had a striking opportunity for observation. He conversed with Krüger, Botha, and Delarey, and was on familiar terms with Reitz, the Secretary of State. He manifests great admiration for these men, and for the loyalty and bravery of the Boers in general. He states that Generals Botha and Delarey said they had been each offered £10,000 a year by the British if they would cease fighting. Mr. Unger also formed a friendship with Col. Blake, of the Irish Brigade. He gives an explanation of the action of some of the members of the Chicago Red Cross men in joining the Boer ranks. He says of the Irish Brigade: "They proved excellent fighters, and I have government authority for the statement that during the long retreat from Bloemfontein to Pretoria they were always the last to leave the field and fought the rear guard action for the whole distance." And again, "In speaking of the brigade, many burghers repeated to me, sadly, 'If the rest of our army had only fought as bravely as the Irish Brigade and Colonel Blake we would not now be fugitives from our cities and farms.'" Mr. Unger is an unprejudiced witness, as he went from the English army, in which he had made many friends, to work for an English journal among the Boers. His testimony will be valuable to repel the calumnies which are urged by an unscrupulous enemy against the brave people who are waging an unassisted warfare "vor Land und Volk."

Mr. Edwin Wildman had exceptional opportunities for observing the development and progress of events which have entangled us so deeply in the Philippines, since he was Vice-Consul at Hong Kong before the war, and later, a war correspondent in the islands. Considering his opportunities, the wonder is not that he has given us a book, but that he has not given us a better one. The present volume has its good points. It helps to unravel the tangled snarl of events which preceded the American occupation; it puts flesh and coloring on the Filipino leaders, who are to most of us but names, and it helps one to follow with better understanding the bewildering series of scattered engagements which marked the progress of the American arms. But Mr. Wildman makes the mistake of attempting to write history in its broader sense; he tries to appreciate character and motives, and indulges in prophecy—but he is not equal to the task. He acknowledges in one place, speaking of the early negotiations with Aguinaldo, that “most of us misunderstood the character of the Malays” (p. 78). Mr. Wildman does not give us confidence that he became very deep in the understanding of any of the events in which he took part. His attitude toward the Spaniards, the friars, and the Catholic Church in the Philippines is characteristic. He condemns them all *en masse*, evidently on the testimony of enemies, and sometimes for the very things we have found it necessary to do ourselves to establish government in the islands. That there should be grounds for honest criticism of these civil and religious functionaries is probable, nay, considering their numbers, in some cases inevitable, but that the wholesale charges he makes against them should be true is absurd; and, considering that the abuses he pretends to describe antedated his arrival in the Philippines, and are advanced without proof, it is not too much to say that this gratuitous besmirching without reservation or distinction of the names of a large number of earnest men does not do him credit.

It is strange and lamentable that the United States gets for its servant such a narrow-minded man as Edwin Wildman while a daily paper can secure the services of a James Creelman. Mr. Creelman has devoted his talents to writing contemporary history; in one case which he records he came near to taking a part, in an unofficial way, in making history. It seems a pity that his zeal and insight and enthusiasm are not at the immediate service of his country. His book is a narrative of experiences during many years and in diverse climes. Some notion of the wide range of the work may be obtained from the illustrations, which include photographs of Leo XIII., the King of Corea, Count Tolstoy, Louis Kossuth, King George of Greece, Sitting Bull, and William McKinley. The indomitable energy of the man, and his breadth of view, are evident in the way in which he secured and then carried on his interview with the Sovereign Pontiff. This is his description of the Pope: “There, behind all the pomp and ceremony, sat a gentle old man, with a

sweet face and the saddest eyes that ever looked out of a human head—the quiet shepherd of Christendom. . . . It was a presence at once appealing and majestic.” To Mr. Creelman the Holy Father spoke of his admiration of the spirit of the American people, and his appreciation of the power for good in the Press, and also of the condition of labor, the efforts for universal peace, and the curse of militarism in Europe. Other chapters, especially the interview with Tolstoy, are no less interesting. We do not entirely agree with Mr. Creelman’s defense of “Yellow Journalism,” nor do we sympathize with the means used by his employers to bring about the Spanish War, but a perusal of this work will bring home to all a conviction of the tremendous power of the press, which has such able agents to carry on its work.



Stories of Ancient Peoples. By Emma J. Arnold. (New York: Am. Book Co.)

Our little ones are indeed fortunate in this twentieth century. Time was when the schools contented themselves with teaching a few simple branches. We have changed all this, and the pupils of a later day can now delve into the mysteries of ancient times with far more ease than their predecessors could read the story of the Civil War. In this book we have the Egyptians, the Babylonians, the Hittites, the Phœnicians, the Hebrews, the Medes, the Hindus, and the Chinese all marshalled across our line of vision. The compiler, a member of the American Oriental Society, and of the Society of Biblical Archæology, seems well qualified for her task.



First Religious Instructions for Little Ones. By Rev. Albert Schaffler. Cloth, net \$1.25. (New York: Joseph F. Wagner.)

In these instructions, Father Schaffler has arranged many of the truths of religion in a well-ordered system, and has striven to express them in language suitable to the understandings of very young children. The latter is certainly a difficult task, but he has gone about it with great patience and pains, and with quite some measure of success. The truths are presented with a special view to practical moral training; the children are always led toward some moral truth from the doctrinal point which is presented to them. Altogether there are sixty-six instructions. In nearly every case he has given a little story, either one taken from Scripture or Church History, or one made up for the occasion. The words chosen are generally simple, and the language direct. The translation, except of the rhymes, is well done.

In an appendix is given a series of short instructions to children preparing for their first Confession. They give in a brief way the points which should be dwelt on in this important work. The method of treatment will give valuable hints to a priest in charge of a first Confession class.



The Catholic Church from Within, with a Preface by the Cardinal Archbishop of Westminster. (New York: Longmans.)

A story is told of a child who, after hearing an outburst of pulpit eloquence, naively asked its mother: "Is this true, mamma, or is it only preaching?" The story need not be true, but it is well invented to show the *à priori* suspicion in some minds of any professional presentation of religion. To such this work, written by one of the laity, will be not so authoritative, perhaps, but certainly more convincing than if written by a priest. In the introduction we are informed that "the author has attempted to put together a few thoughts gathered from the pages of spiritual writers and from the ancient Liturgies of the Church, as suggestions to aid in the development of the supernatural life of the soul, both in the case of those newly received into the Church, and in the equally numerous one of the imperfectly instructed Catholic."

Among the subjects treated are Grace, Supernatural Life, Prayer and its Methods, the Mass, the Liturgy, the Sacraments of Confession and Communion, Scandal, Catholic Instincts, Marriage. Nearly one-third of the book treats of the beauties of our Liturgy, with which most of our laity are so strangely content to remain unfamiliar. In all passages involving a statement of Catholic faith and practice, the author draws from approved sources, making use of such writers as St. Teresa, Newman, Dom Guéranger, Scheeben, Tyrrell, Faber, and many others which are available in English. The style is very seldom argumentative. The evident desire of the author is to show Catholic truth and Catholic practices in all their convincing beauty. In the chapters where Catholic practice is treated, some display of personal conviction is allowed to manifest itself. It is a pity that the author has exercised so much self-restraint in the other portions of the work. One of the best points in such a work should be the manifestation of deep personal feeling which the contemplation of Catholic verity arouses in the faithful in every walk of life. Many of the subjects have been treated too objectively; it would be more convincing if they were treated subjectively, *i. e.*, in their effects on the writer's own soul.

It is a work, however, that can be well recommended for its simple and elevated exposition of many important points of the faith and the spiritual life. Priests may find in it many points of value for confessional or pulpit use.

The Passion: An Historical Study. By Père Olivier, O.P. (Boston: Marlier & Co.)

Father Olivier is so well known as the eloquent preacher, the able successor of Lacordaire in the pulpit of Notre Dame de Paris, that one would naturally expect that a work by him on the Passion of our Lord would manifest the orator rather than the man of research. But the work which has been now translated for us is strictly historical in scope and method. Father Olivier has made a careful study of the Gospel narratives and of the topography of Jerusalem and its environment, and is able to present us with an accurate and detailed account of the last scenes in the life of Christ. He makes little direct effort to arouse the feelings, though indirectly the effect is sometimes produced by the vividness and reality of his descriptions. A point to be noted is his use of the descriptions of the Passion given by the mystics, Louis of Granada and Catherine Emmerich. He quotes them, not as historical authorities, but for their insight into the sufferings of Christ. It is a remarkable proof of the deep well of accurate knowledge which supplies the flow of eloquence of this great preacher that he has been able to give us a work of such scholarly sobriety and accuracy. As defects we might remark that there is no index, and that without a map (and none is given) it is difficult to follow the very detailed topography of the Holy City.



Meditations on the Seven Words of Our Lord on the Cross. From the French of Rev. Charles Perraud. (New York: Benziger Bros.)

This little work consists of a series of lengthy meditations on the Seven Last Words, rearranged from a number of his Good Friday sermons by Father Charles Perraud. It is introduced by his more famous brother, Cardinal Perraud, Bishop of Antem. It is not a work gotten up in a perfunctory way to suit an occasion; it is the revelation of an earnest soul, saturated by lifelong meditation, with love and sympathy for the sufferings of Christ. Nor is it the work of a recluse, written over the heads of common men. The thoughts contained in it were first presented in sermon form to large congregations in Paris, and the meditations show a breadth of experience and a deep knowledge of life and of the ways of the human soul. The style possesses the same qualities of lucidity and elevation and charm which have given the writings of his elder brother, the Cardinal, such a high place in French literature.

This work will be found of value for those who wish matter for spiritual reading and meditation during the Lenten season; to the sick it will be a source of true Christian strength and consolation; while priests may find in it excellent suggestions for Lenten sermons. A distinct service has been rendered by the translators in adding this excellent work to our English Catholic devotional literature.

Special Introduction to the Study of the Old Testament. By Rev. F. E. Gigot. Part I. *The Historical Books.* (New York: Benziger Bros.)

This volume is a continuation of the series of introductory works begun by Father Gigot a few years ago, and, like the others, is intended chiefly as a text-book, having been prepared in connection with lectures delivered during many years in theological seminaries. By reason of the subject matter and the painstaking, judicious manner in which it is treated, this last volume is the most important and interesting of them all. It deals with many of the Biblical problems that have the most exercised the minds of scholars during the last half century, and of which the discussion still goes on with unabated interest, viz.: those connected with the Higher Criticism of the Old Testament. Having treated in the preceding volume on *General Introduction* the topics referring to the Bible as a whole (such as the origin and growth of the Canon, text and versions, Hermeneutics, Inspiration, etc.), the author now takes up one by one the books of the Sacred Record and discusses in connection with each such questions as authorship, date, literary structure, general contents, and historical value. In the treatment of these delicate and complex problems the author exemplifies the truly Catholic spirit commended by Rev. George Tyrrell, S.J., who in his excellent work on *External Religion* (p. 120) observes: "That to be afraid to face anything that history or science or criticism may have to say lest it should prove at variance with our religious beliefs, far from being the mark of a firmly rooted faith, is just the contrary." His attitude throughout is that of the discriminating Catholic scholar, who, while ever mindful of the claims of authority and of all real, trustworthy tradition, is always disposed to welcome and make use of whatever light has been derived from modern critical and historical research. In a matter where special pleading has been too common on both sides, where unproved assumptions on the one hand, and sweeping, dogmatic assertions on the other, have too often been substituted for a patient, impartial examination of the data bearing on the points at issue, it is a relief to find a moderate, dispassionate presentation of the facts, together with that carefulness of inference characteristic of the true scholar in presence of any arduous, intricate and many-sided question. In the mind of the writer criticism, higher or lower, is not synonymous with Rationalism, hence the critics are not qualified indiscriminately as enemies of truth and Revelation, neither have they any reason to complain that the statement of their theories is taken from the works, more or less antiquated, of their opponents. Readers who expect peremptory, cut-and-dry conventional solutions to all the problems involved will doubtless find the mode of treatment entirely too moderate, but it can not fail to merit the commendation of all students who desire to hear the evidence on both sides of a case before forming an opinion.

As in the preceding volumes, the historical method is followed throughout with painstaking care, and the didactic standpoint of the practical teacher is ever kept in view. To this end a useful synopsis is placed at the beginning of each chapter. More than one-half of the work is devoted to the discussion of the problems connected with the Hexateuch. In the second section the remaining historical books are treated, viz.: Judges and Ruth; the Books of Samuel and Kings; Chronicles, Esdras and Nehemias; Tobias, Judith and Esther; and finally the Machabees.

A complete *compte-rendu* would of course be beyond the limits of the present notice, but an idea of the mode of procedure can be gathered from a brief analysis of the section referring to the opening books, Genesis-Josue.

The first chapter is devoted to a careful exposition both of the traditional view and of the different critical theories that have been advanced concerning the composition and authorship of the Hexateuch. The second chapter deals with the evidence brought forward to establish the Mosaic authorship of the first five books and the writing by Josue of the book bearing his name. The chief arguments, both extrinsic and intrinsic, as set forth by the ablest defenders of the traditional view, are presented, and the author leaves his readers to judge of their conclusiveness, confining his own discussion of them to a few judicious remarks which, however moderate, do not disguise the latent conviction that the proof adduced is insufficient. It might be considered as satisfactory were it not for the many weighty reasons which have compelled the vast majority of contemporary scholars to accept a theory more in harmony with the ascertained facts.

These reasons, together with the strictures placed upon them by the defenders of the traditional view, are set forth in the third chapter, and are referred to the following heads: Evidences of the compilatory character of the Hexateuch; Passages pointing to a date subsequent to the Mosaic age; The discovery of the "Book of the Law" under Josias; The growth of the Hebrew Ritual Law through centuries. As in the preceding chapter, the author goes over the entire ground with painstaking accuracy, omitting no important factors in the case, and always referring to the best available sources of information when the full development of an argument would be too long to find place in an elementary treatise. His own views, always characterized by moderation and reserve, are expressed or implied in a few concluding remarks, and are, on the whole, favorable to the critical position, at least in its essential features. Plainly his personal study of the case has led him to admit the cogency of the cumulative evidence which has gradually, and notwithstanding strong opposition, won the adhesion of so many thorough and conscientious Biblical scholars.

The principles applied in the discussion of the Hexateuch and the conclusion reached throw a valuable light on the character

and literary structure of the books treated of in the second section, and in fact, offer a basis for the only satisfactory explanation of many of the difficulties they present. Conversely these principles and conclusions are abundantly confirmed and illustrated by the study of the subsequent books of Hebrew historical literature. For instance, the juxtaposition of parallel documentary sources, so plainly recognizable in the Hexateuch that it would doubtless have been long since universally admitted were it not that apologists felt obliged to deny it in the supposed interests of the Mosaic authorship, is a literary characteristic no less plainly discernible throughout the Books of Samuel and elsewhere. Chapter four treats of the historical character of the Book of Genesis and is particularly interesting. Following a line of argument often applied to the Gospels, the author rightly observes that the compilatory character of Genesis instead of being opposed to its historical value rightly understood, rather confirms it, for thus we recognize in the Sacred Record several sources of information, the independence of which is proved by their very divergencies. Furthermore, the recognition of such sources affords a ready means of accounting for the discrepancies and seeming contradictions so embarrassing in the narrative in its present form, and of showing how in its general texture it bears the impress of compilation so common to the ancient books of the East. In this connection the writer has had the happy and novel idea of introducing, for the benefit of those who desire to verify matters for themselves, the documentary analysis of the entire book in its main outlines. (The same analysis is given for the other Books of the Hexateuch in connection with the discussion of their literary structure.) The treatment of the Biblical narratives relative to the Creation, Fall, Promise of a Redeemer, Flood, etc., is brief but suggestive, and avoids the mistake often made of educing from, or rather reading into, these passages scientific and other teachings which in reality they do not contain.

An excellent feature of the work throughout is that the analytic method employed requires a close and continual study of the Sacred Text itself.

The typographical execution leaves nothing to be desired. A few unimportant errors are noticeable; for instance, in the note on page 46, through a *lapsus calami* the writer is made to say the opposite of what he intends to express. The sentence beginning in the tenth line from the bottom should evidently be corrected to read as follows: "Some maintain that as a whole, apart from editorial additions, it (the Priestly Code) is *pre-exilic*, while most admit that as a whole it was written *after* the exile."

This book, like the entire series to which it belongs, meets a real want on the part of English-speaking Catholic students. It will doubtless be welcomed also by those among the clergy who desire a relatively brief yet comprehensive and reliable treatise on this important branch of ecclesiastical science.

The Life of Mother Mary Baptist Russell. By Matthew Russell, S.J. (New York: Apostleship of Prayer.)

The life before us is a reprint of an account published some time ago in the *Messenger of the Sacred Heart*. Father Matthew Russell, S.J., is the writer, and the subject of the sketch is—

“ A woman—a nun—
And one no farther off in blood—
Than sister ”

to the well known singer of sweet songs and writer of beautiful prose. The narrative centers around the saintly Mother Baptist, but it is by no means limited to her. Here and there we have pen-pictures of other heroic souls, and the portrayal of true Catholic home-life could have been written only by a member of an ideal Catholic family. The book is well suited for our young women and will, we feel sure, cause many to listen more closely for the gentle call which made the retiring Katherine Russell, the strong and valiant Mother Baptist.



But Thy Love and Thy Grace. By Francis J. Finn, S.J. (New York: Benziger Brothers.)

Father Finn has made a name for himself as a writer of boys' stories. This book, somewhat bulky for its contents, is a departure from the author's old lines. It is a story for girls. Naturally the author of boys' stories would be obliged to curb himself lest the excitement of Tom's life be transferred to Tom's sister. If Father Finn tried to be tame, he succeeded, for this story is really commonplace. The type portrayed in the story is a common one enough. She is a working girl, good, pure, and true, but she brings her career to an end in approved Sunday-school fashion by an early death. Perhaps it is just as well that she did. The writer is much more at home on the college campus than in the fancy bazar.



The Conquest of the Old Northwest. By James Baldwin. (New York: American Book Co.)

Mr. Baldwin's new book on the Old Northwest is designed to familiarize young students with the stirring events of our early history. The presentation of facts reads like a romance, and should make a deep and accurate impression. The relations of the French priests and their influence on contemporaneous events are told in a simple, straightforward way. But the illustrations! Where Mr. Baldwin found his pictures we shall not venture to say; they are caricatures unworthy of a place in a decent and otherwise fair book.

Lives of the Hunted. By Ernest Seton-Thompson. (New York: Scribner & Sons.)

Mr. Seton's new book has had a remarkable circulation. The author is not a hunter of skins and trophies; he is a keen observer who knows how to tell what he has seen. We have read many out-of-door books, and many tales of daring and adventure, but we have yet to find the book in which knowledge is imparted in a happier manner. In his love for the beasts of the field, Mr. Seton has taken as his guide the gentle saint of Assisi, and with small stretch of imagination we can fancy our American among the bare-footed philosophers and lovers of the brute creation. The book-maker's part of "*Lives of the Hunted*" is the usual product of Scribner & Sons, while Mr. Seton's illustrations and drawings are unique.



D'ri and I. By Irving Bacheller. Illustrated by Yohn. (Boston: Lothrop Pub. Co.)

In this novel the author of "*Eben Holden*" has scored a new success. Old D'ri is a better sort of old North Woods philosopher than Eben, and the story itself is immeasurably better. It is concerned with the War of 1812, and Perry's victory is well described. A good idea of the reserve and quiet strength of which Mr. Bacheller is capable may be obtained from the following simple yet strong passage.

"I wouldn't jump over a stun wall t' please no emp'ror. . . . I hain't a-fightin' fer no honor."

"What then?" said I.

His face turned very sober. He pursed his lips and spat across the ditch; then he gave his mouth a wipe, and glanced thoughtfully at the sky.

"Fer liberty," said he, with decision. "Same thing my father died fer."

The whole scene is worth reading, and then it is worth while imagining how Hall Caine or Marie Corelli would write it, in order to learn how not to do it.



Circumstances. By S. Weir Mitchell. (New York: The Century Co.)

Philadelphia in the latter half of the 19th century seems to be a poor theater for romance, so Dr. Mitchell, having chosen once more his own city for a scene, has made his latest story psychological rather than romantic. There is not much of a story, indeed; the main interest centers in the development of the characters under the stress of "circumstance." It is from this point of view that any

just criticism must be rendered. The study of fine points of character is a part of Dr. Mitchell's chosen profession. It will strike the observant reader of this novel that in the delineation of his male characters he is weak and uncertain, except in cases where his professional training helps him out. His physician is alive and real; and his description of the recurring temptation to strong drink in his otherwise blameless banker is vivid and convincing, and will be of interest to the physician and the moralist. His drawing of the High Church rector is sympathetic and observant, but manifests his lack of true insight into the power of the religious motive. It is in the women of the book that he scores his greatest success. Their characters are developed with the greatest understanding and care—perhaps he has had more opportunity of observing the fine points of their character. One point is to Dr. Mitchell's credit—he never strives to arouse interest by the least suggestion contrary to modesty.



Juvenile Round Table: Stories by the Foremost Catholic Writers.
(New York: Benziger Bros.)

The cry for a distinctively Catholic literature has in no other field met with such a complete and worthy response as in the domain of juvenile fiction. If the product is regulated by the law of supply and demand, the reason for this state of things is either that children read more than their parents or that parents who are properly anxious to get Catholic reading for their children, are unfortunately less concerned about the sort of works they read themselves. At any rate, the present generation of Catholic youth is blessed in having within reach these charming stories by our cleverest writers of fiction. This volume comprises twenty stories, each by a different hand. The writers include so many well known workers in this field that any selection of names would be an invidious task. The book is nicely gotten up, with miniature portraits of the authors, and some fairly executed illustrations, but it will not stand rough handling. A child who reads these specimens of the work of our Catholic writers of fiction will surely want more of the same kind. He will not be so anxious for Nick Carter, or Old Sleuth, or, to take a better class of stories, for Oliver Optic or Henty.

THE HOMILETIC MONTHLY

AND

CATECHIST

VOL. II.

APRIL, 1902.

No. 7.

Sermons for the Month of May.

THE DEVOTION OF THE FIRST FRIDAY.

THE MOST SACRED HEART OF JESUS THE HOPE OF THE SOULS IN PURGATORY.

“Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit.”—Zach. ix. 11.

It is an article of faith of the Holy Catholic Church that there is a purgatory, where the souls of the just who have not fully atoned for their sins in this life will be purified for a time before they can be admitted to the beatific vision of God.

St. Ambrose, St. Rupert, and others say that the gleaming, fiery sword with which the Cherubim guarded the entrance to Paradise after Adam's fall was a figure of this place of purification. The souls which are not sufficiently cleansed during this mortal life must, after death, enter through this fire, and thus be conducted into Paradise by the Cherubim, “And he placed before the paradise of pleasure Cherubims and a flaming sword” (Gen. iii. 24). A prototype of this place of purification is that prison of which the Saviour speaks when He admonishes us to obtain mercy whilst we have yet time in this life, to do penance for our sins, so that after this life we may not be thrown into that prison, where we shall have to atone for everything, even the least sin, “Amen, I say to thee, thou shalt not go out from thence, till thou repay the last farthing” (Matt. v. 26).

Christ the Lord refers to this purifying fire in other places, for

example, when He says, "But he that shalt speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come" (Matt. xii. 32). Hence it follows that some sins are also remitted in the next life; but this does not take place in heaven, because nothing unclean can enter there, neither does it take place in hell, because out of hell there is no redemption. There must therefore be a third place, a place of purification, in which atonement may be made for sins which have been already forgiven, but which have not been sufficiently expiated. Now the question is, in what way can we come to the assistance of the suffering souls? Judas Machabeus offered up at Jerusalem a rich sacrifice for the dead who had fallen in the holy war. "He sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead" (II. Mac. xii. 43).

Amongst all sacrifices, the most excellent is that of the most Sacred and Divine Heart of Jesus when we offer it in the holy sacrifice of the Mass or in Holy Communion to the Eternal Father for the sins of the dead, who are still suffering in Purgatory. Our most meek Redeemer Jesus Christ, after He had died upon the Cross, still allowed His heart to be opened by the cruel spear of Longinus, so as to give the last drop of blood for the consolation and refreshment of the souls in the place of purification, "One of the soldiers with a spear opened his side and immediately there came out blood and water" (John xix. 34); and this, as St. Chrysostom remarks, is for the protection of the souls in purgatory, so that, in this manner, He might, although dead, still benefit the dead. Recognize in this, O Christian soul, the infinite love of the Heart of Jesus crucified, which can not be extinguished even by death itself.

We have a figure of this truth in the immaculate lamb, which the Hebrews slaughtered by God's command at their departure from Egypt, and with the blood of which they smeared the door posts and the thresholds of their houses that they might be spared from the plague with which God visited the Egyptians, "And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses wherein they shall eat it" (Ex. xii. 7).

If the blood of this lamb caused the houses of the Hebrews to be spared, what efficacy must there be in that Divine and most Precious Blood, which with the purest water flowed from the sacred fount of the Divine Heart of Jesus upon the altar of the cross for the salvation and consolation of those who die in grace? Hence the

Apostle says, "How much more shall the blood of Christ,, who, by the Holy Ghost, offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?" (Heb. ix. 14).

Joseph Flavius relates, that at the destruction of Jerusalem by the victorious Roman soldiery, such an amount of human blood was shed that it lay like a pool in the deep places, and horses and men waded in it up to their knees. When the city began to burn, and even the Temple, that marvelous structure, took fire, many persons, for want of water, took this blood to extinguish the fire. This was certainly unprecedented! But there is a blood much purer and more efficacious—that blood which the immaculate lamb of God shed for the salvation of all, and offered up on the altar of the cross (and which is still offered up in the most holy sacrifice of the Mass) for the salvation of the living and the dead. Take the innocent Blood of Jesus Christ which with water flowed from the Heart of Jesus, and with it extinguish that fire in which the suffering souls are purged; for there is no more efficacious remedy by which we can come to their assistance, than by letting them participate in the Blood of Jesus Christ. "Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit."

When Jesus made His will upon the cross, He bequeathed His garments to the executioners, His forgiveness to sinners, Paradise to the thief, His mother to St. John, and to the Church His most sacred wounds, His cross, and the boundless treasure of His blood and His merits; and after He had surrendered His soul into the hands of His heavenly Father, He still let His side be pierced by the spear of Longinus, thus opening up the most precious of all treasures, His amiable Heart; He preserved this treasure for His well-beloved friends, and particularly for those poor souls who suffer in purgatory; and He bequeathed them His heart for their great consolation, so that although dead, He still might benefit the dead. Yet this did not satisfy His divine love; He even allowed His heart to be pierced so as to offer up the last drop for the consolation and alleviation of these poor souls. You have heard of the sheep pond at Jerusalem called Bethsaida, of which St. John relates that it had five porches in which, as in a general hospital, lay a large number of sick persons, the blind, lame, and consumptives, and "An angel of the Lord at a certain time went down into the pond, and the water was moved. And he that went down first into the pond was made whole of what-

soever infirmity he lay under" (John v. 4). Whence did the water of this pool, in which the sacrificial sheep were washed, derive its healing properties? Ludolph, the Carthusian, says that the waters of this pool were always reddened by the blood of the numerous animals of sacrifice which flowed into this pool from the Temple through hidden channels. St. Anthony, of Padua, understands by this pool the passion of Jesus Christ, and by the five porches the five sacred wounds of Jesus Christ, in which all sick souls can live and rest securely. It may likewise be taken as prefiguring in a very sensible manner the most Sacred and Divine Heart of Jesus. This pond was in the middle of the city; the Heart of Jesus is not only in the center of His real body, but also in the center of His mysterious body, which is Holy Church, from which all the members of the church receive life, grace, and strength. This pond was built, as the interpreters say, by the wise Solomon; the Heart of Jesus was formed by the wisest of architects—by the Holy Ghost. In this pond there flowed blood and water—from the most Sacred Heart of Jesus there flowed too blood and water. The priests of the sacrifice washed themselves in this pond; the sacrificial lambs were also washed therein. In the mysterious pond of the most Sacred Heart of Jesus we are all cleansed from the filth of sin by Baptism and Penance. "Who hath loved us, and washed us from our sins in his own blood," says the Apostle (Joh. Apoc. i. 5). In the pool of Bethsaida, only one could be healed; in the mysterious pool of the Heart of Jesus we can all be healed if we will. It is therefore not surprising that this pool was so healing and that a large number of sick persons there awaited the moving of the waters, for by these objects of compassion the holy Quaresmius understands the suffering souls in purgatory who only await the great angel of counsel, Jesus Christ crucified, that He may again set in motion the saving stream of blood and water in His most Sacred Heart, and so make His blood an atonement for their sins. The Lord has given us power to do this. We ought to go down into this pool, into the Sacred Heart of Jesus, and set the blood and water of the same in motion in the most Blessed Sacrament. Behold the poor and sick souls, how they await our help, like the paralytic in Holy Scripture, perhaps thirty-eight years, or even longer, in the flames. O, how many souls cry out, "I have no man to put me into the pond" (John v. 7). Let us listen to St. Augustine, who says, "Those who are lying in the flames cry out daily, and there are only a few who respond." Let us

go to the assistance of these poor souls for love of the Saviour's bloody sweat. Jesus prayed three times in the garden of Gethsemane, and at the third time a bloody sweat trickled from all the pores in His body as if His most Sacred Heart had burst. "And his sweat became as drops of blood trickling down upon the ground" (Luke xxii. 44).

Why did this happen only at the third time? Why not at the first and second time? St. Augustine says the most Sacred Heart of Jesus prayed the first time for those who live in mortal sin, that they may be converted; the second time He prayed for the just, that they might persevere in good and in grace; but the third time Jesus offered up His prayer to the heavenly Father for the poor souls in purgatory, that they might be delivered from the place of punishment and attain everlasting blessedness. And therefore at the third time there was shed, as it were, from His most Sacred Heart a rain of blood. O kindest Jesus! we must here exclaim, what doest Thou? Thou dost offer up the whole price of Thy body, Thy blood, and Thy life, even the last drop of Thy Heart's blood, for the consolation and refreshment of the souls in purgatory. And what do we ungrateful creatures do for those souls? How little have we ever done?

"What cruelty and inhumanity," exclaims St. Augustine, "those who in their lives suffered for us and through us now call to us daily, and we do not go to their assistance." Shall we let that Precious Blood remain unfruitful, which the Lord has confided to us to be dispensed as we think fit? Ought we not to apply it and offer it up more diligently than we have done heretofore, so as to extinguish the flames of purgatory, or at least to diminish them? As a summer rain refreshes and vivifies the flowers that are parched by the heat of the sun, so does the blood of the Eucharistic and crucified Jesus refresh the souls in the cleansing fires; for the words of Scripture have reference to this most Precious Blood. "I have given it to you, that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul" (Lev. xvii. 11).

The following example confirms and strengthens what is stated above. The Blessed Henry Suso entered into a pious agreement with another brother that after the latter's death he would offer up, every Friday for a whole year, the Holy Mass of the bitter passion of Jesus Christ for his departed soul. But when, after a short while,

Henry omitted this from thoughtlessness, he was sharply reproved by the departed brother. Henry excused himself by saying that he had offered up other prayers and good works for the repose of his soul, but the soul of the dead brother replied, "I need the blood of Christ; where are those masses of the Passion of our Lord, and His sacred wounds, which are the most efficacious means by which to help us poor souls?" After the Blessed Henry said these masses, this brother's soul went to heaven. So let us, too, go to the assistance of these holy souls, and even if they owe the Lord ten thousand talents, behold we have at hand a treasure, the most Sacred Heart of Jesus; out of this we can take the ransom to pay their indebtedness. Amen.

FIFTH SUNDAY AFTER EASTER.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XXVII. THE LOVE OF THE MOST HOLY TRINITY MANIFESTED IN THE INCARNATION.

"For God so loved the world, as to give his only begotten Son."—St. John iii. 16.

SYNOPSIS.—The story of King Alphonsus and his son. The love of God the Father manifested in the Incarnation. He gave up His only Son whom He loved so tenderly and who was equal to Him in power, majesty, wisdom, and glory. The love of the Son shown in the ardent desire He had from all eternity to redeem us. To do this He took the form not of an angel or archangel, but of man. He came into this world as an infant and spared not Himself in order to save us. The love of the Holy Ghost manifested in the prayer for our salvation—in the virginal conception of Christ and in the adorning with grace the soul of Mary His Spouse.

King Alphonsus, of Spain, at one time defended himself and his people with great bravery in a city, which was besieged by the Moors. It happened that at a sally from the fortress his only son was taken captive by the enemy. With this prize in their hands the Moors considered the city conquered. They led the captive as near as possible to the city walls, so that he could be plainly seen by the king, and called out, "Alphonsus, surrender the city, or your

son must die!" What a horrible position for a king and father! What a painful choice, either to deliver his people to servitude into the hands of the tyrant, or to surrender his only beloved son as a bloody sacrifice! Parental love and patriotism fought long and fiercely in the heart of the king, but finally Alphonsus threw his own sword over the city wall and exclaimed, "I would rather that my son should die and my people live!" My dear people, is not this true of what happened at the Incarnation of the Son of God? For four thousand years God's people, His beloved human race, had been held captive by Divine justice, when the cry penetrated heaven: "Either deliver the human race to its merited punishment or Thy Son must die!" And behold! An unfathomable miracle of love! God says, "My Son shall die and man shall live! Take Him, my innocent, only-begotten, much-beloved Son, mock Him, scourge Him, crucify Him, but man shall be redeemed, shall live and not be lost!"

The Incarnation was, therefore, a work of Divine love and not a consequence of any merit of our own. Let us to-day contemplate this love of the Holy Trinity, namely, the love of:

I. The Father.

II. The Son.

III. The Holy Ghost.

I. It is certain, my dear people, that God could not have loved us with a more tender or more ardent love than when He gave us His own beloved Son as our Redeemer. Father, Son, and Holy Ghost—they have performed the grandest act love is capable of. As regards God the Father, He has shown by surrendering His Son to us such a love that Christ Himself said in wonderment, "God so loved the world, as to give His only-begotten Son—i. e., the best, the grandest, the most beloved He had—for the salvation of the world!" What a sacrifice of love! The Father gives up His Son for the redemption of man, that miserable, obstinate, and sin-corrupted creature, whose body is food for worms and whose soul is a firebrand for hell, and whom He foresees will repay this sacrifice of love with renewed disgrace, dishonor, and sin. What a sacrifice of love, of the most exalted love! For what greater gift could there have been than the gift of the heavenly Father, who gives His own Son, the Son who is as closely connected with Him as thought is with the human mind; who is the same with Him in eternity, of the same nature,

of equal sovereignty, power, and majesty! He does not sacrifice an angel, or archangel, or a cherub—would not that indeed have been a great sacrifice?—but He gives Him who is infinitely more than the holy choir of all the angels, and who is adored by the cherubims and seraphims as their Lord and Creator. Oh, what a sacrifice of love! This sacrifice redeems the world from perdition, redeems it from eternal death and the inevitable torment of hell. This sacrifice appeases God, gives satisfaction to His justice and opens the portals to joy, happiness, and eternal glory. For He has sacrificed His Son, so that none who believe in Him shall be lost, but shall merit eternal life. So intensely, so tenderly, so ardently has God loved our souls. What a sacrifice of love. King Alphonsus sacrificed his son for the benefit of his people, and his noble deed is recorded in the annals of history as a model for all kings, as the most beautiful trait of a royal heart.

Abraham willingly sacrificed his son, and God poured the fulness of heavenly blessings upon his house and his descendants, and to this day He praises through the mouth of His servants this great work of obedience. But do we remember the heavenly Father, who has given us His only-begotten Son as a sacrifice for our sins and for the sake of our salvation? “Blessed be the God and Father of our Lord Jesus Christ, the Father of Mercies, and the God of all comfort” (II. Cor. i. 3). Oh, my dear people, do anything but sin and offend this loving and munificent God!

II. Now let us consider the love of the second Person of the God-head, the love which the Son of God has proved to us at the Incarnation. God foresaw from eternity the first sin of man, and the horrors which persons of every age, condition, and sex would commit during all ages. He realized that neither angel nor man could give satisfaction to Divine justice, and therefore He realized that man would perish unless one of the Divine Persons became man and gave satisfaction for the race. One of the three Divine Persons, therefore, had to perform this work of satisfaction. Which of them should do it? It befitted most the second Person to do this, because He was the Son of God and could make all of us children and sons of God. And behold! the Son of God offered Himself as a sacrifice and undertook the redemption of man.

Now contemplate what this love of the Son of God was! He had offered Himself to God as a sacrifice of atonement and declared Himself willing to become human, to die and save from eternal

death the human family, who would be born thousands of years afterward. He was imbued with this desire, to sacrifice Himself for us long before man was created, before Adam committed the first sin, or the world commenced to exist, and preserved it in Himself for millions of years up to the time of His Incarnation. For that reason He could say through Jeremiah, "Yea, I have loved thee with an everlasting love" (Jer. xxxi. 3). Further, the Son of God could have adopted the awe-inspiring figure of an angel, a cherub, or seraph to effect, through the nature of a spirit, the redemption of man. But because it was more befitting that man should rather be redeemed by a man, who was at the same time God, than by an angel, therefore the Son of God became for the love of us, not an angel, but a man. He disdained the spiritual nature of an angel to accept the weak and perishable nature of man. Is this not unselfish love? But more. If He decided to become man, could He not have united Himself with a human nature which stood in the full vigor of manhood, in glory and authority, in the midst of royal splendor? But no; to make us take cognizance all the more of His infinite love, He wanted to subject Himself, as far as possible, to the frailty of human nature, to remain without the stirring of hand or foot and without the use of eyes or mouth in the virginal womb of the Mother of God until His birth, although He was in the fullest possession of His Divine reason and would not avoid the helplessness and poverty of a little infant. And to fill the measure of His love to the brim—although He foresaw from eternity that in spite of His labors and His tribulations, in spite of His death upon the cross, many would perish and only a few would partake of the fruits of His Redemption—He would, nevertheless, for the sake of the few souls, become man and undergo the same martyrdom as if He were to make the whole human race blessed. O, what an abundance of love! To him who knows of this love of the Son of God and is still not afraid, to blaspheme, to curse, to rage and sin against this love, St. Paul says rightly, "If any man love not our Lord Jesus Christ, let him be anathema" (I. Cor. xvi. 22).

III. The Holy Ghost, too, has shown in the Incarnation of the Son of God no less a love than the two other Persons of the Holy Trinity. A threefold efficacy, which He has demonstrated in the following manner, is peculiar to the Holy Ghost.

The first is the ardent prayer which He has said for the sake of

our salvation. For as St. Paul says, "For we know not what we should pray for as we ought, but the spirit himself asketh for us with unspeakable groanings" (Rom. viii. 26). By this prayer we have become partakers of the Incarnation of Christ. On account of this prayer the seventy weeks were shortened and the epoch, when the mystery of the Incarnation was to take place, hastened. Through this prayer He has also given others the grace to pray so much more devoutly and to merit this grace.

The second efficacy of the Holy Ghost is the accomplishment of extraordinary acts and miracles. This power of the Holy Ghost is demonstrated most particularly in the Incarnation of Christ. The angel Gabriel himself has pronounced this clearly. When the conception of a son seemed to be an impossibility to the Virgin Mary, the angel replied to her, "The power of the most high shall overshadow thee" (St. Luke i. 35), i. e., the Holy Ghost will come upon thee. It will be He who will accomplish this work. He will form the body of the child from thy own purest blood and provide it with all members without the action of any human body.

The Holy Ghost it was too who accomplished the miracle of uniting the human and Divine nature in Christ. He adorned the humanity of Christ with those graces and virtues which we admire in it. By an inconceivable miracle He combined in the Blessed Virgin virginity and motherhood. He united two infinitely different natures, the Divine and human nature, as closely as is the unity of body and soul. By this union it has become a truth that the Lord became a servant, God became man!

The third efficacy of the Holy Ghost is the guidance and instruction of those souls who are destined for great things. This efficacy, too, He manifested in the mystery of the Incarnation. For He imparted to the soul of Mary that plenitude of grace which made her fit to conceive and give birth to the Son of God. All this happened for the love of man by the three Divine Persons, the Father, the Son, and the Holy Ghost.

ON ANSWER TO PRAYER.

BY THE RT. REV. JOHN S. VAUGHAN, LONDON.

SYNOPSIS.—Importance of prayer—true food of the soul. God urges us to pray. The devil strives to hinder us; suggests difficulties and objections; declares prayer to be unprofitable; says God will not interfere with law and order and the harmony of the universe, by reason of our petitions. The objection considered. Does not man himself, with his free will, interfere with nature's laws? Can not God, without destroying the harmony of things, do yet more? The soul of man, though spiritual, yet acts directly upon the body, which is material, and through the body on other external and material objects. Some illustrations. God can grant man's petitions; will grant them; has again and again granted them; would not promise to hear our prayers, as He has done, if He had bound Himself by His own law, not to change or modify the natural sequence of events.

"If you ask the Father anything in my name, he will give it to you."—St. John xvi. 23.

Of all the duties incumbent on a Christian, prayer is undoubtedly one of the most pressing as well as one of the most fruitful. Prayer is to the soul very much what food is to the body. As the body grows faint and weak and falls an easy prey to disease and finally dies, if deprived of its natural nourishment, so the soul likewise grows faint and weak and falls an easy prey to temptation, and finally perishes if deprived of its supernatural nourishment, which is prayer. Hence it is not surprising that the Holy Scripture is always urging and exhorting us to make a generous and frequent use of this marvelous means of spiritual grace and strength. "Let nothing hinder thee from praying always" (Eccle. xviii. 22). "Pray without ceasing" (I. Thes. v. 17). "We ought always to pray, and not to faint" (Luke xviii. 1). "Pray one for another, that you may be saved" (James v. 16). "Cry to me, and I will hear thee" (Jer. xxxiii. 3), says the Holy Spirit of God. Of such priceless value, and of such extreme necessity is prayer, and at the same time of such extraordinary efficacy, that it would hardly be possible to exaggerate its importance. Now the enemy of our souls is as fully conscious of this as we are; indeed it is to be feared that he is even immeasurably more conscious of it. It ought not, then, to surprise us that he should do all in his power to draw us away from this holy exercise, or that he should leave no stone unturned in order to hinder and discourage us from having recourse to this fountain

of salvation. He suggests all kinds of specious reasons why man should not pray. He sows every variety of difficulty in the hearts of those who expose themselves to his influence. Hence his clients, i. e., men of the world, are ever putting forward objections to the practise of prayer.

Infidel professors of science especially, and worldly minded philosophers, and "men of superior knowledge" are ever ready to point out the "uselessness" and the "utter futility" of praying. They raise difficulties of all kinds, and suggest quite a series of puzzling questions in order to disconcert us, and to trouble us, and to raise doubts in our minds.

To carefully consider all these in detail would demand far more time than lies at our disposal; but it may be advantageous to examine one or two of them, as samples of the rest. Let us, then, select for examination the objection which appears to be the strongest and at the same time the most widely spread. When we come to see how very little there really is in that, we shall think less perhaps of the others.

This objection generally meets us in the form of a question. What, we are asked, is the use of praying? What purpose can it possibly serve to go down on your knees and to beg the Almighty to grant you special favors, such as, for example, the continuance of good health; or recovery from disease; a safe journey; success in some enterprise; a suitable partner for your daughter; or a good position for your son? Now tell me, in the name of common sense, do you really imagine that God will—just on account of your prayer—suspend the laws of nature? Or that He will interfere in the order of the universe? Are you so simple and so utterly unacquainted with the first elements of science as to be unaware that everything throughout the cosmos follows a regular and a necessary sequence, and that every event is a necessary effect of preceding causes? Prayer may be excused in an unreasoning savage, or in an uneducated barbarian, but not in a man of education. Not in one who knows, or who at least ought to know, that the entire universe is so closely knit together, and so intimately connected in every part, and so finely balanced, that to interrupt, or to check, or to change the course of a single force, would be to throw everything out of gear, and to introduce widespread disorder and disaster, just as it would affect the motion of every wheel and of every escapement in some gigantic and intricate clock, if but one small wheel

be removed, or if but one tiny spring be tampered with. No! No power—without a direct miracle, which we are not now contemplating—can lay a finger upon any one part of the beautiful and wonderful machinery of the universe, so admirably poised, so delicately adjusted, so mysteriously interwoven, without creating disorder and confusion far and wide. Law everywhere prevails. Every force, every energy, every motion, every development, disposes itself according to a certain and fixed plan. Nothing happens by chance. The mote in the sunbeam dances to the rhythm of positive law. Nature admits of no exceptions; recognizes no violation of her canons; suffers no interference. She will not abrogate her rule, or reverse the least of her decrees, no, not though the whole world lay prostrate in prayer. No leaf would cling to the parent tree one moment beyond its allotted time; no grain of floating dust, no wandering mote would hasten its flight through the air, beyond the speed determined by its environment, even though all the world went down on their knees.

Such, dear brethren, is the position taken up by many unbelievers at the present. Such are the reasons by which they would persuade us to give up praying as an idle and useless employment.

Now, these arguments may be specious, and to some minds even captivating; but they are really baseless and wholly unsound. They have just that slight flavor of truth in them which is needed to make them palatable and to give them currency, but nothing more. Of course, nature is one vast complicated whole, intimately bound together. Of course, its parts are so delicately connected that to touch a single one of them is, as it were, to send a thrill throughout the entire organism. But (and this is the important consideration) it is not the facts, but the inferences drawn from the facts, that are fallacious and misleading. Although any interference with the prescribed order of events, any suspension or revocation of the laws of nature means a modification of much else besides the actual law directly concerned; yet this modification is so insensible and so infinitesimal, that it can not be treated as a serious objection, especially when we bear in mind the dominion that even man himself exercises over material things.

In dealing with this matter, we must begin by inviting you, my brethren, to carefully consider certain truths with regard to our own nature, so highly and so richly endowed by God.

Among other prerogatives, man enjoys that of free-will and of

spontaneous action. He is a self-directive being. Man is not the mere plaything of the forces contending around him. He is not a feather, at the mercy of every idle wind that blows. No! He can initiate action. He can excite forces, predetermined by nothing beyond himself. He is able, not by virtue of any external *stimuli*, but by an act of personal volition, to act upon forces to change their direction; to unite them; to divide them, or even to suspend their operation by matching one force against another, and so throwing them into equilibrium, and in ten thousand ways to interfere with the ordinary course of nature. He can produce changes which, but for him, would never have been; and may produce them at the request—or if we prefer the word—at the “prayer” of some cherished child, or of some dependent or subordinate, less versed than he is in the laws of cause and effect. And is God less able than man to work His will in His own creation? Is He less able to answer prayer? Man may flood the desert, divide the course of a river, clear a forest and drain a marsh; or he may so confine and entomb a force within the iron boiler of a steam engine as to make it fly through space along its railway track at fifty or sixty miles an hour. Is there any interference with nature here? Is there any dislocation of the harmony of things? Evidently not. Man merely plays upon the forces around him, as a harper plays upon his harp strings. Man can not, of course, annihilate nor can he create so much as a grain of sand; nor can he create or absolutely destroy the simplest force; but what he can do is to acquaint himself with the characteristics of existing forces, to direct them, to utilize them, to turn them to account, and to employ them for various purposes.

Now, what God does in answer to prayer need no more interfere with the established order of the universe than what man himself does. There need be no more “meddling” and “upsetting” when God interferes to bring about some advantage, or to ward off a calamity from a person, a city, or a nation that has invoked His aid, than when I interfere by my free will.

When I divert the course of a stream from some beleaguered village and so cause a water famine, or when I direct it so as to irrigate a desert and make it bloom as a garden, am I breaking and disorganizing the delicate web of causes and effects which runs through the entire universe? But for me, acting with complete freedom, the whole course of events above referred to would have been different. In one sense I do really interfere, because I introduce changes and

modifications which, but for my action, never would have been ; but in another sense, I do not interfere ; that is to say, I do not disturb the general harmony and order of the cosmos.

If a poor, weak, ignorant creature, such as I am, can do so much, surely the Creator may do immeasurably more, and do it without the dislocation of any law? If we stumble when we come to think of God's control over the universe, it is—so it appears to me simply—because we have not rightly apprehended the extent even of our own control.

Take an illustration of our own power over material things. Thus. It is the nature of a stone to fall to the ground. This is the law. Quite true. But can I not overcome the natural effect of that law, and without any violence? Undoubtedly. By the exertion of muscular action, I can stay it from falling ; or, by raising it vertically in my hand, I can cause it to move even in exactly the opposite direction, i. e., *away* from the earth instead of *toward* it. The voluntary movements of my own body, such as the raising and extending my arms, or the use of hands and fingers, are results entirely dependent on my own free will, which is a faculty of my soul, an immaterial and wholly spiritual substance. In what manner that which is spiritual can act upon that which is material ; in what manner, that is to say, my soul can act upon my body is a mystery ; but that it *does* act on matter is a fact of every day experience. And as it acts directly on my body, so it acts indirectly, and *by means of my body*, on other material objects also.

A little boy in a crowd comes and “prays” me to lift him up, in order that he may see a passing procession. Gravity holds him down. But I can overcome gravity ; and *in answer to the child's prayer*, I can, by a simple act of the will, extend my arms about the child and exert muscular strength enough to raise him above the heads of the people so that he may see. Now, when God, in His turn, answers prayers, He does but do, in a higher and sublimer and in a divine way, very much what He has enabled me to do in a smaller and mere human way. Take a somewhat different instance. Thus : I can, through my knowledge of chemistry, bring two gases together and actually cause water to appear where before there was none ; or I may cause water to disappear in two invisible gases. This I can do when I wish and as often as I wish, yet there is no disturbance created in the universe at large ! Why, then, in the name of common sense, should God's action on creation, when

granting our prayers—let us say for rain, or for fine weather—be a source of any greater disturbance than that?

Though God, being omnipotent, can create or annihilate, and though all things are necessarily and absolutely submissive to His will, yet is there any necessity for the exercise of such infinite power in the ordinary economy of His dealings with His children? Surely His miracles even may all be accounted for by a much simpler action on the part of Him who knows all things? All we have to postulate is His complete control over all existing forces and powers; a control, though infinitely superior, yet analogous to that which He has imparted, in a limited degree, to man himself. On such an hypothesis God, in answer to prayer, does not introduce any disturbing element into the beautiful harmonies of creation. He neither adds to nor does he subtract from the sum of things; He does but play upon existing forces with a master's hand, and produce any result He wishes.

We do not ordinarily expect direct miracles in response to our petitions, nor do we ask for them, though even miracles may, of course, be granted. Then consider one of the greatest of miracles, viz., the raising of a dead man to life.

A man's soul being immortal, all we are here concerned with is the restoration of life to the organism—to the limbs and organs. Now what is organic life? It arises from the presence of the soul, and the play of certain forces upon the material atoms and molecules of which the body is composed. The body's health and its vitality are dependent upon the due exercise of these forces, whether we take them to be in the soul or merely controlled by the soul. Now, these forces have not ceased to exist, since it is an axiom of science that nothing can be driven out of existence. They are merely transformed into their equivalents, or else they are exerting their energies elsewhere. In any case, to restore life, as our Lord did in the case of Lazarus at the request of Mary and Martha, is merely to call back the soul into the organism and to reestablish within it the various scattered vital forces in such a manner that the atoms of the body should readjust themselves in proper order, under the impulse of the said forces. To God this must be as simple an operation as to us would be the readjusting a house of cards that a child has shattered. And not only as easy, but affecting as little the rest of creation.

God "creates" (i. e., makes from nothing) man's soul; but He

does not "create" (i. e., make from nothing) man's body and his sensitive organs. All these are manufactured out of preexisting materials. All, therefore, that would seem to be required to restore a sick body to health or a dead body to life, is the power, firstly, to recall the soul, and secondly, to control and to reinstate these materials. There can be no more violation of the harmony of things in God doing this than there is violation in our manufacturing incandescent gas out of coal; and there can be no more difficulty to God in restoring life to the body which has lost it than there is difficulty to us in making a fresh supply of gas to feed the flame anew when it has become exhausted or burned out. A jet of light is kept burning by the regular flow of gas from the meter; in a similar way the life of the body is kept up by the regular and persistent action of the vital forces. Should the supply of gas nourishing the flame get cut off or exhausted, the flame dies. Now just as we can rekindle the jet and renew the supply of gas to feed the flame without upsetting all nature, so can God, when the vital forces of the body are spent, renew them once more and kindle again the light of life without causing chaos to come again!

One can not see how any such action on the part of God can produce any disastrous consequences on the harmony of nature, or how it can disturb the law of the "conservation of energy," etc., any more than the actions of mere men.

If a difficulty be urged, it should be set a step further back. The difficulty, *if made at all*, should be made concerning the creation from nothing of the soul itself. But to any one believing, as every Catholic is bound to believe, that the soul has been created out of nothing, and that it possesses freedom of action, every other difficulty must disappear.

We offer the preceding considerations for what they are worth; the real, solid, and all-sufficient argument—nay, the positive proof that God can and does hear prayers—is abundantly supplied by the facts themselves.

When we are asked if God can answer prayer; when asked whether we can really, honestly believe that He will alter, or transform, or suspend the ordinary course of events at our request, we reply, without one moment's hesitation, "Yes!" A thousand times yes! We go further. We boldly affirm not merely that He can or that He will, but that He actually has done this again and again.

The life of Jesus Christ, the God Incarnate, affords us innumerable instances. He was constantly performing prodigies and wonders and miracles in answer to prayer. He gave sight to the blind; He gave health to the sick; He gave hearing to the deaf; He cured the halt and the lame; He changed water into wine; stilled the tempest; raised the dead; and proved by a thousand practical and startling illustrations and examples that He both could and would incline His ears to the petitions of His children, and grant them favors and graces; and furthermore, that He could, when needful, control events and produce changes and transformations in this visible world, without in any way interfering with the general prescribed order of things, or throwing out of gear the complicated and most intricate mechanism of the universe.

What He did then He can do still. His hands are not shortened, nor is His power curtailed. He is yet Lord and Master in His own creation. The very laws which He has established were formed and drawn up—if we may express ourselves in a human way—with a view to our welfare and to our essential happiness and so as to be amenable to the influences of prayer.

Should we entertain any doubt upon this point, we have but to reflect that it is no other than the Holy Spirit of God Himself that at once commands us to pray and that promises to grant our petitions. Are we so utterly lost to all sense of God's veracity and goodness as to suppose that He would urge us to ask Him for favors and gifts, or that He would entreat and conjure us to fly to Him for help in all our necessities, if at the same time he had so bound Himself down by His own laws, or so fettered His action as to be unable to come to our assistance or to defend us from all evil?

We may further appeal not only to the authority of Holy Writ, but to the verdict of mankind, to the experience of countless generations of Christians in every part of the world. Their testimony is unanswerable and overwhelming. All feel the need of prayer; all, at least, in times of special trial or danger, practise prayer; and all who have betaken themselves to humble, earnest, and persevering prayer know and possess an inward consciousness of its power.

The popular and oft-repeated objection to which I referred in my opening words fades away and vanishes so soon as we fearlessly examine it, departing from our sight like some gruesome shadow before the bright sun of eternal and unassailable Truth.

SUNDAY IN THE OCTAVE OF THE ASCENSION.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XXVIII. THE REWARDING AND PUNISHING JUSTICE OF GOD.

"God will render to every man according to his works."—St. Mark xvi. 27.

SYNOPSIS.—I. God rewards every good action. God must reward every good action, not because He is supreme, but because He has promised to do so. This promise extorted by His infinite love of man. The many promises made by man to God—the small number of them ever re-deemed.

II. God must likewise punish all evil—this is demanded by the Justice of God—for the sinner (1) turns his back on God; (2) contemns God; (3) uses God's power against Himself; (4) destroys the fruits of Christ's passion and death; (5) desires the destruction of God.

The merited punishment comes not only in the next world, where it is given in all its fullness, but also here in this world. Yet God is ever patient and waits long for the sinner. God's justice vindicated before the world on the last day.

O, how much is God the Lord pleased with obedience and gratitude! Ten men, who were afflicted with the most horrible leprosy, saw Jesus approaching, and called to Him from afar, "Master, have mercy on us!" But He would not heal them on their mere asking; the healing should cost them something, and be caused by their own effort. He therefore sent them to the priests, as it was written in the law that all lepers should show themselves to the priests to be declared by them clean or unclean. When He saw that they obeyed His command in faith and confidence, He spoke His almighty "I will," and they became clean. They were made clean, therefore, as a reward for their obedience and their faith. But nine of these men forgot their benefactor, and went their way without thanking Him. This ingratitude touched the Lord most grievously.

Thus it is, my dear people, if man has done good, he will be rewarded; if he does evil, all the good which he has done will not be considered, nor will he escape punishment. For God is a righteous judge, who rewards the good and punishes the evil.

With this we have arrived at the fifth point of the teachings of our faith, the knowledge of which is indispensably necessary for every faithful Christian. According to this fifth point, we believe

that the same God who created, maintains, and governs everything, who became man to redeem us, rewards all good and punishes all evil. Either here or hereafter in life or in death, in time or eternity, "He will render to every man according to his works." He layeth strictly:

I. Reward all good.

II. Punish all evil.

This I will show you to-day.

I. God is the rewarder of all good. This is as certain and as necessary as it is certain and necessary that God is just. "His hand," says David, with which He maintains, guides, and governs everything, with which He rewards and chastises, heals and wounds, "is full of justice."

In accordance with this justice, God rewards all good works abundantly, even the meanest and smallest, yes, indeed He is obliged to do this.

"Obliged to do this?" you may ask in astonishment. It is true that God, considered by and in Himself, does not owe anything to anybody. For we men are all, with our works, our rights, and our strength, God's property, because we have received everything, even to the hair on our heads, from Him. As the tree with all its fruit is the property of him who has planted it, so do we entirely belong to God and are more subject to Him than the meanest slave to his master. We can give Him nothing that does not already belong to Him, because we do not own ourselves, but belong to Him with body and soul for thousands of reasons. For this reason we, on our part, have no right to ask God for anything, and God on His part is not obliged to give us anything.

If He, nevertheless, rewards all services which we render to Him, and rewards them of necessity, this does not happen, because He is obliged to pay this debt to us, but because He has engaged Himself, of His own free will, and given us the promise to reward all works which are accomplished in His honor. Therefore we can not say to Him, "Lord, give back to us what thou hast received and what is our due," but "Give us what thou has promised." But why should God have made such a promise? Is not our whole being bound to render Him every possible service for creating and maintaining us, without receiving any reward? What could have induced Him

to make this promise to reward us for our labors? It is the infinite love for us which is inseparably united with His being which has caused it. It is His unbounded Fatherly love with which He is attached to us men; for the whole Godhead has exhausted its treasures for the salvation of mankind. It was the thought that it was befitting to reward with blessings those zealous, high-minded souls who have steadfastly labored in His service and who have spent their whole lives in doing His will and promoting His honor. This holy zeal, this indefatigable solicitude which we manifest in the service of God and the works we do for the love of Him, appear in the sight of God in such a beautiful light, that at the sight of them He forgets, as it were, that He has a right to demand from us all we have, and because of this He has engaged Himself to reward us, who owe everything to Him. God does not wish to be surpassed by any creature in charity and benefactions. The more generous man is to God, the more generous will God prove Himself to him. And He holds to this so faithfully that He will not let go unrewarded even the most insignificant deed. For a single drink of water which we give to the poor for the love of Him, He promises us eternal life. There is no sigh of devotion so brief, no work so hidden, no suffering so insignificant, that God does not repay with an excessively great reward. Indeed, it often happens that His reward is twofold, i. e., temporal happiness and peace of mind and afterward eternal glory and heavenly joy. "Oh, how good is our God!" He has no gain, no profit from our good works, and yet He esteems them so highly, that He rewards them with the kingdom of heaven. But how do we fulfil our duties to Him? Do we also keep faithfully what we have promised Him, and which we are in justice bound to do? What grand promises do we not make when we are in want or danger or stricken down with sickness? "Oh, my God," we exclaim then, "save me this time, and I promise I will be different. I will live temperately, piously, and chastely. I will pray, go to church regularly, keep all the fasts and perform great acts of charity." Beautiful promises! How are they kept? Badly enough in most cases, sometimes not at all. When the bird soars again in the free air, its song is entirely different from what it has learned while in the cage. But God will not let this pass unavenged. As His justice rewards the good, so it also punishes all evil.

II. Yes, God must punish. He must avenge the injury which is done to Him by those who lead a life contrary to the law of God, and

who seek happiness in things which have been forbidden him by his Lord and Master. As the law of a country uses its authority to punish transgressors and protect the right, so must God chastise all sinners, those enemies of His kingdom, with the sword of His justice. This is demanded by His justice. For, firstly, every sinner wishes that God be not God, or, rather, be not the only God. They swear by the Lord and swear by the devil, with whom they share their heart and to whom they sacrifice their best part—the soul.

And, secondly, every sinner shows as much contempt for God as he would for the meanest creature; he imagines that he is a god himself, and says in his heart, like the heathen Pharaoh, “I know not the Lord” (Exod. v. 2). Whose law is binding on me: my will; my desire is my law. What else does this mean than making a god of oneself? For God has no law-giver besides Himself, and is law in Himself. Thirdly, the sinner uses God’s omnipotence to carry on his sins and injustices. Fourthly, the sinner destroys all usefulness and the most noble fruit of the bitter passion of Jesus Christ, who suffered death on the cross for the salvation of all and to free men from the consequences of sin. “And this is all the fruit, that the sin thereof should be taken away” (Is. xxvii. 9). Instead, then, of sharing in the benefit of the suffering of Jesus Christ, the sinner heaps guilt upon guilt and casts himself into perdition despite the painful suffering of his Redeemer. Fifthly, the sinner annihilates not only the effect of the suffering of Jesus Christ, but if it were possible for him to do so, he would destroy God Himself. Each mortal sin has in it, as St. Thomas says, such malice, as to annihilate, if this were possible, God Himself. Sin wishes nothing but that God’s omnipotence, wisdom, and justice should vanish, so that God would not be aware of the crime and unable to punish it.

For this reason the sinner deserves the greatest contempt, the most painful torment, the bitterest loss, deserves, in fact, everything that is against his own desire and conformable to the Divine will.

And God fulfils this by His punishing justice. Sin meets its punishment even in this life. But the sinner will receive his final punishment before the eyes of all people on the day of judgment.

God does not always punish all evil deeds here on earth. He overlooks, so to say, for a time many sins and vices of man, and contemplates them patiently. “The mercy of the Lord is great” (Eccl. v. 6).

Where would the whole world be, where would so many thousands of sinners be who are living at this moment, if God had punished each sin as soon as it was committed? Where would so many thousands of holy souls be who were sinners once, but are now saints in heaven? He waits, so that the sinner may be converted and do penance; but if the sinner fails to do this, vengeance will surely come. And it will come so much the harder and greater and heavier the longer repentance has been delayed. Now, the sword of Divine justice is hidden by the sheath of mercy, but there comes a time when this sheath will fall away and the naked sword of justice be drawn against all transgressors, when everybody who has been spared will receive his just reward. "It will be rendered to every one according to his works."

Then the angels of heaven, the just of the earth, and the devils in hell, the former with surpassing joy and the latter with unspeakable sorrow, will give testimony and exclaim, "The Lord is just and he hath loved justice from all eternity."

ON CHARITY.

BY THE REV. P. A. SHEEHAN, DONERAILE.

SYNOPSIS.—*St. Paul's counsel to have a "constant and mutual charity." This charity exemplified in the natural and supernatural life of St. Paul. The wonderful example of charity given us by the life of Our Blessed Lord. This example followed in a very striking way by the Apostles and the Christians of their times. John the beloved disciple, the special model of this virtue. The natural virtue of charity is a habit of doing good to others. The supernatural virtue elevates the motives and extends the sphere of the natural virtue. Makes us seek in earnest the interests of God and the welfare of our neighbor. The qualities of this virtue as given by St. Paul. The reward here and hereafter.*

It would be impossible, dear brethren, for one who had had the experience of St. Paul, to give any other counsel than this, "Before all things have a constant, mutual charity among yourselves, for charity covereth a multitude of sins." There can be no doubt that before his conversion St. Paul possessed a rude, natural love for truth, and therefore a rude, natural zeal for the service of God. We know that both the one and the other were blindly directed, and thus his zeal for God's truth became utter fanaticism, and he

was fulfilling the truth of our Lord's prediction that the hour would come when "Whosoever killeth the disciples of our Lord, would think he was doing a service to God." But when God's grace reached him, his conversion was instantaneous and perfect, and he passed at once from a persecuting, fanatical Jew into a vessel of election, the humblest, meekest of Christians. His natural love of God grew in intensity as it became supernatural, and at once he learned from the inspirations of the Holy Ghost, that the Christianity which he had just accepted had one characteristic virtue, and that was charity, and that Christianity was but the proclamation of the great eternal law that binds earth to heaven and men to God, the law of unbounded universal charity. It was a truth new to St. Paul as it was a truth only lately revealed to the world in the incarnation and death of our Divine Redeemer. It was a startling truth to him, who had always believed that fierce zeal was the virtue most agreeable in the eyes of God. But when the Holy Spirit had shown him that great truth in all its grandeur, he embraced it with his whole soul, and thus entered once and completely into the spirit of Christ. The love of God thus overflowing his heart was directed to his fellowmen, and he began from the love of God to love those whom before his conversion he had hated and persecuted from the same motive. The recollection of the mercy that God had shown him disposed him to be merciful to others; the thought of what he had been before his conversion, and of the wonderful transformation that God had effected in him never left his mind, and a sense of gratitude toward God, and a fellow feeling with misery, filled his soul with Christian charity, until it became the law of his life, the mainspring of all his actions. Nothing disposes us to charity so well as the recollection of our own misery; and, therefore, the remembrance of his previous blindness and obduracy, and that gentle appeal of his Saviour, "Saul, Saul, why persecutest thou me?" could always restrain the impetuosity of the Saint, and moderate his zeal for God's glory, or, rather, direct it into charity for the sinner.

Fortitude, combined with gentleness, have always been the characteristics of the Christian Saint. And if ever these two great virtues were practised in their perfection, it was by the Saints of the Apostolic age. It must have been because the example of their Divine Master was so recent, and left such vivid impressions upon them. His manner and habits were unlike anything that had been

seen in this world before. Philosophy had never imagined the heights of virtue to which he at once attained ; and the most ascetic and mortified of the prophets could not approach the self-abnegation which he practised. But although His personal virtues thus placed Him above everything good and holy that this world had yet seen, it was in His bearing toward sin and sorrow and suffering that His Godhead became apparent. Men could never have discovered that which Jesus taught them, that is, their own exalted character, the love of God for each soul that He has created, and the consequent love men should have for each other. He went farther, rudely set aside the ideas prevalent amongst men, broke through all conventional forms, and taught and practised a gospel new to the world, but which was the only gospel known in heaven, that our first duties were to our fellowmen, duties of benevolence, kindness, and charity. He taught that the children of sorrow were the special favorites of heaven, and no virtue was so appreciated in God as kindness to them. Therefore, you can not examine the character of our Divine Lord without being brought face to face with His charity. Think of Him as you will, under what aspect you please, and His charity is the first thing that presents itself to your mind. Whether you regard Him as God, or as Redeemer, or as the Teacher of the world, or the Model of the world, His charity, that is, His complete unselfishness, His solicitude for others becomes at once prominent, suggesting itself to you. What does the cross mean? It means that Christ died for the love of the world. What is the lesson that the Sacred Heart is forever preaching? Charity for the world. Why has our Blessed Lord remained amongst us in the Most Blessed Sacrament? Because His love for the world would have it so. Charity brought Him amongst men ; and charity allowed Him to be driven from amongst men ; and charity has brought Him back to live forever amongst men. And if we who have not seen Him are forced to these conclusions and convinced that in charity principally He calls for the imitation of His disciples, what must not His Apostles have felt ! What high ideas they must have had of His love, and how earnestly they must have striven to imitate their Divine Master in this His favorite virtue !

If that virtue ever flourished upon earth, it was in the College of Apostles. That last exhortation given by Jesus, " By this shall all men know that you are my disciples, if you love one another as I have loved you," did not fall upon heedless Christian ears. Again

and again was the Heart of our Blessed Lord gladdened, when His disciples astonished the world by their charity, and the pagans of Rome and Athens drew one another aside and whispered of a miracle. "Those Christians, how they love one another." "Unity in faith and unity in charity," that was the burthen of every epistle and exhortation and sermon. John, the beloved Disciple, knew no other doctrine; and if ever there was a true interpreter of the will of His Divine Master, it was he. He does not appear to have been an Apostle so much as the guardian angel of Jesus, and after the ascension of his Divine Master he was not so much the bishop of a particular church as the angel of the whole church, the ambassador between earth and heaven. He lived in heaven, and spoke to the world; many of His teachings are wrapped in mystery, but there can be no doubt of His teaching upon the one doctrine which He deemed all important, that doctrine of charity:

1. "He that loveth not, abideth in death."
2. "Whosoever hateth his brother is a murderer, and you know that no murderer hath eternal life abiding in himself."
3. "In this we have known the charity of God, because he hath laid down his life for us, and we ought to lay down our lives for the brethren."
4. "He that hath the substance of the world, and shall see his brother in need, how doth the charity of God abide in him?"
5. "My little children, let us not love in word, nor in tongue, but in deed and in truth."
6. "Dearly beloved, let us love one another, for charity is of God, and every one that loveth is born of God, and knoweth God."
7. "He that loveth not, knoweth not God, for God is charity."

These were the principles to which he had reduced Christianity, and as his Divine Master had no secrets from him, and the Holy Spirit was in a special sense with him, the lesson that he taught is assuredly the best lesson that can be devised from the Christian faith. And from St. John we learn another great truth, that zeal for the honor of God and the truths of our holy faith is perfectly compatible with universal charity for mankind. Though he combated heresy and error with all his strength, and wrote his Gospel and Epistles to refute the heretics of his age, his charity never grew cold, and his zeal was never embittered.

Now, what is this charity which is so emphatically inculcated by the religion which we profess? We can all understand what is meant

by the natural virtue of charity. It is a habit and disposition of benevolence, which disposes the soul to be interested in the welfare of others, and to make even larger sacrifices of personal happiness and comfort to promote such welfare. It is that amiability of disposition that is always seeking to smooth for others the hardships and inconveniences of life, that melts at the sight of misery, and knows no luxury but the luxury of loving God.

But Christianity has something higher and holier than this for the imitator of the children of God. It improves upon this natural virtue of charity, making it supernatural, elevating its motives, and extending its influence. It makes of charity, not a caprice or sentiment implanted in us by nature, but a principle implanted in us by grace. It springs from the spirit of self-denial which is demanded of every Christian, and its grand effect is that peace of mind which, whithersoever it turns, to heaven or to earth, meets those with whom it is united in peace and the holiest friendship. It is that clear Christian knowledge of God and that pure and sincere love of God which makes us do His will in all things, for it shows us the infinite excellence of God, and our consequent dependence upon Him, and it therefore requires of us the most complete and absolute subjection to His adorable will. With this principle firmly implanted in our minds, we become at once completely unselfish, and there is no sacrifice, however great, that we are not prepared to make in order to accomplish God's holy will. This is the charity which alone deserves heaven, without which merely natural benevolence is utterly unavailing for salvation; the charity which alone the saints contemplated, which St. Paul had in view when he said, "If I should distribute all my goods to feed the poor, and deliver my body to be burned, and have not charity, it profiteth me nothing."

Now, such charity does not rest quiescent in God. It is not an unproductive virtue. It is active as fire, for the glory of God is always to be maintained, and the empire of peace to be extended, and therefore this charity of God is no sooner implanted in the soul than it begins to develop itself in active works of truly Christian benevolence. It is directed primarily to God, but is immediately reflected from God upon the world. For it is at once perceived that all creatures are linked to God through God's mercy and compassion, that there is no creature little or contemptible in His eyes, that He watches over each with unceasing care, and that its lightest

grief is a source of sorrow to Him. Thus to that soul, filled with the love of God, every creature of God becomes at once a being of surpassing interest. And as no cost could be accounted too great when the will of God was to be fulfilled, so no sacrifice is spared to promote the happiness of God's creatures, the eternal salvation of the soul being of course the object of greatest interest. And after this great work of spiritual mercy come works of corporal mercy which our Divine Lord's example teaches us are not to be despised. Such was the charity of our Blessed Lord Himself, whose first business was to save the souls of men, but who never turned aside from a prayer for physical relief. Such was the charity of His Apostles, of St. Paul, who would be anathema for his brethren, and St. John, who says that we ought to lay down our lives for our brethren, even as Christ laid down His life for us. Such is the charity that has actuated every saint of God from the foundation of Christianity till now, that has inspired such extraordinary deeds of benevolence, that has founded the many orders of charity that edify the church. Such was the charity that inspired St. Francis Xavier to cross the seas to unknown lands, and to lay down his life for the salvation of souls; such is the charity that made St. Elizabeth of Hungary spend her life in the hospitals of her kingdom; such is the charity that inspired St. Philip Neri with his extraordinary love for the young; such was the charity that exercised such a spell over that Apostle of charity, Vincent of Paul, that the sight of misery fascinated him, and he could no more pass by rags and wrapped misery than worldlings can pass by an exhibition of finery. This is the charity of Christ, which He taught so emphatically, and which has been illustrated by so many brilliant examples and which is necessary for the perfection of a Christian.

And what are the characteristics of this virtue? St. Paul enumerates them as they are seen in daily practise. Charity is patient; they who think often of God and of eternity can easily bear with the foibles of men. Charity is kind; there can be no rudeness or harshness in minds filled by the love of God. Charity sinneth not; for in God it possesses all things. Charity dealeth not perversely; it is too much habituated to the presence of God to be dishonest. Charity is not puffed up; it knows too well its own lowliness, is not ambitious, for what is to be sought for outside of God, whom it possesses? Seeketh not her own, but beareth injustice for the love of God. Is not provoked to anger, nothing can disturb a mind at peace with

God. Thinketh no evil, because it knows that every soul is a sealed secret with God, and whatsoever the eye may see, God alone judges the heart. Rejoiceth not in iniquity, for every offense against God is a pain to those who love God; rejoiceth with the truth, that God might be better known and better loved; beareth all things, believeth all things, hopeth all things, endureth all things. And what is the reward of charity? A reward that is given to no other virtue, for it alone survives in heaven. Charity never falleth away, whether prophecies shall be made void, or tongues shall cease, or knowledge be destroyed. Such is the virtue, dear brethren, proposed for our imitation, and it is a virtue which we must acquire if we would be happy in this world, and diffuse happiness around us. To do good to others, to relieve misery, to lift a load of sorrow from those who are unable to bear it, to make one soul better, brighter, happier; there can be no work more noble, or better adapted to the vocation of a Christian. The opportunities for exercising this virtue are not infrequent. A number of occasions arise even in the course of a single day which we might turn to advantage.

But, besides the pleasure of doing good in itself, there is a higher and holier reward. Surely it is something to make our lives correspond with that of our Divine Master. And surely it is the noblest vocation to perpetuate upon this earth by work of charity the blessedness which the world experienced at the advent of Christ. To be united, too, with the holy men and women who so faithfully followed in the footsteps of their Divine Master, to be united to them here on earth by continuing their work, and to be united to them in heaven with Him who is charity itself. And if the words of the inspired John have any meaning, the charitable soul may live in the secure hope of heaven. "In this is the charity of God perfected in us, that we may have confidence in the day of judgment. Fear is not in charity, but perfect charity casteth out fear, because fear hath pain, and he that feareth is not perfected in charity."

PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XXIX. PARTICULAR JUDGMENT.

“And as it is appointed for men once to die, and after this the judgment.”
—Hebr. ix. 27.

SYNOPSIS.—I. Besides the general judgment held on the last day, there will be a particular judgment. When? Immediately after death. This is proven by the testimony of St. Augustine, by the Scriptural account of Lazarus and by reason. Our Lord's loving advice to watch and be prepared.

II. This judgment shall take place at the spot where the soul becomes free from the body. Those present with the soul shall be Christ, who as Judge shall pronounce sentence; the devil as accuser; the angel guardian as advocate, and conscience manifesting our deeds.

We shall be judged for all thoughts, words, deeds, omissions. St. Charles Borromeo's dying words. Three things feared by the Abbot Elias.

Taking into contemplation to-day the particular judgment, let us ask:

I. When shall this particular judgment take place? and

II. Where shall it be held?

I. We must know before all that there will be a twofold judgment, a particular and a general judgment. God will hold for every man a particular or secret judgment. This is the teaching of the Apostle, as well as the teaching of the holy fathers. St. Thomas says clearly, “Besides the particular judgment, which takes place directly after the death of every man, there will also be a general judgment.” And again, “As soon as the soul leaves the human body, it is irrevocably assigned to an abiding place. It receives its judgment—either for life or for death, according to its works.” All its thoughts, words, and actions during life will be judged in accordance with the way they presented themselves to God at the moment when they happened. Consequently, this particular judgment takes place at the time when we depart from this life, at the very moment when the

soul is separated from the body. "It is a most reasonable and wholesome belief," writes St. Augustine, "that the souls are judged at the time when they are separated from their bodies, before they come to that judgment by which they will be judged again, after they have been reunited with their former bodies. To prove this, the same holy father relates the parable from the Gospel, in which Christ tells of the rich Dives and the poor Lazarus. The Scripture says of these two, that the rich man, as soon as he died, was thrown into hell, while the pious Lazarus was, after his death, borne by the angels into the bosom of Abraham. From this St. Augustine draws the conclusion, that undoubtedly it can not depend upon the mere will of man after death whether he shall go to heaven—if this were so they would all want to go there—and it is just as reasonable that nobody would, of his own free will, go into hell and subject himself to the thralldom of the devil. If, then, the rich Dives was thrown into hell immediately after death and the pious Lazarus was taken to heaven, it follows, necessarily, that immediately after death the soul of every man will be judged in particular, and after this judgment be assigned either to heaven or to hell. If this judgment was postponed until the last day or the day of the general judgment, then on the one hand the just souls would be left in unceasing anxiety, not knowing whether they would pass the judgment, and on the other hand, the godless would still be left in the hope of being saved. Therefore, for a long time, there would be no difference between the two; both would linger between fear and hope, as neither of them would be sure whether they were to be saved or lost. And this is contrary to the justice of God, who can not allow those who have offended Him to be treated the same as those who have served Him.

Therefore, it is certain that at the moment of our death our soul will be judged in accordance with our merits, judged for all eternity. Eternal life or eternal death will be the unalterable decision. Oh, what a terrible moment, upon which the whole of eternity depends! Who would not quake and tremble at this and keep it unceasingly before his mind, as no one can tell the day or hour of his death, and therefore does not know how soon he may be called before this judgment. Therefore our future judge admonishes us kind-heartedly and cordially, when He says, "Watch ye therefore, for you know not when the Lord of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning" (St. Mark xiii.

35). So much of the time when this particular judgment will take place.

II. As regards the place where this judgment shall be passed, we must not think that the souls are carried up to heaven and there placed before the throne of God. No, a stained soul will never, in all eternity, have the happiness of feeling even for one moment the delights of heavenly joys; each soul will receive its judgment at the same place where the body happened to be at the time of death, be it on water or on land, in bed or in the street, on the mountain or in the valley, in the fields or in the house. For God is everywhere. For this reason can He, without calling the soul into heaven or having to descend Himself from heaven, pronounce His judgment over each one for eternal life or death at the place where it became separated from the body and make the soul cognizant of such judgment.

At this judgment Jesus Christ shall appear as judge, the soul as the accused, the angel who was its guardian as advocate, and the devil as accuser. The latter will bring forward everything that the soul had committed during its life on earth in thought, word, or deed against God, against itself and against its neighbors, either in intent or in reality. He will—and this should be borne well in mind—bring forward not only the evil which has been committed, but also the good deeds which the soul might have done and which it left undone or did badly. When St. Charles Borromeo was on his death-bed, he said to the priest who attended him, “Reverend brother, I am afraid to appear before the judgment more on account of the good which I have left undone than the evil I have done.” And yet, what a pious and holy life had Borromeo led! How many good deeds this man had done during his whole life! Remember, often, that you will be accused by the devil and condemned by Christ not only for sins committed, but also for good deeds omitted.

Against this accuser there is given to each soul an advocate, that angel namely who was its true companion and guardian during its pilgrimage through life. He on his side will also bring forward everything good the soul has done. Every good thought, every sigh, breath, or step, which was done with a pure intention for the love of God or our neighbor will be recorded. He will try to cover the imperfections of these works with the infinite merits of Jesus Christ, and will, to frustrate the efforts of the accuser and move the

judge to mercy, remind the latter of the most precious blood which He has shed for each accused soul.

The witnesses at this judgment will be the clear and unerring perception which each soul will have in the most perfect degree. As clear as the sun will appear before its eyes the actions of a lifetime. All covering will be withdrawn and the soul will see all its words, its works, and thoughts, its good and evil deeds in their true light as they appeared in the eyes of God. It will see, whether it is rich in merits or poor, whether it is worthy of heaven or deserving of hell. In this clear self-recognition one's own conscience will give testimony either for or against, and convicted by its own conscience, the soul will not be able to offer excuses but will make a most complete confession. Thereupon, the Judge, who is none else than He who was our Redeemer, will by virtue of His Divine power, His omniscience, and justice, render without delay the irrevocable sentence, which will be life or death for all eternity. If we are declared as blessed, we shall also be deemed worthy of heaven on the second and general judgment day, but if the verdict decrees our eternal perdition, we shall receive the same sentence at the last judgment.

"Oh, how dreadful it is to fall into the hands of the living God." And with each minute this terrible moment comes nearer and nearer. Every minute may bring us the verdict, "Eternal life or eternal death!" For we do not know whether we shall not be in the next moment a prey of death. With great earnestness St. James reminds us, therefore, "Behold the judge standeth before the door" (St. James v. 9).

Yes, my dear friends, He stands before our door, before your door, and before my door! As soon as he enters, the time of activity is passed and He demands an accounting of our lives. What will be our fate?

In conclusion, I will mention to you three thoughts of the holy abbot Elias to ponder over. He used to say, "There are three things I am afraid of. The first is when my soul will separate from my body; the second, when I shall have to appear before God my Judge; and the third, when judgment will be passed on me." Remember well these three points. He who will think over them several times a day will lose all desire to do evil.

THE WORK OF THE HOLY GHOST IN THE CHURCH AND IN OUR SOULS.

BY THE REV. ARTHUR DEVINE, PASSIONIST.

"But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind whatsoever I shall have said to you."—St. John xiv. 26.

SYNOPSIS.—*The Feast of Pentecost and the event which the church commemorates on this day. The meaning of the appearance of the Holy Ghost and His descent upon the Apostles in the form of tongues of fire. The purpose of the coming of the Holy Ghost and of His abiding with us as manifested: 1. By His work in the Church. 2. By His work in our souls. His work in the Church: 1, By revelation; 2, by inspiration; 3, by His special assistance. His work in our souls: 1. Sanctification. 2. Indwelling. 3. Sacramental grace and the special manner in which He received in the three Sacraments: Baptism, Confirmation, and Holy Orders. The claims which the Holy Ghost has to our love and service, and to our special devotion, and the attention we should pay to the warning words of St. Paul: "Extinguish not the Spirit."—I. Thess. v. 19.*

On this day we celebrate the Feast of Pentecost, so called because it is the fiftieth day after the Resurrection or Paschal Feast. The Feast reminds us of the Third Person of the Blessed Trinity, the Holy Ghost, to whom our thoughts and our devotions should be in a special manner directed. He is the Paraclete; that is, the Advocate or Comforter whom the Father sent and who came to teach us all truth and to sanctify us. He was promised not only to the Apostles but to their successors, and when He came it was that He might "abide with us forever."

The remarkable event which we to-day commemorate is narrated in chapter ii. of the Acts of the Apostles as follows: "When the days of Pentecost were accomplished, they were all together in one place. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were, of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak" (Acts ii. 1-4).

I shall give only a short explanation of the mystery which is here presented to us. The Holy Ghost descended upon the Apostles and upon those who were with them at the time in the form of

tongues of fire. Before that time the Holy Ghost had appeared at the baptism of Christ in the form of a dove, the emblem of purity. He had also appeared at the Transfiguration in the form of a bright cloud which was emblematic of the Divine Majesty. Now He appears in the form of tongues of fire. Fire is the symbol of the Divinity, and God had already by this sign manifested His glory according to the words of Exodus, "And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel" (Ex. xxiv. 17). And the ancient Law-giver of the Jews reminded them on a solemn occasion that the Lord their God was a consuming fire (Deut. iv. 24). Fire may be said to signify in a special manner the Holy Ghost and His work in our souls. He is Himself the Love of the Father and the Son, and to Him is attributed the grace which sanctifies us and the charity which should incline our hearts toward God. It was in this sense our Saviour spoke when He said, "I am come to cast fire on the earth; and what will I but that it be kindled" (St. Luke xii. 49). And it was this that St. Paul signified when he said, "The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us" (Rom. v. 5).

Having considered the mystery which we this day commemorate, let us now proceed to reflect upon the work of the Holy Ghost. He was sent by the Father and the Son, and He came into the world to abide with us forever. The purpose of His coming and of His abiding with us is manifested (1) in the work of the Holy Ghost in the Church, and (2) in the work of the Holy Ghost in the souls of the just.

1. *The work of the Holy Ghost in the Church.*—Though all external works of God are common to the three Divine Persons, yet certain works are attributed in a special sense to each of these Divine Persons; thus: creation is attributed to the Father, redemption to the Son, and sanctification to the Holy Ghost. In this sense the Holy Ghost is said to give to the Church perfection, sanctity, and fortitude. He enlightens and guides the Church in her teaching and preserves her from error. "The Paraclete," says our Saviour, "the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you." The Church was founded indeed by Christ, but it may be said to have been vivified and perfected by the Holy Ghost. As in the first creation, after the production of the universe,

we are told that the Spirit of God moved over the waters to bring things to their perfection, so the Holy Spirit of God came upon the infant and newly-formed Church to vivify it, to preserve it, and to perfect it. Christ, speaking to His Apostles, had said, "It is expedient to you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment" (St. John xvi. 7, 8).

It is in the teaching of all truth and in its preservation against error that we may witness the work of the Holy Ghost in the Church. The Holy Ghost's action in the Church is effected in a threefold manner, namely, (1) by revelation, (2) by inspiration, and (3) by assistance.

1. *The Holy Ghost's action by revelation.*—I take revelation here in its strict sense; that is, as the manifestation of an unknown truth, or the clearer manifestation of a truth already known. According to this meaning of the word, revelation is confined to the prophecies and mysteries of religion. The revelation of all these truths of Christianity that make known to us the mysteries of the Incarnation and of the Trinity is attributed to the Holy Ghost. This Holy Spirit was the Teacher of the Prophets and Apostles. When, under the old dispensation, the just prayed and sighed for the day of redemption and for the coming of Him who was called the Expected of nations, it was the Holy Ghost who revealed the exact time of His coming to a Daniel, a Jacob, a Malachy, and an Isaias. He made known to the Prophets not only the time of the coming of the Messiah, but also the family in which He was to be born, the circumstances of His birth, and all the minute details of His life, His sufferings, and His death. When at length the Messiah came on earth and appeared amongst men, the Holy Ghost bore testimony to Him, and when Christ ascended into heaven, the Holy Ghost, through the Apostles, promulgated the New Law of the Gospel and all the great truths of Christianity, especially the mysteries of faith, of grace, and of the Sacraments of the New Law.

2. *The Holy Ghost's work in the Church by inspiration.*—By inspiration we mean that action of God relative to the sacred writer, which moved him to write, and continued to move and direct him in the act of writing so that the writing can be called the word of God. When the Evangelists and other inspired writers took pen in hand to write down those things which they had already taught by

their preaching, the Holy Ghost watched over them so that they might write nothing but the true word of God. He directed them in writing, and it was through this direction of the Holy Ghost that they expressed in writing certain things and omitted others. Besides being present to the sacred writers, we have also to bear in mind that the Holy Ghost was likewise present by inspiration to the Apostles in the transmission of truths by their preaching and teaching. He inspired them as to what they should say and hand down to the Church as Divine tradition; and He protected them from all error in delivering the full deposit of Christian doctrine to the Church. It is therefore by the inspiration of the Holy Ghost that we know of our Lord's ascension into heaven, that He has left us seven sacraments as means of grace—the truths of faith in connection with these sacraments, especially all those marvelous truths in connection with the Holy Eucharist and the Holy Sacrifice of the Mass—the various dogmas in regard to the eternal truths, death, judgment, hell, and heaven. It is through this same inspiration of the Holy Ghost that we know the consoling doctrines that we have guardian angels to protect us, and that the saints in heaven, and especially the Blessed Mother of God, make intercession for us before the throne of God. It is by reflecting upon this doctrine that we may be able to understand and to estimate the work of the Holy Ghost in the Church from the beginning and in the days of the Apostles and of the first Christians.

3. *The Assistance of the Holy Ghost in the Church.*—After the days of the Apostles and the death of St. John the Evangelist, revelations and inspirations ceased so far as the deposit of faith is concerned. No new dogma was to be revealed to the universal Church for the faith of Christians, as no new dogma would be needed. Christ, having founded His Church, perfected it through the operation of the Holy Ghost. The revelations and inspirations necessary for the perfection of His Church were, therefore, given to those men whom Christ placed as the pillars of His Church and to some few privileged disciples who lived and taught with them. Although revelations and inspiration ceased at the death of the last of these—St. John—the Holy Ghost did not cease His work in the Church. He was to abide with the Church always and to continue His work in her until the end of time. He continues to live and work in her by His special assistance. By this assistance He enables the teaching Church to know and to define all truths that have been revealed

or inspired, and protect her from error in her definitions as to faith and morals. It was by this assistance that the Holy Ghost guided and protected the Church when in the early age of Christianity she had to condemn the heresies of the Gnostics, the Arians, the Eutychians, and the Nestorians, and when she had to define great truths in connection with the mystery of the Incarnation; as for example, that Christ is truly God, that in Him there is only one Person and two natures, and that the Blessed Virgin is truly the Mother of God. It was by virtue of this same assistance that in subsequent ages the Church condemned the errors of the Pelagians, of John Huss, of Wicliffe, and of the Albigensians; and that in later times she condemned the errors of Luther and Calvin, and of all the so-called reformers. Against all these false and pernicious heresies the Church had to teach and direct the faithful by the definitions of her councils and the decrees of her sovereign Pontiffs as to the true doctrine of Christ which was revealed and inspired by the Holy Ghost in the first constitution of the Christian religion, and this she did through the assistance of the same Holy Spirit who abides with her always. It was through this Divine assistance that the Council of Trent, like all the other Ecumenical councils, formed and issued its decrees; and it was by virtue of it that the Vatican Council defined the doctrine of the Papal Infallibility, which contains also the doctrine of the Divine assistance of which I am speaking. Its definition is "that it is a revealed dogma that the Roman Pontiff, when he speaks *ex cathedra*, that is, when performing the function of pastor and teacher of all Christians by virtue of his supreme and apostolic authority, he defines a doctrine of faith and morals to be held by the universal Church, has, through that Divine assistance promised to him in Blessed Peter, that infallibility with which our Divine Redeemer wished His Church to be endowed, in defining a doctrine of faith and morals; and, therefore, that the definitions of the same Roman Pontiffs of themselves, and not by the consent of the Church, are irreformable." It is therefore an article or dogma of our faith that the teaching Church, that is, the body of Pastors with the Pope at their head and the Pope alone are by the special assistance of the Holy Ghost preserved free from error in defining doctrines of faith and morals, and that their definitions are infallible. This is our faith. This is what we believe and teach. This is what we openly and fearlessly profess. There is no danger of error or deception. It is the Spirit of Truth that has spoken. He

is the God of truth, the Inspirer of Prophets and Apostles, the Advocate, Guide, and Comforter of the Church and of the Pope, the head of the Church.

2. *The work of the Holy Ghost in our Souls.*—Let us turn for a moment from the work of the Holy Ghost in the Church to consider His work and His presence in our own souls. In the first place let me remind you that works of sanctification are specially attributed to the Holy Ghost. Although these works come forth from the three Divine Persons, they have a special likeness to the personal character of the Holy Ghost, and they are therefore attributed to Him in order to manifest that personal character. Of this we are reminded by the words of St. Paul, "The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us" (Rom. v. 5). "But the fruit of the Spirit is charity, joy, peace, patience," etc. (Gal. v. 22). "But all these things" (charismata or spiritual gifts) "one and the same spirit worketh, dividing to every one according to his will" (I. Cor. xii. 10). "In whom also believing you were signed with the Holy Spirit of promise" (Eph. i. 13). The Catechism of the Council of Trent gives a clear exposition of this doctrine, "There are certain admirable effects and certain most ample gifts of the Holy Ghost which are said to originate and emanate from him as from a perennial fountain of goodness; for, although the extrinsic works of the most Holy Trinity are common to the three Persons, yet many of them are attributed especially to the Holy Ghost to give us to understand that they proceed from the boundless love of God toward us. For as the Holy Ghost proceeds from the Divine will inflamed as it were with love, we can comprehend that these effects, which are referred particularly to him, arise from the extreme love of God toward us" (Part I. ch. ix., quest. 7).

Secondly, we have to consider the indwelling of the Holy Ghost in the souls of the just. This reminds us of the invisible mission of the Divine Person. On the day of Pentecost His mission was visible; that is, He was sent to and came down upon the Apostles in a visible manner. But He is sent and comes to the souls of the just continually in an invisible manner and dwells in all souls which are justified and sanctified by His grace. By this invisible mission the Holy Ghost is given in such a manner that He is said to dwell in us and to make us His temples. "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you"

(I. Cor. iii. 16). "Or know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own?" (I. Cor. vi. 19). "For you are the temple of the living God, as God saith: I will dwell in them, and walk among them, and I will be their God, and they shall be my people" (II. Cor. vi. 16). The Holy Ghost dwelling in us, vivifies us, impels us to good, excites us to filial confidence, gives testimony that we are the children of God, helps our weakness and asketh for us "with unspeakable groanings" and "according to God," for "He that searcheth the hearts knoweth what the spirit desireth." By all these expressions St. Paul would have us understand that he does not mean any created or accidental gift, but the very Person of the Holy Ghost, who comes to us and dwells in us not alone by Himself, but together with the Father and the Son; although the indwelling and the sanctifying work which is effected is rightly attributed and appropriated to the Holy Ghost.

Thirdly, let us consider that at three particular times the Holy Ghost is given to the soul in a very special manner, and His coming each time is marked by an indelible character; that is, when the Sacraments of Baptism, Confirmation, and Holy Orders are administered. In Baptism, as you know, He is given to make us children of God and heirs of the kingdom of heaven. In Holy Orders He is given to priests to sanctify them for the duties of their office, and to confer upon them the power of consecrating and of binding and loosing in the tribunal of penance. In Confirmation we receive the Holy Ghost in order to make us strong and perfect Christians and soldiers of Jesus Christ. The graces of these three Sacraments and Sacramental grace in general are privileges of the children of God under the New Law, and show the special excellence of the manner in which we are now endowed with the Holy Spirit in contrast to those who lived under the Old Law and to those who are outside the Catholic Church and deprived of her sacraments. "We who are born again," says Cardinal Manning, "and are members of the mystical Body of Christ, are under a dispensation of the Holy Ghost, so full and of such manifold grace that there is no state of man which is not embraced by it, and in which there is not given an abundance of grace exceeding all measure that we can conceive, and meted out according to the necessities of each individual soul." Our Lord intended this when He said, "I am come that they may have life, and that they may have it more abundantly" (St. John x. 10). The

same author reminds us that "the state of grace in which we are by the indwelling of the Holy Ghost in our hearts and by the exuberant assistance of grace in every state of the Christian life, lifts and elevates us to a supernatural order, higher than all the world has ever known from the beginning. This elevation of man was specially reserved to these last times, that is, until the Incarnation of the Son of God. The state of a Christian child transcends in supernatural grace and dignity all that God has ever before bestowed upon His creatures" (*Internal Mission of the Holy Ghost*, pp. 18-20).

Enough, I hope, has been said to show us the claims which the Holy Ghost has to our service, to our love, and to our special devotion. We have considered His work in the Church and in our souls and all that He has done and continues to do for our salvation. Before concluding, let me exhort you in the words of St. Paul, addressed to the people of Thessalonica, "Extinguish not the spirit" (*Thess. v. 19*). A pious writer (*Senescalchi*), commenting on this sentence, tell us that in three ways a flame or light can be extinguished. 1. By the wind blowing it out. 2. By smothering or covering it. 3. By withdrawing the supply of oil or other material. In a similar manner the fire of Divine love may be extinguished in the heart. First, by keeping the senses open to every impulse or wind of passion, or to the temptations of the devil. Second, by suffocating or smothering it under human interests and worldly affairs. And, third, by withdrawing the supply of spiritual and heavenly nourishment, namely, the memory of the Divine favors and the motives of the love of God and the means of grace. In order, therefore, not to extinguish the Spirit, it is necessary to guard our souls against temptations and incitements to passion, by the mortification of our senses; it is necessary to avoid worldliness and too great solicitude for temporal affairs, and it is also necessary to keep up the supply of spiritual aids by the reception of the Sacraments, by meditating on heavenly truths and the maxims of eternity. In this way our souls will continue always enlightened by the light of faith and inflamed by Divine charity as the consecrated temples of the Holy Ghost.

TRINITY SUNDAY.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XXX. PURGATORY.

“Amen I say to thee, thou shalt not go out from thence, till thou repay the last farthing.”—Matt. v. 26.

SYNOPSIS.—I. *The three states in the life to come, one of which is allotted to each soul after judgment. The existence of purgatory proved (1) from reason, i. e., from the Justice and Holiness of God; (2) from the Words of Christ, Matt. v. 25; xii. 32; (3) from the condition of things in this world.*

II. *What this punishment is—a cleansing. Its intensity seen from words of St. Augustine, St. Anselm, St. Gregory. Increased by not knowing when it shall end. Experience tells us of the dreadful pain of fire. All must suffer here, for all need purification. We are too forgetful of those who are there.*

Every soul will be judged immediately after death, and shall then take its abode in heaven, in hell, or in purgatory. For, first, there are souls who die without the least stain of sin upon them; for instance, baptized children under age, the souls of the holy martyrs or other Christians who lived pure and innocent lives for the love of Christ, or who did penance in this life for their misdeeds. Heaven is reserved for such as these. Second, there are souls snatched away in a moment by death and sent before the tribunal of God in a state of mortal sin which they did not or would not repent of, and for these hell is prepared. Third, there are souls who quit this life without grievous sin, but still not quite free from stain, and these have lesser sins upon them or they have not atoned for the temporal punishment due their sins, and for these there is a place of purification—purgatory. The holy martyr, Justinian, expresses this very plainly: As soon as the souls are separated from the body, there takes place the separation of the just from the unjust, and each one will be allotted to the abode corresponding to its state—some to heaven, others to hell, and again others to purgatory.

To one of these places we shall go after the first judgment. Now what can be more profitable for us than to learn something about these places? I will, therefore, show you to-day:

I. That there is a purgatory.

II. What it consists of.

I. It is conformable to reason that there is a purgatory. We know that God is just and that He will render to every one according to his works. But there are many who live upon this earth in sin and vice, still they are converted upon their death bed and obtain God's grace by a sincere repentance. God can not reject them in this condition, or cast them into hell. But can He admit them into heaven immediately? Shall they enjoy eternal life as soon as a just man who has passed his whole life in the practise of virtue, mortification, and self-denial? Would that be just?

Our Saviour Himself, in His discourses, declared plainly the doctrine of purgatory. One day He said to the assembled multitude, "Be at agreement with thy adversary betimes, whilst thou art in the way with him, lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence, till thou repay the last farthing" (Matt. v. 25, 26). What kind of prison could Christ have alluded to here? asks St. Bernardinus. These words can certainly not mean an earthly prison, because on earth all the evildoers and criminals are not thrown into prison. Hell can not be meant by this prison; for in hell there is no possibility of paying the last farthing, and there is no hope of deliverance. What prison is it then? It is only the prison of purgatory out of which there is any possibility of deliverance when satisfaction has been made to the Divine justice for sin.

And again, Christ said to His disciples upon one occasion, "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come" (Matt. xii. 32). Now, as every man, as St. John says, is a sinner, and falls frequently during his life, if not into grievous sins at least into lesser ones, as many will not atone for these sins upon earth, it follows that they must do so in another world before they can go into heaven, where nothing defiled can enter. But where can they receive pardon after death, and where can they atone? In hell? Certainly not, for that is only for those who depart this life in mortal sin; and there is no deliverance from hell, neither is there any forgiveness of sins. There must, there-

fore, be a place where venial sins are forgiven, the minor indebtedness expiated, and perfect purity attained; and this place is purgatory. Why is it called purgatory?

II. St. Paul instructs us upon this point in the Epistle to the Corinthians, where he writes, "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble" (i. e., defective works), "he himself shall be saved, yet so as by fire" (I. Cor. iii. 12-15).

St. Paul indicates to us by this the condition of purgatory, and he says that the cleansing in the same takes place by fire. I know that there are many who take little heed of this fire, and do not take the slightest pains to escape it. They commit venial sins a hundred times a day without fear and say, "What does it matter, so long as I do not go to hell!" God grant that you be not mistaken! The holy fathers speak very differently. "Let every one strive with all strength," writes St. Augustine, "to avoid grievous sin, and to atone for lesser sins by good works, so that nothing may remain of them that will have to be consumed in purgatory. This cleansing fire is more painful than all the torments which we can see, feel, or imagine." St. Gregory expresses himself in like manner, "I consider that this transitory fire is more insupportable than all the afflictions of this earth; for as the unjust, so also will the just be tormented by this fire, only with this difference, that the purifying will not endure eternally." St. Anselm also writes, "That the least suffering of a poor soul is greater than the most intense agony we can think of here." For here upon earth the soul only feels that sensitive pain through the body. The more hardened the latter is, the more accustomed it becomes to pain; so much less does the soul feel the suffering of the body. The more delicate, on the contrary, the more sensitive the members of the body are, so much the more does the soul feel those sufferings which afflict it. What torture, then, must it not be when the soul, which is the direct seat of all sensation in us, is tormented by flames of fire.

This agony is intensified by the fact that no soul knows how long it will have to endure its sufferings. As soon as it is separated from the body, all desires for earthly possessions vanish, as well as all those things which were the delight of the body. The soul knows only one aspiration, only one ardent desire, and that is the longing for God, who alone can satisfy, whilst everything that surrounded it has perished. What a torment it is to be irresistibly

impelled by this perpetual longing, when it beholds itself so far removed from Him who alone can content it. Look at the sick man! Violent pains rack him, sleep is banished from his pillow, he knows no rest; he rolls from one side to the other, every moment seems to him an hour, and he is continually asking those about him if it is not yet day. O, how often will the suffering souls ask their guardian angel this same question, When will the hour of my deliverance come? How long must I still remain here? Alas! no one answers! They only know this: that the greater the number of sins the longer will they have to remain in the fire of purification. Just try and hold your finger for half a minute over the flame of a candle! Can you bear the pain? What then must it be to have to endure this agony for a whole day, a year, a hundred years? Surely the greatest of all pains is that caused by fire! And this suffering we must all undergo. For "who is so perfect," writes St. Bernard, "who so holy, that when he departs from this life he will not owe something to that fire?" Who cleanses himself so perfectly from the cross of sin as to be able to say, "My heart is unspotted, and I am free from sin"?

What will happen to us that day, dear brethren? How long shall we have to burn? How long have our parents, brothers, sisters, relations already been burning, and how much longer will they have to burn? How many parents are wringing their hands there below, and crying out, "Children, have pity upon us!" Alas poor father! poor mother! your children have not even time to take compassion upon their own souls! They think solely of pleasures, of friends, of society, etc., and forget that the day of the Lord is likewise coming for them, and that they shall have to suffer in expiation of the sins they think so little of now.

THE BLESSED TRINITY.

BY THE REV. F. X. MCGOWAN, O.S.A., CAMBRIDGE, N. Y.

"In the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxviii. 19.

SYNOPSIS.—*The Holy Trinity restored man's privileges. I. What is the mystery of the Trinity? The Athanasian Creed and the Preface of the Mass of the Trinity define it. Catholic teaching of the Trinity. Proved from the Old and the New Testaments. Contention of Anti-Trinitarians of our day. God's testimony greater than man's testimony. Miracles of nature. II. What do we owe the Blessed Trinity? 1. Love. The Goodness of the Father, the Son, and the Holy Ghost. Memory of our Baptism. Innocence lost and regained through the Holy Trinity. 2. Confidence. God's purposes toward man. The work of the Trinity in effecting them. The Trinity at death. The earthly trinity. Worldly wisdom. Its condemnation. Conclusion.*

Man lost sight of the end for which he was created, and, through sin, perished forever. Before he could recover his lost rights, he had to be redeemed, and to receive a new consecration. The Blessed Trinity effected this necessary work. The Son wrought our redemption, but only according to the Father's will and with the co-operation of the Holy Ghost. It was the entire work of the ever-blessed Three.

Let us consider :

- I. In what consists the mystery of the Blessed Trinity.*
- II. What we owe to the three Divine Persons.*

I.

We believe in One Only God, who rules heaven and earth. It is only the fool who says "in his heart" that there is no God. He speaks thus, not according to the testimony of his conscience, but in the folly of his heart. We believe also in this declaration of the Athanasian Creed, "The Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the substance." The Church, in the preface of the most Holy Trinity, makes this profession of faith, "In the confession of the true and eternal Godhead, distinction in Persons, unity in essence, and equality in majesty may be adored." The

mystery of the Blessed Trinity is the basis of the Christian religion.

If Catholic teaching regarding the Trinity resolves itself briefly into admitting three Divine Persons really distinct in numerical unity of essence, it follows that these Persons are coeternal, coequal, and consubstantial, that one proceeds from the other; the Son from the Father by eternal generation; the Holy Ghost from the Father and the Son as from one principle by simple procession. The Father is from all eternity, and in virtue of His fecund knowledge, traced out, so to speak, an expressive, eternal, subsisting image of Himself; the Father and the Son, in virtue of their mutual love, produced the third Person in which are all the essential attributes of their nature. The Son is the living character of the Father's perfections and grandeur; the Holy Ghost is the bond which unites the other two. Of the three Persons, the first is as the inexhaustible source of light, the second is as a brilliant flash from that source, and the third is as an adorable fire which arises from the other two. No superiority, no dependence exists among the ever-blessed Three. The Father is neither greater nor older than the Son and the Holy Ghost, and these are neither inferior nor posterior to the Father. Each has the same authority, the same eternity, and the same majesty. There is, among the Divine Persons, an equality of perfections, perfect and sovereign equality. This mystery transcends our human understanding. God is, as the Prophet declares, "incomprehensible in thought" (Jer. xxii. 19). "The voice is silent," says St. Ambrose, "not only mine, but the voice of angels."

The doctrine of the Blessed Trinity is attested in both the Old and the New Testaments, more clearly however in the latter. In the Old Testament we read, in Genesis, that God, referring to His purpose to create man, said, "Let us make man to our image" (Gen. i. 26). The use of the plural number, as shown in "Let us make," leads us to inquire into the hidden meaning of the text. It seems that God took counsel, but we may ask from whom did He take it? Certainly it was not from dead matter, as Hermogenes dreamed; nor from the angels who are His creatures, and in whose creation, as in man's, He must also have taken counsel; nor from other gods, as the blasphemous Julian asserted. It is reasonable to suppose that the three Divine Persons concurred in the creation of man and cooperated in making man the masterpiece of their wisdom and labor. Again, after man's creation, the Lord said, "Lo, Adam has become as one of us," indicating the plurality of Persons in God.

We read in the Book of Psalms, "The Lord said to my Lord: sit thou at my right hand." These words, in the explanation given by Christ and St. Paul, refer to the Persons of the Trinity.

In the New Testament we find several passages clearly defining the plurality of Persons in God. This doctrine was revealed at the baptism of Christ. The voice of the Father was heard saying, "This is my beloved Son in whom I am well pleased" (Matt. iii. 17), and the Holy Ghost descended as a dove upon the Son. "The Trinity," says St. Maximus, "reveals itself to man, the Father is heard in the voice, the Son is manifested in man, the Holy Ghost is discerned in the dove." St. Thomas says that the Trinity also appeared in Christ's Transfiguration: the Father in voice, the Son in man, and the Holy Ghost in the bright cloud. Before His ascension into heaven, Christ, in clear and unmistakable language, commanded His Apostles to preach His faith to all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It was a precise commandment, a distinct oracle, if ever there were one, a revelation of one God in three Persons. The use of the conjunction *and* distinguishes the Three Persons, while the words, *in the name*, designate a common efficiency, power, authority, and therefore a common nature in these Persons.

We have also the celebrated text of St. John, "There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost, and these three are one" (I. Eph. v. 7). Many have impugned the authentic character of this passage, but as it is found in the oldest versions of the Bible and referred to by the most ancient writers, the contention of anti-Trinitarians is of no weight. Tradition is equally in favor of the doctrine of the Trinity. When we read of St. Athanasius, the learned theologian of the Church, of St. Augustine, the light of doctors, and of St. John Chrysostom, the golden-tongued orator of the Eastern Church, all proclaiming their belief in this august mystery, how rash must we consider those men who either deny this tremendous and time-honored article of faith, or who foolishly seek to bring it under the light of reason. God's light is "inaccessible," and He makes "darkness his covert" (Ps. xvii. 12).

This doctrine was generally believed until the coming of the religious and political revolution of the sixteenth century. To be sure, there was opposition to it from the days of the Apostles, but it amounted to nothing, being, like many another heresy, only a

passing cloud. There are many anti-Trinitarians in our days, such as the Unitarians, the Rationalists, and the latest sectarians, the Christian Scientists. They contend on the principle that what they can not see nor understand they do not believe. Men who advance such a proposition are illogical and inconsistent. There are hundreds of mysteries in nature, unfathomable realities, to which these very men pin the faith of their minds. They can not, even with all the helps of science, tell what light, electricity, or magnetism is. They can not explain by what art the spider weaves its web, and they are at a similar disadvantage regarding many things about the nature of the winds, the tides, and the heavenly bodies. If man's mind can not sound the depths of natural mysteries with which it is in constant touch, is it supposable that it can fathom the deep and hidden mystery of the Blessed Trinity? It is impossible for me to hold in my hand the firmament above me, because my hand is smaller than the heavens; so it is impossible for man's mind, whose knowledge is scant and limited, to grasp the eternal and immense mystery of the Trinity. We believe the testimony of man in respect to natural things; ought we not believe God's testimony concerning heavenly things? "If we receive," says the Apostle, "the testimony of men, the testimony of God is greater" (I. John v. 9). Let us not seek to penetrate the veil of the Trinity, but believe; for the Wise man tells us, "He that is a searcher of majesty shall be overwhelmed by glory" (Prov. xxv. 27). Let us rather praise often the most Holy Trinity in the familiar and beautiful doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost."

II.

If we can not comprehend the deep mystery of the Holy Trinity, we may at least offer it our homage and adoration. St. Thomas Aquinas tells us, "It is impossible to come to a knowledge of the Trinity by natural reason," but we may say in the love of our hearts with the Church, "Our hopes, our salvation, our honor, O Blessed Trinity" (*Ant. II. Noct. Off. Trinit.*) What prevents us from loving, honoring, and adoring one God in three Divine Persons? Because we can not drink all the water of the well, may we not partake of as much as is needful for us? We can not look with fixed gaze upon the sun, but we may use its light for our needs. The light of the Blessed Trinity is inaccessible to our poor human vision, but we

may venerate and honor the source whence it flows, and unite with the angels who ever sing its praises, "Holy, Holy, Holy, Lord God Almighty, who was, who is, and who is to come!" (Apoc. iv. 8).

1. We owe the Blessed Trinity the homage of grateful love. When we were nothing, the Triune God infused into our common clay a soul made to "His image and likeness." What do we not owe the Almighty Father, who has given us life and preserved us, who has provided for our wants and even guaranteed us our pleasures? No one loves like a father, none so compassionate as he; yet as Tertullian says, "No one is so much a father as the Almighty Father." What do we not owe the Beloved Son, who came from His throne of glory to abase Himself to our lowly state, to live a life of persecution and suffering, and to die a slave's death that we might recover heaven? His was the greatest sacrifice the world had ever seen. What do we not owe the Holy Ghost, who enlightened us when we were blind, who upheld us when we were weak, who encouraged us when we were timid, who brought us back to the fold when we had strayed from it, and who forgave us when we had sinned? Everywhere His solicitude has followed us, everywhere His voice has appealed to us. Verily He has been our truest, most faithful, and loving friend. We recall in thought the day of our baptism, when we were carried helpless to the sacred font. Sponsors voiced the vows that were to be the guiding principles of our life; the saving water effaced the stain of sin, and the grace of God restored the image of the divinity disfigured by Adam's fault. What happiness was breathed into our souls! The Father adopted each one of us as His child, the Son embraced us as His brother, and the Holy Ghost chose us for His temple. Could the Triune God have done more for us? And when in later days we lost our baptismal innocence and lost again our happy privileges, did not the Father, in His mercy, apply the Blood of His Son's atonement to our sinful souls, and the Holy Ghost move us to sorrow and repentance? Yes, we have abundant reason to be thankful to the Holy Trinity for its love and mercy toward us; we have forcible reason to love and honor the ever-blessed Three and to offer them the best homage and sincerest worship of our lowly hearts. Well may we repeat the prophet's praise, "Let all the earth adore thee, and sing to thee: let it sing a psalm to thy name" (Ps. lxxv. 4).

2. We owe, with our love, the Blessed Trinity our sincere confidence. Notwithstanding all the benefits which the Trinity has

showered so plenteously upon us, God desires to add even more favors. He has mainly in view our eternal salvation, and to that end refers all that He does in our behalf. God wills that all men should one day be gathered like ripe wheat in His eternal harvest home. He wishes us to be near, to be beside Him. The Father so desires because we resemble Him and are His image; the Son, because He sees in us the price of His precious Blood; and the Holy Ghost, because we are His living sanctuary. Are not these great motives to excite our confidence, to make us ever trustful of God's kindness toward us? The Blessed Trinity ushers us into the life of grace, and speeds us with its blessing on our passage to the other world. We are baptized in its adorable Name, and Mother Church bids us to depart for the Church triumphant in the same blessed Name. Though demons may attempt to assail us, they fear that holy Name, and it thus dissipates our fears and strengthens our confidence at the dread hour of death. There is, however, an earthly trinity which sinful men worship with all the zeal and love that belong to the Holy Trinity in heaven. They substitute these idols of depraved minds for the ever-blessed Three. St. John tells us what is this trinity, "The concupiscence of the flesh, the concupiscence of the eyes, and the pride of life." Men forget the Triune God, and worship their passions, honors, and self-excellence. They are filled with worldly wisdom, and run after wealth, honor, and pride. St. Paul tells us, "The wisdom of the flesh is an enemy to God" (Rom. viii. 7). Let us not follow its dictates, but love God and trust in Him. St. Paul also teaches us what we must do to insure the friendship of the Holy Trinity. "Be zealous," he says, "for the better gifts" (I. Cor. xii. 31). You have received faith and hope and love in your baptism; you must now begin a nobler life. "Be zealous for the better gifts." Love the Triune God more earnestly, obey His commandments more eagerly, trust to His care more lovingly. This is service worthy the angels, and it will bring us all the happy privilege, after life here has ended, of living and reigning in heaven with the Father, the Son, and the Holy Ghost. Amen.

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF PAROCHIAL AND SUNDAY SCHOOLS.

XIX.

FROM THE FALL OF ADAM TO THE COMING OF THE REDEEMER.

DEAR CHILDREN:—In the last instruction we spoke of the fall of our first parents. When our first parents, Adam and Eve, after their sin, appreciated their wrong, their disobedience, and their revolt against God, and were frightened at it, afraid and ashamed, God took compassion upon them and promised them a Redeemer. The words of the Divine promise ran thus, “I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel” (Gen. iii. 15).

Jesus Christ, the promised Redeemer, is meant as the one who will crush the evil spirit. Hence the catechism asks the question, “To whom did God first promise a Redeemer?” “To our first parents immediately after the fall.”

Did man show his gratitude to the Lord God for His mercy?

* In response to many requests this Catechetical Part may also be had in separate form under the name of “THE PRACTICAL CATECHIST.” Clergymen wishing to give their teachers the advantages of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

No; Adam's first born, Cain, turned away from God and killed his good brother, Abel.

Although Adam and Eve were driven out of Paradise, still they were not quite forsaken by God; they lived a devout life in the consciousness of their guilt, and in an ardent desire to propitiate their offended God. To them were born two sons, Cain and Abel. Abel led a life pleasing to God, but in Cain evil dwelt. Now each one offered a sacrifice to God. Cain offered up the fruits of his fields, and Abel the firstlings of his flock. But God looked down with pleasure upon Abel's sacrifice; He did not look at Cain's. Then Cain became very angry and his face was full of envy and hatred. God warned him, and said, "Why art thou angry? And why is thy countenance fallen? If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? But the lust thereof shall be under thee, and thou shalt have dominion over it" (Gen. iv. 6, 7).

Cain did not obey God, and kept the anger in his heart. One day Cain behaved kindly toward his brother, and persuaded him to go with him into the field. Now when Cain was far enough from his parents' house, he murdered his good brother Abel. But another son was born to our first parents, whom they named Seth, and he too had a son called Enos.

How did Cain's descendants live?

They lived an ungodly life, as their father had, and led the good people gradually astray so that nearly all became ungodly. Cain's descendants were called the children of men, but the descendants of Seth were called the children of God. Cain's descendants led a sensual and godless life, were slaves of impurity and to all passions, and led even Seth's descendants into evil. Now when the wickedness of mankind had reached its height and only one family, which was that of the good Noe, walked in the fear of the Lord, God determined to wipe out the human race from the face of the earth. Still He did not do this at once, but gave them yet time, one hundred and twenty years, but commanded Noe to build an ark (to be, as it were, a continual penitential sermon to mankind). But when this time also had elapsed without mankind having amended their ways, the chastisement of God at last descended upon them. By a great flood of water every one was destroyed, with the exception of the good Noe and his family, his wife, his sons, and their wives. This great inundation remained upon the earth for one hundred and fifty days.

In thanksgiving for his miraculous escape, Noe offered up a sacrifice to the Lord, and the Lord was pleased with this sacrifice, saying, "In future there shall be no more flood to efface the earth. All the days of the seed-time and harvest, cold and heat, summer and winter, night and day, shall not cease" (Gen. viii. 22). God blessed Noe and his sons and said to them, "Increase and multiply, and fill the earth." He placed him again as ruler over the creatures of the earth, gave them commandments, and established a covenant with them, the sign of the same being a rainbow which he set in the clouds.

Did man remain faithful to God after the flood? No; he soon fell away again from God and worshiped the sun, and moon, men, and animals as well as images of wood and stone. Even one of Noe's sons, named Cham, showed great degeneracy, and Noe pronounced a curse upon him. After the flood, man spread more and more over the earth, but also forgot God, his Creator and Benefactor. Out of sheer arrogance the children of men wanted to build the tower of Babel, the summit of which was to reach up to heaven. God frustrated their undertaking by confusing their speech.

Did God finally abandon man to his wickedness as he deserved? No; God gave man, for the future Redeemer's sake, abundant gifts for the salvation of his soul, and He admonished him in diverse ways to repent and amend.

God in His omnipotence could have destroyed the wicked; but He did not do this, but spared them for the sake of the promised Redeemer. These demonstrations of mercy were diverse. God exhorted them:

1. By the voice of conscience, which always admonished men to good and restrained them from evil.

2. By blessings in the natural kingdom, for instance, by abundant harvests, etc.

3. By chastisements. Thus, for instance, God destroyed the cities of Sodom and Gomorrha by fire from heaven, thus He punished the stiff-necked Egyptians by a great plague, and exterminated entirely the idolatrous Canaanites.

4. By remarkable men, whom He raised up amongst them or sent to them to put a stop to sin. Such men were Job, Jonas, and Daniel. Jonas was sent to Ninive to preach penance, and Daniel was sent to the idolatrous Babylonians.

5. By the Israelites falling into captivity, being thus dispersed with their sacred books and writings amongst the heathen.

6. At times also by angels, dreams, and miraculous visions and events.

God revealed to King Pharaoh, for instance, in a dream, the seven fruitful and the seven unfruitful years. King Nabuchodonosor was moved by a dream which the prophet Daniel interpreted for him, to the knowledge of the true God.

King Balthassar, of Babylon, instructed by the wisdom of the prophet Daniel, read the destruction of himself and his kingdom in the writing of an invisible hand.

The pagan centurion, Cornelius, of Cesarea, received the message by an angel that his prayer was heard and the commission to let St. Peter come to him from Joppe.

A miraculous star announced the birth of the Saviour of the world to the Magi.

Mankind did not turn God's demonstrations of grace to their salvation.

What did God do, then, when men became worse and worse?

God elected a chosen people to receive the true faith and the hope of the Redeemer, and He made a covenant with them.

What had been received of the first Divine revelations had become, at those times, greatly corrupted, so that it was necessary to choose a particular people for the hope of the Redeemer and the belief in one true God. To this end God made a covenant with the Jewish, or Israelitish people. The name "Jewish people, or "Jews," comes from Juda, who was one of the twelve sons of Jacob. The name "Israelitish people," or "Israelites," comes from Jacob, who was also called "Israel." God allowed this people to be specially instructed, led, and governed, and was as fond of them as a father is of his child, so as to keep the truth intact, at least, with one nation that He might fulfil His promises to them, and reveal His mercies.

In what did this covenant consist?

In this: 1. That God gave the promise to the Israelites that He would especially protect them as His chosen people, and bless them, and from them should proceed the Redeemer. 2. That the Israelites, on their part, vowed that they would at all times adore the one true God, and faithfully observe all His commandments.

By a covenant is understood a solemn promise made mutually by two or more persons. God made a twofold promise to the Is-

raelites; and in the same way they made a twofold promise to Him.

How did God preserve the true faith and the hope of a Redeemer amongst the Israelitish people? God preserved these by means of holy men, by whom He revealed Himself to the people, and gave them His commandments and promises.

To reveal Himself anew to mankind, God made use of holy men. As He makes use of the parents that they may bring up the children, and as later He sent His Apostles that, through them, the Christian faith might be propagated upon earth, so also in the Old Law these devout and holy men were to be the teachers of the chosen people.

Can you name some of these men?

In the beginning they were Abraham, Isaac, and Jacob; later Moses, David, and the other prophets. First of all Abraham is mentioned.

Who was Abraham?

Abraham was the ancestor of the people of Israel, the first with whom God made a special covenant. Abraham was the son of a wealthy shepherd prince named Thare, and dwelt originally at Ur, in Chaldea. By a shepherd prince was understood in those days a very rich man, who possessed many great flocks, and possessed at the same time vast and fertile lands in which his flocks pastured. From Ur Abraham went with Thare, his father, with Sara, his wife, and with Lot, the son of his brother, to Haran, where they dwelt for some time. At the express command of God, Abraham left his father's house and went to Chanaan. Lot, his brother's son, accompanied him. In the land of Chanaan Abraham came to Sichem, where God appeared and spoke to him. "Behold, this land will I give to thee!" During a famine Abraham went to Egypt, from whence he returned with Lot in the possession of vast flocks. As quarrels arose between his shepherds and Lot's in respect to the pasturage, Abraham separated from Lot in perfect peace and granted him the vicinity of Sodom, he himself remaining in Chanaan.

What remarkable events took place under Abraham?

1. The destruction of the wicked cities of Sodom and Gomorrha.
2. The sacrifice of the good Isaac, and 3. That of the King Melchisedech. God had revealed to Abraham that He would destroy the cities of Sodom and Gomorrha. Abraham interceded for the cities and God promised him that He would spare them if fifty just persons, or even ten, could be found within their walls. But alas! as these were not to be found, fire and brimstone descended from

heaven and the ungodly cities were wiped out. Two angels appeared to Lot and rescued him.

God gave a son to Abraham in his old age, who was called Isaac. To try Abraham, God commanded him to take his only son Isaac up to Mount Moria and there to sacrifice him. With ready obedience Abraham took his son and two servants and set out upon the journey. Isaac carried the wood for the sacrifice himself. Arrived at the top of the mountain, Isaac laid himself upon the altar of sacrifice of his own free will. Abraham's hand was already uplifted, when an angel cried out from heaven, "Do not harm the boy, for now I see that thou dost fear God, and for His sake wouldst not have spared thine only son. Because thou hast done this I will bless thee, and thou shalt be blessed in all things. Thy children shall multiply as the stars of heaven, and through one of thy descendants all the nations of the earth shall be blessed."

Isaac is the prototype of our Saviour Jesus Christ, because:

a. Abraham sacrificed his only son Isaac and God sacrificed His only Son Jesus Christ.

b. Isaac carried the wood himself up the mountain for the sacrifice, Jesus Himself carried the cross upon which He was to die up to Mount Calvary.

c. Isaac did not complain when his father told him that he was to be the sacrificial lamb, and Jesus Christ died willingly for the sins of the world.

d. Abraham received great blessings from God on account of his obedience, so, too, did the death of Jesus upon the cross result in the most blessed consequences for mankind.

In the time of Abraham, the sacrifice of the King Melchisedech is also remarkable. Several kings had united together and declared war upon the king of Sodom and Gomorrha, in which Lot was taken prisoner and lost all his vast possessions. When Abraham heard this, he gathered his servants together, and with many allied kings, went in pursuit of the marauding victors, fell upon them by night, conquered them, and brought back his cousin Lot and everything which had been taken from him. On Abraham's return, Melchisedech, king of Salem, brought bread and wine, and blessing Abraham, said, "Blessed be Abraham in the most high God, who created heaven and earth, and praised be God in the highest by whose protection the enemy hath fallen into thy hands." By this action Melchisedech is the prototype of the priests of the New Law,

because they offer up the holy sacrifice of the Mass under the forms of bread and wine.

We will now have a repetition of what we have gone through to-day, and we will continue this subject in our next lesson.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what did we speak in the last instruction? Of the fall of our first parents.

2. What did our first parents feel after their sin? They felt terror, shame and fear.

3. What would they have gladly done? They would gladly have become reconciled with God.

4. But could they do this of themselves? No, they could not do this alone.

5. What did God do on account of their contrition? He had compassion upon them.

6. In what way did He have compassion upon them? He promised them a Redeemer.

7. With what words did God promise a Redeemer to our first parents? God said to the serpent: "A descendant of the woman shall crush thy head."

8. What does this mean in other words? It means: "One of the woman's descendants shall take away thy power and conquer thee."

9. Who is this descendant? It is the promised Redeemer Jesus Christ.

10. To whom therefore did God first promise a Redeemer? To our first parents directly after the fall.

11. Did God also promise a Redeemer afterward to others? Yes, God promised the Redeemer to others also.

12. To whom for instance? To Abraham.

13. What did mankind owe to God for His mercy? They owed Him thanksgiving.

14. Did mankind prove grateful to God the Lord? "Cain even, Adam's first born, turned away from God and slew his brother Abel."

15. How many sons had Adam and Eve? They had two sons.

16. What were they called? Cain and Abel.

17. Were they both good? No; Cain was wicked, but Abel was good.

18. Which therefore did God love the most? God loved Abel the best.

19. How was this proved? At the first sacrifice.

20. In what way? God only took pleasure in Abel's sacrifice.

21. What did this produce in his brother Cain? It caused him to hate his brother Abel.

22. Who knew of Cain's hatred? God knew of it.

23. What did God do to make Cain better? He admonished him.

24. In what words? God said: Why art thou so angry, and why is thy countenance fallen?

25. What did Cain do after this admonition from God? He did not amend and he retained the anger in his heart.

26. To what did Cain's wickedness finally lead him? It led him to murder his brother Abel.

27. Repeat briefly the story of "Cain's fratricide." (The pupil will repeat the story briefly.)

28. Was no other son born to our first parents? Yes; another son was born to them.

29. What was his name? He was called Seth.

30. What do we know of Seth's descendants? We know that they were good.

31. What were they called for that reason? They were called the children of God.

32. How did Cain's descendants live? They lived as ungodly as their father had done, and they gradually seduced the good also, until at last almost all had become godless.

33. What were Cain's descendants called on this account? They were called the children of men.

34. Who were the good whom they misled into evil? They were Seth's descendants.

35. What family walked in the fear of God and was not misled into evil? The family of the good Noe.

36. What did God determine to do with the corrupt human race? God determined to annihilate it.

37. Did God do this immediately? No, God first of all gave them time to be converted and amend.

38. How long a time did He give them? One hundred and twenty years.

39. By whom did God exhort them to conversion and amendment? By the pious Noe.

40. What did Noe have to do at God's command, so as to remind sinful men of their amendment? At God's command Noe had to build an "ark."

41. What is an ark? It is a large wooden structure like a ship.

42. Did mankind really amend? No, it did not.

43. How did God at last fulfil His threat? He caused an immense flood of water to burst forth, in which every one was lost with the exception of Noe and his family.

44. How many persons were there in Noe's family? Noe's family consisted of eight persons.

45. Can you name them to me? Noe, his wife, his three sons, and their wives.

46. How long did the waters cover the earth? The earth remained under water for one hundred and fifty days.

47. What did Noe do out of gratitude for his miraculous preservation? Noe erected an altar, and offered up a sacrifice of thanksgiving to the Lord.

48. What promise did God make upon this occasion to Noe and his sons? God said: "As long as the earth lasts it shall not be destroyed again by a flood," etc.

49. What else did God do hereupon? God blessed them, and reinstated Noe as ruler over the creatures of the earth.

50. Did mankind remain faithful to God after the flood? No, they fell away from God again, and worshiped the sun and moon, men and animals, as well as images of wood and stone.

51. What is it called when instead of worshiping God men adore the sun and moon, animals, as well as images of stone and wood? It is called idolatry.

52. Which of Noe's three sons already bore within him the seed of evil? The wicked Cham.

53. What does Sacred History tell us about him? That he mocked at his father.

54. What therefore did Noe do? He pronounced his curse upon him.

55. What undertaking shows particularly the arrogance of mankind at that time? The building of a tower, the summit of which was to reach to heaven.

56. What was this tower called? The tower of Babel.

57. How did God frustrate this undertaking? By confusing their speech so that they could not understand one another.

58. Did God finally abandon mankind because of their wickedness as they deserved? No; God gave man abundant graces for the salvation of his soul for the sake of the promised Redeemer, and exhorted them in various ways to repentance and amendment.

59. What could God in His omnipotence have done with wicked men? He could either have punished them or have effaced them altogether from the face of the earth.

60. What did God do? God gave them abundant graces for the salvation of their souls.

61. What proof of God's grace can you enumerate by which God desires to lead men to repentance and amendment? The voice of conscience.

62. To what does the voice of conscience exhort all men at all times? It exhorts them to do good and refrain from evil.

63. What is the second proof of grace? The blessings in the natural kingdom.

64. Name one of these blessings. A good harvest.

65. What was the third proof of God's grace? Divine chastisements.

66. Mention one of these chastisements. The destruction of Sodom and Gomorrha.

67. How were these ungodly cities destroyed? By fire from heaven.

68. How did God punish the stiff-necked Egyptians? By awful plagues.

69. How did God punish the Canaanites who had given themselves up to idolatry? They were completely wiped out.

70. What was the fourth proof of God's grace? Remarkable men whom God sent to mankind.

71. Name some of them. Job, Jonas, and Daniel.

72. Where did God send Jonas? To the city of Ninive.

73. What was Jonàs to do there? He was to preach penance to the Ninivites.

74. To whom was Daniel sent? To the idolatrous Babylonians.

75. What people did God make use of in His manifestations of grace? The people of Israel.

76. In what way did God make use of the Israelites? Through captivity they went with their books and sacred writings amongst the heathen.

77. Which was the last of God's manifestations that I mentioned to you? Angels, dreams, miraculous appearances and occurrences.

78. To whom did God reveal Himself by a wonderful dream? To King Phrao.

79. What did God reveal to him? The coming of the seven fruitful and the seven unfruitful years.

80. To what was the King Nabuchodonosor moved by a wonderful dream? To the knowledge of the true God.

81. How did God reveal Himself to the King Balthasar of Babylon? King Balthasar read, instructed by the wisdom of the Prophet Daniel, the destruction of himself and his kingdom, in handwriting by an invisible hand.

82. How did God reveal to the Magi the birth of the Saviour of the world? By a wonderful star.

83. What did God do, when in spite of all this men became worse and worse? God elected one single race to preserve the true faith and the hope of the Redeemer, and He made a covenant with them.

84. What were these people called? The Jewish or Israelitish people.

85. Whence comes the name "Jewish people?" It comes from "Juda."

86. Who was Juda? He was one of the twelve sons of Jacob.

87. Whence comes the name "Israelitish people?" This comes from Jacob, whose name was also Israel.

88. Why were these people called the chosen people? Because God had a particular affection for them above all the other people of the earth.

89. In what did the covenant consist which God made with the people of Israel? Herein: 1. That God promised the Israelites that He would protect and bless them as His chosen people, and that from them the promised Redeemer should proceed. 2. That the Israelites on their part vowed to adore the true God only and faithfully to observe His commandments.

90. Mention some of the holy men amongst the Israelites. Abraham, Isaac and Jacob, Moses, David and the other Prophets.

91. What were Abraham, Isaac and Jacob generally called? They were called Patriarchs.

92. What does the word "Patriarch" mean? It means ancestor.

93. What else were the Israelites called because they descended from Abraham? They were called Hebrews.

94. What events are particularly remarkable in Abraham's lifetime? 1. The destruction of the ungodly cities Sodom and Gomorrha; 2. Isaac's sacrifice, and 3. The sacrifice of King Melchisedech.

95. Who was saved from the destruction of Sodom? Lot was saved.

96. By whom? By two angels.

97. Why was this? Because he was good and upright.

98. Mention the second important event of Abraham's life. The sacrifice of Isaac.

99. Who was typified by Isaac? Our Divine Saviour Jesus Christ.

100. What other event in the lifetime of Abraham is remarkable? The sacrifice of Melchisedech.

101. What was typified by the sacrifice of Melchisedech? The holy sacrifice of the Mass.

102. For what reason? Because in the holy sacrifice of the Mass Jesus Christ is offered up under the forms of bread and wine.

(The pupils will now recite briefly the three important events in the lifetime of Abraham.)

XX.

CONTINUATION.

Who were Isaac and Jacob?

Isaac was the son and Jacob the grandson of Abraham, to whom God appeared several times, so as to fortify them in the promises He had made to Abraham.

In the Patriarch Jacob, to whom God gave twelve sons, God fulfilled the promise that from Abraham and his descendants there should proceed a great people. Jacob secretly obtained the blessing of his father Isaac. On his journey to Haran to his cousin Laban, he had the remarkable dream of the heavenly throne, upon which occasion God gave the promise that He would lead him into his country again, protect him, and never forsake him. God kept this promise. After Jacob had lived several years with Laban, he returned with his two wives Leah, and Rachel, and his children to his home. Jacob had, as we have already mentioned, twelve sons. The most remarkable of these were Juda and Joseph. To Juda his father Jacob gave his prophetic promise, "The scepter shall not be taken out of Juda nor the ruler's staff from thy descendants, till he come, that is to be sent, and he shall be the expectation of nations." Joseph, the second youngest son of Jacob, was hated by his brothers, because his father loved him more than them. They sold him, therefore, into slavery in Egypt. He came, however, after many vicissitudes to the court of the king, who raised him to the dignity of his governor. Joseph is hereby the prototype of our Divine Saviour Jesus Christ, who was betrayed also by His Disciple, and crucified by the Jews, and took vengeance on no one.

What did Moses do?

He delivered the people of Israel from Egyptian captivity and performed many great miracles. After Joseph was appointed governor by the king of Egypt, and enjoyed a comfortable position, he sent for his father and eleven brothers to come to Egypt. Now they increased so much in this country that the Egyptians were afraid of them, and a cruel edict was issued that all newly born Israelite boys were to be drowned.

Accordingly Moses, as an Israelite boy baby was to be drowned in the river Nile. His mother, however, could not abandon her

beloved infant to the waters. So she plaited a basket of reeds, daubed it inside and out with pitch, laid the infant Moses in it, and then placed it in the sedges by the river's brink. The Providence of God led the king's daughter to this place, and she took pity upon the poor little boy, took him to the royal court, and there had him educated. But because he slew in holy zeal an Egyptian who had misused an Israelite, he was obliged to flee from Egypt. He went into the land of Madian to a priest named Jethro, whose daughter Sephora he married. One day as he was driving his flock far into the wilderness, he came to the Mount of God Horeb. Here he received from God, out of a burning bush, the command to lead the children of Israel out of their captivity in Egypt into the land of Canaan. As a proof of his Divine mission, God granted him the gift of miracles. Moses went, therefore, to King Pharaoh and demanded of him to let the Israelites go away. But Pharaoh did not know the true God, and he would not let the Israelites go. Then God sent by His servant Moses the most fearful plagues upon Egypt, and at last an angel, who destroyed in one night all the first born of the Egyptians. The destroying angel, however, did not approach the Israelites, because they had sprinkled their doorposts with the blood of the Paschal lamb, which by God's command they had slain and eaten on that same night. At last Pharaoh permitted the Israelites to go. They had become a great nation in Egypt, 600,000 men, with wives and children. Their departure from Egypt was so hurried that they had to take the dough with them before it was leavened. Moses led them to the Red Sea. God Himself showed him the right way by means of a wonderful pillar of cloud, which at night changed to a pillar of fire. Pharaoh, however, soon regretted that he had allowed the Israelites to depart. He collected his army hurriedly and went in pursuit of the defenseless Israelites. The latter, filled with terror and fright, appealed to God for assistance. Then Moses, at the command of God, stretched forth his staff over the Red Sea, and behold, the sea divided itself before him. The waters stood like walls on either side and they passed through dry footed. Pharaoh, enraged, followed them hurriedly into the middle of the sea, but the waves suddenly flowed together again as Moses stretched his staff over them once more, and Pharaoh was swallowed up with his entire army.

The children of Israel had now to pass through a vast desert, and then they arrived at Mount Sinai. Here God gave them the ten

commandments amidst thunder and lightning, inscribed upon two tablets of stone, renewed, too, the covenant which he had made with their fathers, and set in order their Divine worship, and their civil government by the most benevolent laws. With all God's love, however, the people soon forgot His blessings, they complained and murmured uninterruptedly; they even went so far as to have a golden calf cast which they worshiped. On account of their manifold offenses, they were obliged to remain in the desert for forty years, until another and better race had grown up. Still God did not cease to do good to them. He let the heavens rain down upon them bread, called manna, gave them water out of the rocks, and finally led them, after the death of Moses, into the promised land of Chanaan, or Palestine, which, with God's omnipotent assistance, they conquered, and then divided amongst the twelve tribes.

All the historical events just related were a preparation for future salvation. The deliverance of the people of Israel from the Egyptian captivity signifies our own deliverance from the captivity of Satan by Jesus Christ. The passage through the desert signifies our own pilgrimage upon earth, where God gives us His laws, feeds us with the bread of heaven, and fortifies us with the life-giving source of grace. The promised land is a figure of that heaven which we are to conquer by combat and possess eternally. The Israelites lived happily in this beautiful land of Chanaan blessed by God until, contrary to the commandments of God, they contracted marriages with the heathens and fell again into vice and idolatry. As often as they turned away from the Almighty, He abandoned them to the power of their enemies; when they returned, however, He raised up in their midst devout heroes as Gideon, Jephtha, and Samson, who delivered them from their enemies.

These men were called judges. For more than four hundred years the high priest and the judges had conducted the government with the people of Israel. The last of the judges was Samuel. When the people wished to have a king like the neighboring nations, Samuel acceded to their request and anointed Saul as king, of the tribe of Benjamin. Saul was rejected by the Lord, and Samuel received from God the command to anoint as king David, who tended his flocks on the plains of Bethlehem, and who was the youngest son of Isaias.

Who was David?

David was a great king and prophet who received from God

the promise that from his race should proceed the Messias, or the promised Redeemer.

As a youth David slew the giant Goliath, who had scoffed at the army of the one true God. As king he extended and increased the kingdom by brilliant victories and caused Israel to be in great repute amongst foreign nations. He served God with an upright heart, and undertook the most magnificent preparations for the erection of a temple to the one true God. To the praise of God he composed the most glorious songs, called the Psalms, wherein, Divinely inspired, he prophesied many things concerning the Saviour of the world, who was to proceed from his race and whose kingdom should have no end. For this reason, then, Christ is called also the Son of David.

Who was King David's successor?

Solomon, his son, who built a magnificent Temple at Jerusalem in which was typified the Divine worship ordained by God, the graces and mysteries of the New Law.

Solomon was seven years erecting the Temple, and he celebrated the completion and consecration of the same in the most royal manner. This one Temple for the entire kingdom is a type of the one Church of Christ. The daily sacrifice which was offered up in this Temple was a prototype of the most holy sacrifice of the Mass in the New Law. The tabernacle of the covenant, or the Holy of Holies in the Temple, in which was preserved the ark of the covenant, the tables of the law, the manna, and Aaron's rod, is a prototype of the most Holy Eucharist.

By the building of this magnificent Temple, as well as by his great wisdom, which God granted him, Solomon's reputation spread far and wide.

Notwithstanding this, Solomon did not persevere in good. He took pagan wives and allowed himself, although he was quite old, to be led into idolatry. This bad example of the king had sad consequences for his people; they, too, fell into luxury and idolatry. From that time the conditions in the Jewish state became very serious. Even in Solomon's lifetime the tributary nations revolted, and after his death the kingdom was divided, in the year 980 before Christ. The tribes of Juda and Benjamin remained faithful to his son Roboam; the remaining ten tribes fell away and formed a kingdom of their own called Israel. The capital of this kingdom of Juda was Jerusalem; the capital of Israel, on the other hand,

was Samaria. The tribes of Juda and Benjamin remained true to the religion of their fathers; the other ten tribes, however, abandoned the religion of their fathers and introduced into their Temple at Samaria all the horrors of idolatry. As a punishment God gave them into the power of the pagan king Salamanassar, who destroyed forever the kingdom of Israel and dragged the people into the Assyrian captivity at Ninive. The kingdom of Juda, too, on account of its many transgressions, was punished by the Lord, and led by King Nabuchodonosor into captivity in Babylon. The kingdom of Juda, however, did not perish for all time, as did the kingdom of Israel.

These severe chastisements did not come suddenly and unexpectedly, but they were foretold by the prophets.

What means "prophet"? Prophet means wise man, one who foretells, because the prophets foretold many things concerning the coming Redeemer. The prophets were devout men inspired by God, whose vocation it was to keep the people of Israel from idolatry, to warn them against sin, to exhort them to penance, and to prepare them for the merciful advent of the Redeemer of the world. At the same time, you must not suppose that the prophets foretold events by their own power, for then they would have been omniscient. No; whatever they prophesied was revealed to them beforehand by God. The prophets were divided into four great and twelve lesser prophets. The distinction, great and lesser, must not be understood to signify the persons, but their writings and prophecies.

What did the prophets foretell of the Redeemer?

1. The time and place of His birth.
2. The circumstances of His life, passion, and death.
3. His resurrection and ascension.
4. The founding and everlasting duration of His Church.

1. The time of His birth. The prophet Daniel prophesied that between the command to rebuild Jerusalem until the death of the Messias, not quite seventy weeks of years would elapse (a week of years has seven years), i. e., 490 years. The place of His birth was indicated by the Prophet Micheas, when he said, "And thou, Bethlehem Euphrata, art a little one among the thousands of Juda; out of thee shall he come forth unto me, that is to be the ruler in Israel; and his going forth is from the beginning, from the days of eternity."

2. The circumstances of His life. The prophets foretold (a) that

a precursor (John) would prepare the way for Him; (b) that Jesus Christ would perform great miracles, "then will the eyes of the blind be opened, the ears of the deaf be opened, the tongues of the dumb loosened"; (c) that in poverty and peacefully He would make His entry into Jerusalem. The circumstances which referred to His passion and death that were foretold were that He would be led like a lamb to the slaughter, but that He would not open His mouth; that He would be sold for thirty pieces of silver, that He would be mocked and despised by the people; that His hands and feet would be pierced with nails, that His garments would be divided amongst the soldiers, but that they would cast lots for His mantle; that He would be given gall and vinegar to drink, and that He would be pierced.

3. His resurrection and ascension. The Prophet Isaias says, "The nations shall pray to him (the Messiah) and his sepulcher shall be glorious." David says, "Because thou wilt not leave my soul in hell, nor wilt thou give thy holy one to see corruption" (Ps. xv. 10).

4. The foundation and everlasting duration of His Church. "In thy seed shall all nations of the earth be blessed." Isaias foretold that the Messiah would institute a new sacrifice and a new priesthood, and found a new kingdom of God, that would reach from ocean to ocean, unto the ends of the earth, and which would not perish through all eternity. Malachias says, "In every place there is sacrifice offered to my name, a clean oblation; for my name is great among the Gentiles."

Did the prophets prophesy long before the advent of the Redeemer?

Yes, their prophecies of the Redeemer were written down many centuries before His coming, and were spread abroad amongst the heathen. Isaias prophesied 759 years before Christ, Jeremias 629, and Malachias 450. For this reason Jesus said to the Jews, "Search the Scriptures, and the same are they that will give testimony of me."

When did the promised Redeemer come?

About 4,000 years after the creation of the world.

Why did the Redeemer come only after 4,000 years?

Because the world was to experience first into what profound misery it was plunged by sin, and that no one could save it but God. If the Redeemer had come directly after the fall, this blessing would not have been appreciated.

What was the condition of the world at that time?

The whole universe was steeped in idolatry and in all kinds of vice, the Jews alone knew the true God. The greater part of mankind had separated themselves from the knowledge and worship of the one true God, they were fallen into idolatry and all those vices which paganism and idolatry bring in their train, as impurity, adultery, sensuality, drunkenness, hatred, malice, etc. At this time appeared the promised Messiah, Saviour, and Redeemer, Jesus Christ. We will now repeat what we have explained to-day.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. "Who were Isaac and Jacob?" Isaac was the son, and Jacob the grandson of Abraham, to whom God appeared several times to confirm to them the promises which He had given to Abraham.

2. What did we hear about Isaac in the last instruction? That he was to be sacrificed by his father Abraham upon Mount Morea.

3. Where did Jacob spend a great part of his life? With his cousin Laban.

4. Where did Laban live? At Haran.

5. What do you know about Jacob's journey to Haran? Jacob was obliged to leave his father's house for fear of his brother Esau. On the way he had to sleep nights in the open fields. There he had a wonderful dream. He saw a ladder, which stood upon the earth but reached up to heaven, and beheld the angels of God ascended and descended upon it. God was at the top and He said to him: "Fear not! I am thy protector wherever thou goest. I will lead thee into this country again. I will not forsake thee until all things are accomplished which I have told thee."

6. What happened to Jacob at his cousin Laban's? He was obliged to tend Laban's flocks. By day he suffered from the heat, and at night he was almost frozen.

7. In what way was he cheated by Laban? Instead of Rachel he gave him Lia for his wife, and he was obliged to serve Laban another seven years for Rachel.

8. Did Jacob remain always with Laban? No; he returned to his father with his family.

9. How many sons did Jacob have? He had twelve sons.

10. Which were the two most remarkable amongst them? Juda and Joseph.

11. Why Juda? Because his father made him a prophetic promise.

12. Why was Joseph remarkable? Joseph was hated by his brothers because his father loved him more than them.

13. What did his brothers do to him? They sold him to the Ishmaelites for three pieces of silver.

14. Where did they take him? To Egypt into captivity.

15. Who brought him there? A nobleman named Putiphar, who was the royal chancellor and general of the army.

16. How did Joseph serve his master? Faithfully and honestly.

17. What misfortune overtook Joseph in Putiphar's house? He was falsely accused by Putiphar's wife and thrown into prison.

18. How did he regain his freedom? The king in one night had had two remarkable dreams, which no one could interpret. However, as Joseph was able to explain them he was given the office of cup-bearer at the royal court.

19. What else happened to Joseph? The king had such an affection for him that he exalted him to the rank of governor of all Egypt.

20. What good deeds did Joseph perform as governor? He saved his brothers several times from famine.

21. What had Joseph power to do? He could have taken revenge upon his brothers.

22. Why did he not do so? Because he had a noble heart.

23. What did Joseph become by his life? A prototype of Jesus Christ.

24. In what respect? Joseph was sold by his brethren for money, Jesus was betrayed by Judas for thirty pieces of silver. Joseph saved his brothers from famine, and did not revenge himself upon them. Neither did Jesus take vengeance upon His enemies. He saved all mankind from eternal perdition by His death of expiation upon the cross.

25. What happened to Joseph's brethren in Egypt? They multiplied so greatly that the Egyptians were afraid of them.

26. What did the Egyptians do therefore? They oppressed the Israelites very much.

27. What does Sacred History say concerning this? In the brick yards and in the fields they were treated like slaves.

28. What cruel edict was published so as to annihilate the Israelites by degrees? The order was given that all the newly-born male Israelite infants were to be drowned.

29. Who was commissioned by God to help them in their need? Moses.

30. Where was Moses brought up? At the court of the king of Egypt.

(The pupil will here recite the story of Moses.)

31. What unfortunate occurrence obliged Moses to leave Egypt? He had slain an Egyptian because the latter had misused the Jews.

32. Where did Moses journey to? To the land of Madian.

33. To whom did he go there? To Jethro, a priest.

34. As what? As a shepherd.

35. What important event took place at this time with Moses? One day as he was driving his flock far into the desert he came to Mount Horeb. Here he saw a bush which was on fire, but did not burn.

36. What did Moses receive here? He received the command from God to lead the children of Israel from the bondage of Egypt into Canaan.

37. With what gift did God provide Moses that the king might believe him? The gift of working miracles.

38. What reply did Pharaoh make when Moses told him of God's orders? Pharaoh said: "I know no Lord. I shall not let the people leave."

39. What did Moses do then to prove his Divine mission? He threw his staff upon the ground that it might turn into a serpent, and when he grasped it, it turned to a staff again in his hand.

40. What effect did this miracle have upon Pharaoh? None whatever, he remained hardened.

41. Through what was Pharaoh compelled to let the Israelites depart? Because of great plagues, one more awful than the other.

42. When did Pharaoh finally give in? When all the first-born infants died in one night.

43. By what miracle did God prove His love for the Israelites? The destroying angel did not approach the Israelites.

44. Why not? Because they had sprinkled their door-posts with the blood of the lamb, which at God's command they had eaten that same night.

45. What was the number of the Israelites who marched out of Egypt? There were 600,000 men, with their women and children.

46. How many were there of them when they entered Egypt from Canaan? There were in all seventy persons.

47. Which of God's promises had been fulfilled? This, that God would multiply Abraham's descendants.

48. How did the march from Egypt take place? In the greatest hurry.

49. How can we tell this? Because they had to take the unleavened bread with them.

50. Where did Moses lead the Israelites to? Toward the Red Sea.

51. Who showed them the right way? God Himself.

52. In what way? By a miraculous pillar of cloud which went before them.

53. What do you know of this pillar of cloud? By day it was dark, but at night it was fiery.

54. What happened as soon as the Israelites had quitted the land of Egypt? Pharaoh regretted that he had allowed them to leave.

55. What did he do in order to bring them back again? He hurriedly collected an army and went in pursuit of the defenseless Israelites.

56. Where did he overtake them? In the valley of the Red Sea.

(The pupil will here recite the passage of the Israelites through the Red Sea, and the destruction of Pharaoh and his army.)

57. What remarkable event took place when the Israelites arrived at Mount Sinai? God gave them the Ten Commandments upon two tables of stone, amidst thunder and lightning.

58. Why did God write His commandments upon stone tables? To teach mankind that they should write His commandments deep and firm in their hearts, as they are engraved upon the stone.

59. How were the Israelites punished for their murmurings and idolatrous practices? They were obliged to remain forty years in the desert until another and better generation grew up.

60. When did the Israelites reach the promised land? Not until after the death of Moses.

61. How did they divide the promised land? Into twelve parts, one for each of the twelve tribes.

62. What does the liberation of the Israelites from captivity signify? It signifies our deliverance from the slavery of Satan through Jesus Christ.

63. What does the manna prefigure? It signifies the true bread of heaven, namely, the Most Holy Eucharist.

64. What does the promised land prefigure? Heaven, which we must conquer by combat.

65. What did God do as often as the Israelites turned away from Him? He delivered them into the power of their enemies.

66. And when they returned to Him again? He raised up devout heroes amongst them who delivered them from their enemies.

67. Mention some of these heroes? Gideon, Jephtha and Samson.

68. What were these heroes called? They were called Judges.

69. How long did the Judges rule the people of Israel? For more than 400 years.

70. Who was the last of the Judges? Samuel.

71. Who governed the Israelites after the Judges? The kings.

72. Who was the first king of Israel? Saul.

73. Who was called to be king of Israel after Saul? David.

74. Who was David? David was a great prophet and king who received from God the promise that the Messiah should proceed from his race.

75. What has come down to us from king David? The most beautiful songs which David composed for the praise of God, called the Psalms.

76. Who was King David's successor? Solomon his son, who erected a magnificent temple at Jerusalem.

77. In what way did Solomon distinguish himself? 1. By his wisdom; and 2. By the building of the Temple.

78. In what manner is the Temple of Solomon at Jerusalem a prototype? The one Temple for the whole of the Jewish nation is a figure of the one Church of Christ.

79. And the ordaining by God of a daily sacrifice in the Temple? Is a figure of the Holy Sacrifice of the Mass.

80. What happened after Solomon's death? The kingdom was divided into two parts.

81. How did this division or separation take place? The tribes of Juda and Benjamin remained faithful to King Roboam, the remaining ten tribes fell away and formed a kingdom called Israel.

82. What were the chief cities of these kingdoms? Jerusalem was the capital of Juda, and Samaria of Israel.

83. Who were the prophets? The prophets were good men inspired by God, who foretold or prophesied of coming events.

84. Which prophet foretold the time of the Redeemer's birth? The prophet Daniel.

85. Which of the prophets declared that Bethlehem would be His birth-place? The prophet Micheas.

86. What else did the prophets foretell? The circumstances of His life, passion and death.

87. What did they prophecy of His life? That a precursor would prepare the way for Him.

88. Who was this precursor? St. John the Baptist.

89. What else did they prophesy of His life? His miracles.

90. What else did they prophesy? That He would be sold for thirty pieces of silver, and led like a lamb to the slaughter, that His hands and feet would be pierced with nails, and that gall and vinegar would be given Him to drink.

91. What did the prophets further prophesy of the Redeemer? His Resurrection and Ascension, and the founding and eternal duration of His Church.

92. When did the promised Redeemer come? About four thousand years after the creation of the world.

93. What was the condition of the world then? The whole world was steeped in idolatry and every kind of vice, the Jews alone still knew the true God.

94. What is the application? Thank God that He has given you the grace to know the promised Redeemer, whom the ancients sighed for so long; pray to God that He may enter into your hearts, and remain there always.

95. Which ecclesiastical season reminds us of the four thousand years before the coming of the Redeemer? The four weeks of Advent.

96. How does the Redeemer enter into our hearts? 1. With His grace; and 2. By the Holy Eucharist.

97. How long will Jesus the Redeemer remain with us? He will remain with us always.

98. How can you contribute toward this really taking place? By not committing sin.

God grant that you may ever be free from sin. Amen.

XXI.

THE SECOND ARTICLE.

"And in Jesus Christ, His only Son, our Lord."

DEAR CHILDREN:—In the instruction of to-day we come to the explanation of the second article of the creed. What does this article teach us?

It teaches us that the Redeemer whom God promised, and sent to us, is the only Son of God, Jesus Christ, our Lord. We heard in the foregoing instructions how God foretold by the prophets whom He inspired the merciful advent of the Redeemer as well as the time and place of His birth. Now, this Messiah promised by God and foretold by the prophets is Jesus Christ, the only-begotten Son of God, our Lord. Whilst the Jews are still hoping and expecting the promised Messiah, we confess in the second article of the creed that He actually appeared in the person of our Divine Saviour Jesus Christ, therefore that God's promise has already been fulfilled. This Redeemer is not a creature created by God, but He is the only-begotten Son of God.

What does the name Jesus signify?

The name Jesus signifies Saviour, or Redeemer. Jesus is indeed our Saviour, for after our first parents brought down upon us by sin so much misery and unhappiness of body and soul, Jesus brought us salvation, namely, reconciliation with God, blessing, grace, and peace. This name was not given to Him by man, nor by accident merely, but by the command of God.

The angel said to Mary at the annunciation, "Thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. i. 21). In Holy Scripture other names are given to Him also, but

they only serve to remind us of the graces of which we have become partakers through Him. He is called, for instance, the Good Shepherd, the Way, the Truth, the Life, Mediator and Intercessor with the Father, Son of David, the Word that was made flesh, etc.

What does the word Christ signify?

The word Christ—in Hebrew *Messias*—signifies anointed.

Why is Jesus called the anointed?

Because in the Old Law the prophets, high priests, and kings were anointed with oil, and Jesus is our greatest Prophet, Priest, and King. The word Christ originates in the Greek language and signifies the same as the Hebrew word *Messias*. It is an official and honorable name. In the Old Law the prophets were anointed because they were in many respects the ambassadors of God. The priests and kings were anointed because the priests offered sacrifice to God, and the kings ruled the people in God's stead.

Jesus is the greatest Prophet, because He reveals mysteries, but not as the prophets of the Old Law did by Divine revelations, but in virtue of His Divine omniscience.

He is also the greatest Priest, for He not only sacrificed Himself for us upon the cross in a bloody manner, but He also sacrifices Himself daily for us upon our altars in an unbloody manner.

He is the greatest King, for as God He is the King of Kings, the Sovereign to whom the earth and all created things are subject. Hence Jesus said, "All power is given to me in heaven and upon earth," and "My kingdom is not of this world."

The Jews themselves called Him King, and wrote over His cross, "Jesus of Nazareth, King of the Jews." From the name "Christ" is derived, too, the name "Christian." We are then also God's anointed, yet only when we live as Jesus taught us, by word and example.

Why is Jesus Christ called the "only Son of God"?

Because Jesus Christ is the only true and real Son of God from eternity of one nature and substance with God the Father. This means, that in Jesus Christ there dwell the same perfections, and in the same degree as in God the Father.

Are we not, then; also children of God?

Yes, we are children of God, but not by nature and from all eternity; we are only children adopted by grace. Our adoption as children of God is only an emanation of His mercy and compassion.

How do we know that Jesus Christ is the Messiah or Redeemer promised by God?

We know it because in Him has been fulfilled all that the prophets have foretold of the Redeemer.

The prophecies of the prophets concerning the time and place of His birth, the circumstances of His life, passion, and death were so exactly fulfilled in Jesus Christ that no possible doubt can exist as to whether Jesus Christ was really the promised Redeemer. Hence He Himself said to the Jews, "Search the Scriptures, and the same are they that give testimony of me" (John v. 39).

Whence do we know that Jesus Christ is the Son of God, and true God?

We know it (1) from the prophecies; (2) from the testimony of His heavenly Father; (3) from His own testimony; (4) from the teaching of the Apostles; and (5) from the doctrine of the Catholic Church.

What do the prophets say?

They call the promised Redeemer "God—God with us, the Saint of Saints, the Wonderful—the Father of the world to come."

Isaias says of Him, "Take courage and fear not . . . God Himself will come and will save you." Further, "Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (God with us).

What is the testimony of His heavenly Father?

At the baptism of Christ in the Jordan, and at His transfiguration on Mount Thabor, a voice from heaven was heard saying, "This is my Beloved Son, in whom I am well pleased." God the Father Himself, therefore, has twice testified publicly aloud and solemnly that Jesus Christ is the Son of God.

What is the testimony of Christ?

1. Christ testified that He is the Son of God, and true God, like His Father.

(a) Jesus said, "I and the Father are one" (John x. 30).

(b) "He that seeth me, seeth the Father also" (John xiv. 9).

(c) "All things whatsoever the Father hath, are mine (John xvi. 15).

(d) "What things he (the Father) doth, these the Son also doth in like manner" (John v. 19).

(e) "That all men may honor the Son as they honor the Father" (John v. 23).

(f) When Peter said to Jesus, "Thou art Christ, the Son of the living God!" (Matt. xvi. 6), and Thomas said to Him, "My Lord, and my God!" (John xx. 28), our Saviour confirmed the faith and the declaration of both the Apostles.

2. Jesus confirmed His testimony by the holiness of His life, as well as by miracles and prophecies.

3. He sealed His testimony with His death. When Jesus was adjured before the tribunal to say whether He was the Son of God, He solemnly affirmed that He was Christ, the Son of God, that He sat at the right hand of God, and that He would come on the clouds of heaven—and upon this confession He suffered death.

What do the Apostles teach of Jesus Christ?

The Apostles explicitly teach:

1. That Jesus Christ is true God.

St. John says, "We know that the Son of God is come. This is the true God and life eternal." The Apostle St. Paul says, "Christ who is over all things, God blessed for ever."

2. That He possesses all the fulness of the Godhead, and the infinite perfections of God. St. Paul says, "In him (Christ) dwelleth all the fulness of the Godhead corporally"—i. e., substantially. In Him (Christ) were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers, all things were created by Him and in Him, and He is before all, and by Him all things consist.

3. That all creatures should adore Him. "In the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." "Let all the angels of God adore him."

When Jesus calmed the storm on Lake Genesareth, they all fell down and adored Him, saying, "Thou art truly the Son of God!" When Jesus bowed His head upon the cross, the earth quaked and the sun was darkened, then the pagan Roman centurion cried aloud, "Verily, this was the Son of God."

What does the Catholic Church teach of Jesus Christ? The Catholic Church has ever believed and taught that Jesus Christ is true God, and of one substance with God the Father; and in defense of this fundamental Christian doctrine, she composed, at the Council of Nice, a special creed, and excommunicated those who taught the contrary. The holy martyrs also professed this

belief and suffered with joy indescribable torments, even death itself, for it. The duration of the Church for 1900 years is a proof of the Divinity of Jesus and His teaching.

Why is Jesus Christ called our Lord?

Jesus Christ is called, and is, our Lord, (1) because as God He is the Lord and Creator of heaven and earth; (2) because as Redeemer He has bought us with His blood. The blood of Jesus Christ was the ransom, the price, with which we were bought. In this way we become His property, therefore He is also our Lord.

The doctrine and belief in the Divinity of Jesus is the foundation, the chief and fundamental teaching of Christianity. If Christ is not God, His doctrine therefore can not be Divine. As a house collapses without a foundation, which is the support of the whole house, so also the Divinity of Jesus is the foundation of Christianity. Application: Often invoke with the greatest veneration and confidence this Holy Name, especially in times of temptation. Take a delight in using this beautiful form of salutation, "Praised be Jesus Christ for evermore. Amen."

In commemoration of this name we celebrate the Feast of the Holy Name of Jesus. St. Anthony of Padua says, "When thou art tempted by the evil one, invoke the Holy Name of Jesus. Say to him in the name of Jesus, who commands the winds and the seas, 'Depart from me!'"

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day? Of the second article of the creed.
2. What is the second article of the creed? I believe in Jesus Christ, His only Son, our Lord.
3. What does this second article of the creed teach us? It teaches us that the Redeemer whom God promised and sent to us is the only Son of God, Jesus Christ, our Lord.
4. As what did Jesus Christ then come to us? As our Redeemer.
5. What does the word Jesus signify? It signifies Saviour or Redeemer.
6. Who gave Him the name of "Jesus"? God Himself.
7. Through whom? Through the angel Gabriel.
8. What other name is given our Divine Saviour in Holy Scripture? He is called also the "Lamb of God."
9. Why? Because He has taken away the sins of the world.
10. What else is Jesus called? The Good Shepherd.
11. Why is He called the Good Shepherd? Because He loves and takes care of us as a shepherd does of his lambs.

12. What else is Jesus called? The Word that was made flesh.

13. Why? Because Jesus came down from heaven and became incarnate.

14. What does the word Christ signify? Christ means anointed.

15. Why is Jesus called the anointed? Because in the old law the prophets, high-priests and kings were anointed with oil, and Jesus is our greatest prophet, priest and king.

16. Why is Jesus our greatest Prophet? Because He revealed the mysteries of God to us.

17. Why is Jesus our greatest Priest? Because He offered Himself once for us upon the cross in a bloody manner, and He offers Himself daily on the altar in an unbloody manner.

18. Why is Jesus our greatest King? Because as God He is the King of kings, and Lord of lords.

19. What did the Jews themselves write over His cross? "Jesus of Nazareth, king of the Jews."

20. What did Jesus say of His Kingdom? "My kingdom is not of this world."

21. What name is derived from the word "Christ?" The name of "Christian."

22. What therefore does Christian signify? Christian signifies anointed.

23. Why are we anointed? Because we are called to the service of God.

24. When are we true Christians? When we live as Jesus taught us to live.

25. Why is Jesus Christ called the "only Son of God?" Because Jesus Christ is the only true and real Son of God from eternity, of one nature and substance with God the Father.

26. What does this mean? That Jesus Christ has the same Divine nature as God the Father, and the same perfections.

27. Are we not children of God also? Yes, but not by nature and from eternity; we are only adopted children by grace.

28. How do we know that Jesus Christ is the Redeemer promised by God? We know it because in Him has been fulfilled all that the prophets have foretold of the Redeemer.

29. Where was Jesus born? At Bethlehem, as the prophets had foretold.

30. At what time was Jesus Christ born? Exactly at that time which the prophets had foretold.

31. Were all the other prophecies concerning Jesus fulfilled also? Yes, all the circumstances of His life, passion and death were fulfilled.

32. For what sum of money was Jesus betrayed? For thirty pieces of silver, as the prophets had foretold.

33. What manner of death did Jesus suffer? He was crucified as the prophets had foretold.

34. What was done with the garments of Jesus? The soldiers divided them amongst them, but they cast lots for his mantle, as the prophets had foretold.

35. Whence do we know that Jesus Christ is the Son of God and true God?
1. From the prophecies. 2. From the testimony of His heavenly Father.
3. From His own testimony. 4. From the teaching of the apostles. 5. From the doctrine of the Catholic Church.

36. What do the prophets say? They call the promised Redeemer "God,"—God with us—the Wonderful—the Father of the world to come.

37. What is the testimony of the heavenly Father? At the baptism of Christ in the Jordan, and at his Transfiguration on Mount Thabor, a voice from heaven was heard saying: "This is My Beloved Son, in whom I am well pleased."

38. What is the testimony of Christ Himself? Christ testified that He is the Son of God, and true God, like His Father.

39. With what words did Christ testify to this? Jesus said: "I and the Father are one."

40. Mention another expression? "All things whatsoever the Father hath, are mine."

41. In which sentence does Jesus demand Divine honor? "That all men may honor the Son, as they honor the Father."

42. Which of the Apostles spoke of the Divinity of Jesus? St. Peter and St. Thomas.

43. In what way did Christ confirm His own testimony? By Divine actions.

44. What are these Divine actions called? They are called miracles.

45. What did Jesus prove Himself to be by these miracles? 1. The Lord over life and death. 2. The Lord over human misery; and 3. The Lord of nature.

46. How did Jesus still further confirm His own testimony? By prophecies.

47. What, then, must Jesus have been? He must have been omniscient.

48. How did Jesus seal the testimony of His Divinity? By His death.

49. Would Jesus have sacrificed His life if He was not God? No; Jesus would not have sacrificed His life.

50. What is the teaching of the Apostles? The Apostles explicitly teach: 1. That Jesus Christ is true God. 2. That He possesses all the fulness of the Godhead; and 3. That all creatures should adore Him.

51. From what sentence does it show that Christ is true God? St. John says: "We know that the Son of God is come. This is the true God and life eternal."

52. Where is it mentioned that in Christ dwells the fulness of the godhead? St. Paul says: "In Him (Christ) dwelleth all the fulness of the godhead corporally, *i. e.*, substantially."

53. What do the Apostles teach further? That all creatures should adore Him.

54. What does Holy Scripture say concerning this? "In the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father."

55. What is the doctrine of the Catholic Church? The Catholic Church has ever believed and taught that Jesus Christ is true God, and of one substance with God the Father.

56. Where was this doctrine solemnly confirmed? At the Council of Nice.

57. What gave rise to it. The heresy of Arius.

58. In what did this heresy consist? Arius taught that Christ was not of the same nature as the Father.

59. Who testified with life and blood to the Divinity of Jesus? The holy martyrs.

60. What is an enduring proof of the Divinity of Jesus? The Catholic Church, which has endured for 1900 years.

61. Why is Jesus Christ called "our Lord"? Jesus Christ is called, and is, our Lord: 1. Because as God He is Lord and creator of heaven and earth; 2. Because as Redeemer He bought us with His blood.

62. Whence, then, did Jesus become our Lord? 1. By creation; and 2. by redemption.

63. Did not God the Father create the world alone? No; the Son of God participated also in the creation of the world.

64. What did I tell you of the blood which Jesus shed for our sins? That the blood of Jesus was the ransom with which He bought us.

65. What do we conclude from all that we have heard to-day? That Jesus Christ is really God.

66. What is the doctrine of the Divinity of Jesus in our faith? It is the foundation, the ground work of our Christian faith.

67. For what reason? If Jesus was not God, His doctrine would be human and not Divine.

68. What does the application say? That we should frequently invoke the holy name of Jesus with veneration and confidence, especially when we are tempted. Take delight in using this beautiful form of salutation: "Praised be Jesus Christ for evermore. Amen."

69. What feast has the Catholic Church instituted in honor of the Most Holy Name of Jesus? The feast of the Holy Name of Jesus.

70. When is this celebrated? On the second Sunday after the Epiphany.

71. Who instituted it for the whole of Christendom? Pope Innocent XIII.

72. What should we learn from the lesson of to-day? 1. Always to believe firmly in the Divinity of Jesus; and 2. Always to invoke the Holy Name of Jesus with veneration and confidence.

In conclusion, I wish to caution you against certain ungodly persons who, as Arius once did, deny the Divinity of Jesus. Do not let the belief in the Divinity of Jesus be torn from your hearts. Together with the belief in the Divinity of Jesus you would lose the foundation of your faith, and with faith your eternal salvation also. We will conclude this instruction with that salutation so sacred and worthy of veneration by every Catholic:

"Praised be Jesus Christ, for evermore. Amen."

BOOK REVIEWS.

St. Anthony in Art, and Other Sketches. By Mary F. Nixon-Roulet. (Boston: Marlier & Co.)

In a very tasteful little volume, containing a large number of really good reproductions of famous religious paintings, Messrs. Marlier & Co. have published a number of sketches that have already appeared in some of our periodicals, from the pen of Mary Nixon-Roulet. An easy, gossipy account, in which there is more amateur application than technical criticism, is given of the well-known pictures of St. Anthony, some famous Assumptions, and the most celebrated paintings of Murillo. Snatches of history concerning the painters themselves and the subjects of their pictures are blended with descriptions of art subjects. The writer knows how to communicate her own enthusiasm to her reader, so that the book is likely to aid in the development, in the young especially, of an appreciation of the aesthetic side of religion.



Thomas Wolsey, Legate and Reformer. By Ethelred L. Taunton. (London and New York: John Lane.)

On taking up Father Taunton's notable monograph on Cardinal Wolsey, the reader will do well to remember Bacon's weighty precept, "Read not to contradict and confute, nor to believe and take for granted, but to weigh and consider." All of Father Taunton's historical studies compel attention. He is usually instructive, and always stimulating. When we dissent from his conclusions, we are conscious that, if we would escape them, a vigorous effort is required. He has taken seriously Pope Leo's directions to the Catholic historian to say nothing false, and, furthermore, to boldly tell the truth. He never shirks putting in practise the latter half of this advice, even when it is not very clear what advantage is to be gained from bluntly ventilating disagreeable facts. His *Life of Wolsey* is a thoroughgoing effort to vindicate the character of the great *Cardinalis Pacificus* from the injustices which, he says, it has suffered at the hands of anti-papal and papal writers alike. "Wolsey," he claims, "stands forth as the greatest statesman England has ever produced, and it is not going beyond what records reveal if we say he was the master-mind of the age;" "grand in his conceptions and magnificent in his dealings, he was the truest servant king ever had."

If Wolsey was ambitious, he coveted power, so runs Father Taunton's thesis, not for his own advantage, but that he might further the cause of religion. When he sought the legateship it was that he might be able to place the Church in England in a position to withstand the shock which he foresaw was inevitably coming. "The Renaissance," he writes, "had brought in a new spirit, and he had seen its effects in Italy, where the supineness of prominent churchmen had allowed it to drift from Christianity. At all costs England was to be saved from such a misfortune." One of the necessary means was to provide a well-educated clergy; and to promote this object, Wolsey needed and sought extraordinary power from Rome. If Wolsey aimed at the Papacy, "that he did so is nothing extraordinary; for almost every one of the Cardinals did the same. Nor is there anything wrong in aspiring to capabilities which afford opportunities for doing good. In Wolsey's case there is little doubt but that his motives were pure. Personally he had nothing to gain by his election. He held a more powerful and effectually greater position in the eyes of the world than did the Pope of Rome." One would desire that Father Taunton had been more precise in showing his reasons for assuming that Wolsey's motives were entirely disinterested. Even to the powerful minister of England the august dignity of head of Christendom might well have had a seductive charm. And Wolsey might calculate that, as Pope, he would not be in the humiliating position of Clement VII., "beleaguered by a noisy band of German ruffians in the Castle of St. Angelo, dependent on the charity of an aged beggar woman for a daily salad." Why, then, did he desire the Papacy? Here is Father Taunton's answer, "It was to be in a position to extend to the whole world his projects of reform. He saw the northern nations drifting away on account of the abuses then existing in the *Curia* and outside it. He knew the Church was not meant to be monopolized by Italians or by the Latin race, nor was it necessarily to be governed after the ideas which commend themselves to them. He felt that he could and would do a work of reform which others shirked." On what Father Taunton considers were these abuses of the *Curia* he is equally candid. "Let us be quite plain. It was money that was the root of this and other evils. . . . When the Church of Rome became the court of Rome, with armies and embassies, officials, and hangers-on, then it was natural that money should have an overpowering attraction." And, elsewhere he says, "The attempts to combine the temporal and the spiritual supremacy of the Pope is the whole case in a nutshell, and is the turning point in the problem of the Reformation." Reading these and many similar passages, we find ourselves wondering whether we owe them to a docile obedience to Leo's counsels, or to a willingness to show that there is no empty boast in John Bull's proverbial claim that he always calls a spade a spade. The most interesting part of the book is, of course, that which deals with the divorce question. Father Taunton holds that Wolsey believed Henry had a good case.

His view was that Katherine and Arthur, having been married *in facie Ecclesiae* and contracted *per verba de praesente*, there arose between her and Henry an impediment of Public Honesty. Now the Bull of Julius II. carried a dispensation, not for this impediment, but for that of Affinity, consequently it did not remove the actual impediment. And the brief, a copy of which was procured from Spain by Katherine, was of doubtful origin. The Cardinal always evaded raising the theological question of the Pope's power to dispense in the case of affinity. Father Taunton represents Wolsey as believing (and seems himself to lean to the opinion) that in claiming the divorce Henry was prompted by conscientious scruples. If the Cardinal did not entertain this belief, he was guilty of duplicity; if he did, he was singularly credulous. It is true there was, as Father Taunton observes, a religious side to Henry's character—at least, in his earlier life. And however paradoxical the combination, strong faith and devotion to the interests of religion may coexist with very loose practical morality. One of Henry's successors, as an English historian remarks, jeopardized and finally lost his throne rather than risk his salvation by betraying his faith; yet, at the same time, he habitually imperiled his soul through an infatuation for a bad, ugly woman. But the cases of James II. and Henry VIII. are not parallel. Can anybody reasonably believe—above all, could the sagacious Wolsey, who knew so well his royal master and the circumstances of Anne Boleyn's life at court, believe that Henry, who, for the seventeen years that he supposed his marriage vows valid, had been constantly violating them; who was seeking the divorce for the avowed purpose of marrying one of his mistresses, the sister of another former mistress, was moved solely by a religious scruple about danger to his soul's salvation from his living with the widow of his deceased brother? *Credat Judaeus*. Falling into the besetting weakness of the biographer, which is to love his hero not wisely but too well, Father Taunton is tempted to exalt Wolsey, not alone by an exaggerated estimate of the Cardinal's good qualities and a mitigated picture of the defects, but also by the more indefensible fault of applying judgment on inverted principles to the Cardinal's opponents. The conduct of Clement VII., Campeggio, and Charles V., is always construed in an unfavorable light. When their motives are not clear, they are almost invariably credited with the less worthy ones. The Pope and the Italian legate suffer most severely. Yet it is not to be doubted but that if Father Taunton had as strong a *parti pris* in their favor as he has for Wolsey, their conduct in the divorce matter would bear a much more favorable construction. Making all necessary deductions, however, Father Taunton undoubtedly clears the fair fame of Wolsey from much obloquy. As to the classic charge against the Cardinal, that of ambition, it is possible that in his persistent pursuit of power and wealth he himself fancied he was prompted solely by the desire to secure a wider field of beneficent influence. To this form of self-

delusion the ecclesiastical mind is particularly prone. But the approach of death gave him a clearer insight. He had indeed rendered to Cæsar the things that were Cæsar's; but had he rendered to God the things that are God's? "Master Kyngston, had I but served God as diligently as I have served my king, He would not have given me over in my gray hairs. But this is my just reward for my pains and study, not regarding my service to God, but only my duty to my prince." If Father Taunton's estimate of his subject were true, this declaration would be but the extreme self-depreciation of an humble saint. We think that it is to be judged rather the not less meritorious confession of a profoundly repentant sinner.



A Casket of Jewels. (New York: Benziger Bros.)

The title page of this little volume announces that the *Jewels* are collected from the writings and sayings of patron saints of the Order of Our Lady of Mercy. This section forms the smallest part of the book; the remaining portion consists of prayers and devotions drawn for the most part from the writings of saints and other recognized authorities on spiritual topics. The selections are well made, but poorly put together. There is a loose sort of order in the compilation, but no index whatever to help the reader find the thought or prayer he may require. A good index is a desirability in almost any work, and a necessity in a book which is not intended for continuous reading. This compilation would be of much more value if the translations were carefully revised and a good index added to it.



Seven Jewels from Our Saviour's Lips and How to Set Them.
By Rev. Jos. O'Reilly.

This little brochure bearing the imprimatur of Bishop Montgomery is a short, devout explanation of the "Our Father" and the "Hail Mary." It deserves a better and more permanent form, for it is rich in unction and spiritual sweetness. It is also practical and will be of service to the priest and sodality director.



The Little Imperfections. From the French of Rev. Frederic P. Garesché, S.J. (St. Louis: B. Herder.)

"Even devout persons," says Fr. Garesché, "have their faults to which they are sometimes blind or at least a little too kind." One's friends see many faults in one; they wish to give the corrective word which awakens to the baneful influence of small imperfections, but

lacking courage, the word is never spoken. Fr. Garesché has undertaken the difficult rôle of friend upon himself. For many years this book has done its good work in French for fervent souls, and despite its poor dress and its somewhat halting English it will do its part among us with equal grace.



Meditations for the Monthly Retreats for Religious. From the Dutch of the Archbishop of Utrecht. By Rev. F. Poupaert. (New York: Benziger Bros.)

These meditations are adapted for religious, but they are also suitable for others who have made a certain progress in the spiritual life. Our Lord's principal characteristics are dwelt upon with particular reference to the conditions of chosen souls. The Archbishop's design seems to be to draw souls by the subtle bonds of sympathy and correspondence with the overwhelming love of Our Lord.



Psallite. Catholic English Hymns. Collected by A. Roesler, S.J. Organ Accompaniment to "Psallite." Edited by L. Bouvin, S.J. (St. Louis: B. Herder.)

A new hymn-book always gives fair promise and is sure of a welcome, for we tend naturally to praise God in songs and canticles. When this collection came to us as a contribution from German wealth to our own poverty, the memories of an old midsummer day flitted back to us and we were glad. We seem to hear reechoing from the hills and resounding through the dark forests that grand majestic harmony and the virile expression of spiritual meaning. Those hymns sung by ten thousand German voices are still in our ears, but we must confess it—the present rendering gives us no pleasure. Our English is not less strong, nor is it less beautiful than the German, but in their new dress these hymns have lost much of their original beauty. For the musical setting, it is better, and Fr. Bouvin's and J. Singenberger's names will give security for correct and beautiful harmonies.



The New Curative Treatment. By M. Platen. (New York: Alexander Duncker.)

"Othello's occupation is gone." This familiar old classical quotation is brought very forcibly to our minds in reading over the two large volumes before us. And surely if the author could bring about the accomplishment of his wishes, the noble art of healing,

as practised by learned members of the allopathic and homeopathic medical schools would be, like the *Moor*, made famous by Shakespeare, without an occupation. For the purpose of these volumes, as we take it from a glance at the preface, is to put forth a "curative treatment which is diametrically opposed to the principles of the dominant medical schools and faculty and which can effect recovery even in the most hopeless cases, without the aid of drugs, and often without surgical operations." There are two large volumes, comprising in all nearly 1,600 pages. The first part of the first volume treats of the "Science of Health." This is set before us by means of many essays dealing with the facts of hygiene—air, light, heat, bathing, clothing, rest, exercise, etc. We are told what we should eat and drink, how and when we should do so. The benefits of fresh air, the evil doings of tobacco and all forms of stimulants, the use and abuse of sleep, the advantages of water externally and internally, the proper method of exercise, the way to harden our children, are all set before us in many long chapters. Following this we have a dissertation on the baneful effects of the drug treatment as in vogue at the present time, and on the great value of the natural curative treatment. Some instructions as to the care of the sick room and preparation of food for patients brings us to the second part, "The Method of Application." Here we acquire the knowledge of friction, compresses, packing, wrapping, and are told of their various uses. Considerable space is devoted to the various forms of baths—hot, cold, sand, hip-bath, etc.

There is much in this work that is of great value. The chapters on hygiene set forth facts which are of vital importance and which should be known by all who take a rational interest in the preservation or restoration of health. But we venture to say that there is much in these two volumes that is of no value, and we would apply this to the major part of the second volume. The pathological and symptomatic descriptions given here serve only to convince the judicious reader how little he knows of the morbid condition of the human organism and that it would be a hopeless task to acquire such knowledge from a work of this kind. The price is prohibitive and the general tone is not calculated to inspire confidence or remove prejudice.



Luke Delmege. By Rev. P. A. Sheehan. (New York: Longmans, Green & Co.)

Father Sheehan's latest novel is more than a story—it is a study. Into the tale of the missionary experiences of a bright young Irish priest, he has woven his mature convictions concerning priestly education, differences of national temperament, modern industrial civilization, and Christian philosophy of life. Those who have read Father Sheehan's two earlier stories, *Geoffrey Austin*, *Student*, and

The Triumph of Failure, are familiar with his strong and earnest views on these matters. In his earlier works there was more earnestness than art—the philosophy overweighted the story; in *My New Curate* he has given us a perfect idyl, a tale which even he himself can scarcely hope to surpass; in *Luke Delmege* he has endeavored to combine the interest of the novel with the advancement of the moral truths which he has so much at heart.

These two latter works have been frequently contrasted. They have in common knowledge of human life, frankness, and discernment in depicting priestly life, the same rich humor and tender pathos in the descriptions of Irish life, and the same unadulterated Christian ideals. But *My New Curate* is a far more attractive tale, mainly, no doubt, on account of the prominence of that fine old “sagairt,” Daddy Dan, one of the most lovable characters in fiction. Moreover, it possesses unity of place and plan, while *Luke Delmege* brings us over too much ground, introducing characters in which we have no time to get interested. Then *Luke Delmege* teaches a lesson, and a sad one, and the opening chapter throws a gloom over the whole book, which is not dispelled by the flashes of humor with which we are entertained. Luke is a clever, earnest young priest, but he stands outside the range of our affections, even of our sympathies—we can not love him.

But if *My New Curate* be the better story, *Luke Delmege* is certainly a greater contribution to Christian literature. The ultimately irreconcilable opposition between the spirit of Christ and the spirit of the world has been the theme of Christian preachers and writers from the beginning, but there are few works in which it is more forcibly brought home to us than in this modern novel. Father Sheehan can not be taken as opposing priestly knowledge of any of the varied results of human endeavor; he affords in his own person too striking a refutation of any such position. The lesson he teaches is the necessity of holding fast to the sublime teachings of the Gospel and not allowing one's self to be carried away by every new idea of a restless age.

The contrast between the spirit of Christ and that of modern competitive industrial civilization is accentuated by another contrast—that between Saxon and Celt. The difference of racial characteristics is drawn with a master-hand. It has been done before, not long since, by a fellow-townsmen of Father Sheehan's, Mr. William O'Brien, in a striking chapter of his novel, *When We Were Boys*. But Father Sheehan has a keener appreciation of the radical differences between the two peoples, especially from the religious point of view. We suspect that he exaggerates the English somewhat to make his point, but his contention is, in the main, as true as it is striking.

The difference of temperament puts Father Sheehan out of sympathy with the English. He is most at home among his own people. The insight and tenderness of his heart are shown in the description

of the home at Lisnalee, and the burial of the mother; and his Irish soul burns when he describes the all-too-familiar scene of the eviction. Of course, there is no lack of humor in the story, and some of the episodes, like that of Mr. Matthew Shaughnessy, are as good as anything he has ever done.

The best developed portion of the book is the story of Barbara, though he has been altogether too regardful of her modesty and has kept her too much out of the story. Taken all in all it is a great book, a book with a mission to do, a book in the reading of which a weary Celt who has been misled by the false lights of modern ideals may find his soul once more. It will repay reading—and rereading. Those who have read it only in serial form should read it once more in book form, as the frequent change of place and characters are not so distracting when the work is read continuously.



The Faith of the Millions. By Rev. George Tyrrell, S.J. (London and New York: Longmans, Green & Co.)

Father Tyrrell is already well known to a wide circle of readers, who have had the pleasure of becoming acquainted with his two books of informal meditations, *Nova et Vetera* and *Hard Sayings*, and his excellent little work on *External Religion*. The essays contained in these two volumes have also been already given to the public, most of them in *The Month*, but they are well worthy of a more permanent form and a wider circulation than that excellent periodical can give them.

The essays cover such a wide range of subjects, and the subjects are treated with such insight and such accuracy of distinction, that any attempt to estimate the author's position must necessarily be inadequate, and runs the risk of being misleading. A book might be written concerning the position he holds; books will certainly be written under the stimulus of his ideas. It must suffice here to give some meager idea of the general trend of the essays, in the hope that the reader may be moved to follow the full development in the absorbing pages of Father Tyrrell himself.

If the work must be classified among the branches of theological knowledge, it will be best placed under the heading Apologetics. But the author does not follow the old *Atqui . . . ergo*, school of Apologists. The most distinctive feature of his work is the appreciation of the method of presentation of Christian truth to those that are without. He insists on the truth which has always been a part of Catholic theology, but which has been often lost sight of by theologians, that faith, even on its human side, is not the work of the reasoning faculty alone; that the will is a most important factor in determining our religious convictions and the work of reason is limited in many cases to proving that our beliefs are not

irrational or contradictory. This truth, which is patent to every man who can analyze his own most potent assents, whether religious or other, becomes more striking when we have to present religion to minds which have little liking or ability for logical methods. It is a truism that men are not converted by syllogisms. The most practical method for the Apologist is, therefore, to present religion in what may be called its subjective phase, as satisfying all the needs of human life; and after the will has been moved to desire the blessing offered it, the intellect is left open to the perception of truth.

This idea is not, of course, original with Father Tyrrell. Poets and preachers have always recognized it, at least, implicitly; indeed, the most striking model for such methods is found in the teaching of our Lord Himself, who showed that He was the Way and the Life as well as the Truth, and who adapted His language to the minds of His hearers.

The truth that the human mind does not act in the way in which it should act according to logicians, did not escape the introspective and penetrating mind of Cardinal Newman, who has worked out the psychology of assent in his work on the *Grammar of Assent*. Since then, many writers, both Protestant and Catholic, have defended or applied the principles of the Apologists which makes its primary appeal to the will and the emotions. Amongst these are Hecker, Wilfrid Ward, Balfour, Mallock, and William James in English; and Brunetière, Fonsegrive, and Ollé-Laprune in French.

Father Tyrrell is of the same school as Ward and Fonsegrive; he is no Traditionalist nor Fideist. He admires the constructive work of the scholastics and the post-Tridentine theologians. But he perceives that we belong to an age which has lost definite religious beliefs, and that our endeavors must no longer be to produce skilful arguments against enemies who stand on almost the same ground with ourselves, but rather to manifest religion as a desirable and necessary thing to men who are not hostile, but only bewildered or indifferent.

He is not a controversialist, nor even primarily an Apologist, though his work is a contribution to Apologetics. He perceives the truth that before we can present religion to the age as satisfying its needs, we have a work to do to find out for ourselves in what ways our religion squares with modern life and thought. Not the least harm that the spirit of controversy has wrought, has been the stunting of the natural growth of Catholic life and thought during the past four centuries. The suspicion of everything new which has been engendered by the bitterness of the struggle with heresy, has left us as a body in many ways behind the development of our times, instead of being in leadership of them, as in the days of St. Thomas.

The task of finding how Catholicity answers the difficulties and satisfies the aspirations of this new and eager age, is no doubt fraught with difficulty, even with danger. But most thoughtful

men will agree with the author that the work is "justifiable, expedient, and imperative." Since it is a work that must be done, it is most gratifying that the lead should be given by one like Father Tyrrell, who combines, in such an admirable manner, zeal for Catholic principles and sympathetic understanding of the tendencies and needs of the century.

He is not content with pointing out the method to be followed; he illustrates its many essays, occasional in character, in which he applies the enduring principles of religion to life, to society, and to art. It would be impossible here to give any fair idea of his development of these principles. This must be read and studied in the original. Some may not agree with all of his conclusions; a writer so eminently personal as he is could hardly desire that his readers should content themselves with saying Amen to all his sentences. His main theses will stand; as for the rest, it is no small gain to stimulate personal thought and personal religion in minds which have given to truth but a careless and barren assent.

The preacher will find in these volumes, not sermons indeed, but good models of careful expression and of lucid and attractive style, and, most of all, that deeper insight into the human heart and knowledge of the understanding of the psychology of assent, without which there can be no successful preaching. To all priests Father Tyrrell's work can be highly commended. They stir to thought and activity. They are the productions of a mind strong, sincere, fearless, yet well-balanced, never pushing principles to absurd conclusions, a mind which "sees life steadily and sees it whole." Since Newman laid down his pen, we have had few works in English as thoughtful, as searching, and as stimulating.

LITERARY NOTES.

The Rev. E. L. Rivard, of St. Viateur's College, Bourbonnais, Ill., contributes a paper to *Mosher's Magazine* in which he undertakes to clear Dante's memory from the many aspersions made upon it by non-Catholic writers in their attempts to discover in Dante an enemy of Roman Catholicism.

The recent death of Aubrey de Vere removed a Catholic poet whose work was highly esteemed by literary connoisseurs for its beauty of diction and delicacy of finish.

In *Literature* Mr. Francis Gribble, an English novelist, declares that "a novelette-sodden woman is hardly a less depressing spectacle than a gin-sodden man," and calls upon the assistance of the clergy of all denominations to "wean the great mass of readers from books that are not so much vicious as fatuous, and that result only in mean ideals, false views of life, and the stultifying of the intelligence."

Father Tabb, of St. Charles College, Ellicott, Md., suggests in *The Literary Digest* that, as it is the *interval* in language and music that determines the sense, physicians might study the intervals of *pain* as something that may mean much in pathology.

Commenting on the New Papal Commission on Biblical Questions, the New York *Sun* concludes an editorial in the following fashion: "It is not the Pope, however, but the great churches of Protestantism, which need to appoint a commission, or commissions, 'for the consideration of all questions connected with Biblical studies.' The time is coming, if indeed it has not come already, when these churches must take their stand definitively and decidedly on the question whether the Bible is of God or only of man. As it is now, the Pope is the sole bold, positive, and uncompromising champion of the Bible as the Word of God."

It is estimated by those in position to know that Spiritualism has a million adherents in the United States and Canada.

A series of simple and beautiful explanations of the faith for children, with their practical moral training always in sight, by a priest who loves children with a Christlike love and knows their spiritual needs, declares the *Pilot*, is the book "First Religious Instructions for Little Ones," by the Rev. Albert Schaffler. The *Pilot* continues: "Father Thurston, in writing of Mother Loyola's little book, 'First Confession,' expresses his wish that some priest of experience who has mastered the delicate problem of the right tone in dealing with the souls of very young children may some day be induced to put his impressions on record! Father Schaffler is evidently such a priest, for he certainly makes religion most attractive, and smooths the pathway to confession, that bulwark of youthful virtue."

BOOKS FOR THE BLIND.—The need of books for the Catholic blind has been brought to the notice of the English Catholic Truth Society, and efforts are being made to supply this pressing need. It would be well if something in that direction would be undertaken for the benefit of the blind in American institutions and infirmaries.

The latest addition to Catholic periodicals is *The Irish Musical Monthly*, edited by the Rev. H. Bewerunge, Professor of Church Music at Maynooth.

Considerable alarm in the ranks of the Protestant denominations in this country is caused by the discovery of a widespread decrease in the number of their theological students. In the words of the president of the Rochester Theological Seminary (Baptist): "The proportion of graduates who enter the ministry is still diminishing, and those who do choose that calling are not in general of as high a grade, either intellectually or morally, as was the case forty or fifty years ago."

THE HOMILETIC MONTHLY

AND

CATECHIST

VOL. II.

MAY, 1902.

No. 8.

Sermons for the Month of June.

SECOND SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

XXXI. HELL.

BY A PRIEST OF THE SOCIETY OF JESUS.

“Their portion shall be in the pool burning with fire and brimstone, which is the second death.”—Apoc. xxi. 8.

SYNOPSIS.—There are two deaths; a first death and a second death. The first is the inevitable lot of every human being. No one can escape it. It must and will come to all—to the old and to the young; the middle-aged and to the infant; to the rich and to the poor; to the good and to the wicked, and may come at any moment. This first death will be followed by either a second life or a second death—both eternal. First death, the penalty of original sin. Second death, the penalty of actual sin, unrepented of and unpardoned. Consequences of the second death. 1. Loss of eternal happiness. 2. Condemnation to eternal suffering. Pain of loss and the pain of bodily suffering. Conclusion: All during this present life are free to choose between Eternal Life and the Second Death.

Everybody must pay this debt to nature and surrender his life into the hands of death, whether father or mother, brother or sister, husband or wife, king or beggar, priest or layman—it makes no difference, all must drink the chalice of death, some at a ripe age, some in the lovely heyday of youth, like the son of the widow of Naim! And the unalterable judgment of death is already pronounced over

them all. One after the other lies down on his bed of sickness, is carried out, and lowered into the grave. Every day it is somebody else's turn, and yet, most people do not trouble themselves about it, live on in sin and vice, and say to themselves: "Well, if I die, I die; what does it matter? I can only die once!" "Only die once?" Yes, indeed, if we human beings were to die like the animal at the slaughter-house, that can expect no other pleasure than that which has been its portion in life, and no suffering but that which is inflicted upon it by its manner of death, then it would be right to say: "If I die, I die; what does it matter?" But it is different with us. After our present life there follows another life, after our death another death. And this second life or second death is what stands before us. One or the other we shall begin in eternity, but never end; one or the other will be our inevitable fate, and the first judgment will announce to us whether eternal life or eternal death shall be our portion. Is there, then, a second death? Yes, indeed, there is a second, an eternal death! For St. John says: "But to the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their portion shall be in the pool burning with fire and brimstone, which is the second death" (Apoc. xxi. 8).

It is of this second death that I will speak to-day, and show what it means to die eternally. It is, indeed, horrible to think of it, but it is also wholesome to contemplate it, while there is yet time.

The wages of sin is death. For the Apostle says, "Through sin, death came into the world."

If Adam had not sinned, he would not have deserved death, and we would not have to fear it. But "*statutum est.*" The judgment is rendered, the staff is broken over our heads, our turn must come, we must all die. But it is only that death which brings to an end our temporal life, that death to which Christ Himself had to submit so as to save us from eternal death. This death is indeed a punishment for sin, because it deprives us of our temporal life, but it is at the same time for the pious and the just a reward of their merit, an end of their suffering, the refreshing repose after work, the pathway to glory, the entrance to eternal life. Therefore it is said of them: "Precious in the sight of the Lord is the death of his saints" (Ps. cxv. 15). Of this death it is not my intention to speak to-day, but rather of that other death, which the Scripture calls the second death, which begins with the demise of a wicked person

and lasts without ceasing, without end, for all eternity. This death consists of the two following points:

- I. *Of the deprivation of eternal life.*
- II. *Of the suffering of tortures through all eternity.*

I. As by temporal death the body is made soulless and deprived of life, so is the soul killed by eternal death and deprived of eternal life. This eternal life is none other than the possession of God, the vision of God, the contemplation of His rapturous beauty, the enjoyment of His blessedness and glory, which has never been seen by human eye and can never be conceived by human mind. From this eternal life the second death separates us for all eternity! What a terrible loss! "O beautiful heaven, I have lost thee! Lost thee for an insignificant thing! Lost thee forever without any help!" What frightful memories, to be followed by terrible remorse! What heartbreaking reproaches will arise from the conscience! And these reproaches these remembrances and the knowledge of having lost God and eternal salvation will rend the heart like the fangs of a serpent and cause the most awful tortures which a creature endowed with reason can endure. They are "the worm that never dies," which forever gnaws at the soul, but never devours it, forever tears at it but never kills it, which never tires and is never satiated.

Oh, if this unfortunate soul could only perish! But its worm never dies and will not let the soul die either, for, as St. Gregory says: "In hell the unfortunate ones find a death without death, an end without end, for their death lives always and their end recommences forever anew." Can there be anything more terrible?

"*Semper et nunquam*" is written in fiery letters over the portals of hell. "Ever and never!" Ever will God and His heaven be lost to them! Never in all eternity will they regain temporal or eternal life, and never in all eternity will they be allowed to merit either. It is just this fact which is the most fearful punishment of a damned soul, that it sees itself deprived of that life to which as its aim and end it has been created by God, and which it could have obtained as easily as the many thousands who rejoice in the possession of it. Oh, if he had only said one single word, taken only one step to make good use of the short span of life—but now nothing more can be done, nothing more for all eternity!

Oh, my dear friends, use the few days which are still given to you to work out your salvation! I say use the time, not pass the time in

leisure and idle occupation, and let us say to ourselves: "While there is still time, let us merit eternal life." For verily after this time there will be none other, but a time of pain and torture for all eternity. I can not imagine what those people among you think who day after day, year after year, spend their lives wantonly, as if they had it signed and sealed, that some day they would have plenty of time to repent of their sins, and by such repentance gain eternal life. God forbid that death should overtake them to deprive them not only of their temporal but also of their eternal life!

II. Besides depriving us of eternal life, the second death brings also with it the most terrible bodily torture. The pains of death, which have an end with the departure of bodily life, are renewed and augmented through all eternity by eternal death. These tortures are caused by the glow of the never expiring fire, which, according to the words of Christ, burns in hell. And what kind of fire is this? A fire which in intensity surpasses all the fires of the earth. St. Vincent Ferrer says, "Compared with the fire of hell, the fire of the earth is cold." And with this terrible, inconceivable fire the damned shall be laid as in an oven of fire (Psalm xx. 10).

Fire is above him, under him, round about him, and inside of him. And by this fire he shall be for ever killed and tortured! Oh, if he could only die, this terrible fire would then be extinguished for him, but no; it is the very idea of his despair that he is forever being killed without being able to die. St. Augustine says: "There is no more painful or more cruel death than the one which lasts forever and never dies. For this reason the damned howl and shriek in wild despair for death to come. But that death which would end their torment flees from them and leaves them to the terrors of eternal death." The royal bard David describes this terrible picture in these simple words: "The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away; the desire of the wicked shall perish" (Psalms clx. 10). You have heard, then, my dear friends, what eternal death is—a deprivation of eternal happiness, a torture without end, a death without dying. All those have to look forward to this terrible death who do not employ this time of grace for repenting their sins, for the performing of good works, and the gaining of eternal life; in short, all those who perish in impenitence before they have had time to make their peace with God. Shall we, my dear people, let it come to that? No! A thousand times no! On the contrary, we will use our best endeavors

to escape from this eternal death, even at the cost of our health and life, our temporal possessions, our sweat and blood. All pains and labors are richly rewarded if we can only obtain eternal life. And this we expect in this world at the moment when the soul separates from the body and appears before the judgment seat of God to receive the verdict. Oh, I beg of you, for the sake of your salvation, think daily of this moment and ask yourselves frequently, like the pious hermit: "How, now? How would it be if that moment would come now and thou, my soul, wouldst be called to judgment? What verdict couldst thou expect in the state in which thou art now? Ah, woe is me, that I have lived so long in sin, who may die any moment!" See then, life and death you hold in your own hands. Whichever you grasp you shall have for all eternity! Tremble and choose!

THE LORD'S SUPPER.

BY THE LATE REV. DOM WILFRID WALLACE, O.S.B., D.D.

"A certain man made a great supper and invited many."—Luke xiv. 16.

SYNOPSIS.—The mystery of the Incarnation, the greatest mystery of our religion. Everything centers around it. So that all feasts in the year are celebrations of one aspect or another of the sacred humanity of Christ. The marriage feast spoken of in to-day's Gospel bears directly on that humanity. It teaches that it is only through this sacred humanity that we can be united to Christ in this world. Christ's love for man always forced Him to humiliate Himself. This has often brought Him not gratitude but contempt. The greatness of the gift received—1. It is the Bread of Life, spiritualizing the soul, making it the likeness of Jesus Christ; 2. It is the seed of eternal life. Effects not always produced because it is not received with the proper dispositions. Heart-worship as well as intellectual-worship demanded.

The Church is compared by the Psalmist to a Queen who stands at the King's right hand, arrayed in a variegated robe (Ps. xlv. 10). To the devout soul, nothing can be more consoling than the grateful succession of feasts and devotions which the circling year brings round. The one great object of our worship is the eternal God, the unchanging and the unchangeable. But, when God manifests Himself to us, when He draws near to us, He unfolds such manifold graces and perfections, and approaches us by so many avenues

that lead to our hearts, that we, who cannot comprehend Him, as He is in Himself, are constrained, as the apostle says, to see, to know and to worship Him by parts, until the blessed hour comes, when we shall no longer "know in part, but see him face to face, and know him, even as we are known" (I. Cor. xiii. 12). Now, the greatest manifestation of God to man is in the Incarnation, in the mystery of the Word made flesh. In this mystery all others are included; for, assuredly, nothing was left to be desired or hoped for, when the eternal Word was seen on earth and conversed with men.

God became man and visited this world, not for His own sake, but for ours. He took our nature in order that we might be made partakers of His Divine Nature (II. Pet. i. 4). He visited the world to lead us out of the world, and to provide us with a supreme Object of worship, so as to keep us from worshiping the world, the fashion of which passes away (I. Cor. vii. 31). For this is Christianity, to keep one's self unspotted from this world (Jas. i. 27). We must, then, be reunited to God, through the sacred humanity of our Lord. In His own person He united the two natures, Divine and human; and, in that union, He reconciled us to Himself; and to bring that reconciliation to effect, we must be really and truly incorporated with Him. In the great mystery of the Incarnation are contained all the doctrines of faith, all that God has revealed of Himself to us: all the great and glorious promises which are the foundation of Christian hope; all the treasures of Divine love. These treasures we must derive from the sacred wounds and pierced side of our crucified Redeemer. "They shall draw water with joy out of the Saviour's fountains" (Is. xii. 3). God, who dwells in light inaccessible, is invisible to mortal eye (I. Tim. vi. 16). But we see Him incarnate in the flesh. Hence, as long as we are in this world, seeking to accomplish that perfect union with our Divine Lord, we must approach Him through the sacred humanity. This is why the Church has instituted her various feasts and devotions with the varying seasons of the year. It is in order to unfold the treasures of grace and love which are contained in the mystery of the Word made flesh: that by dwelling on all its manifold details and aspects, we may realize it more profoundly and derive more abundant graces from what the Psalmist calls the "plentiful redemption which he has purchased for us" (Ps. cxxix. 7).

This, too, is the signification of the great mystery which we are now celebrating, the mystery of Christ's life-giving body in the

Sacrament of the Holy Eucharist, through which we are, in very truth, incorporated and made one body with our Divine Redeemer. How grateful ought we to be, my dear brethren, for this mystery of surpassing love! and yet how rare it is to find this sentiment of gratitude amongst those who have been made partakers of this singular favor! Notwithstanding the great love which our Lord has manifested in this holy Sacrament, the power, too, and wisdom which He has displayed therein, how many are there who refuse even to believe it; and of those who do believe, how many have ceased to be grateful? Indeed, that very condescension by which our Lord seeks to win our love seems only to have brought Him into contempt. For our sakes, He left His throne in heaven, to be born in a stable, to endure poverty and hardship, to suffer shame, contempt and persecution, to be a worm and no man, the reproach of men and the outcast of the people, to die on the cross (Ps. xxi. 7). But all this was not enough to satisfy His love, His desire to be united to His creatures. He would hide Himself, not only under the form of our suffering humanity, but He would descend to a lower depth still and hide Himself under the Sacramental species, in order that He might not only regenerate our nature by assuming it, but that he might also communicate His own life to each one of us, through the Holy Communion. He Himself tells us how much He longed to enter into this union with us. "With desire," He says, "I have desired to eat this pasch with you before I suffer" (Luke xxii. 15). How have we responded to this desire of His? Have we not imitated the conduct of the invited guests in this day's Gospel, and sought every pretext to excuse ourselves from partaking of this supper? If, then, we fail to realize the love and condescension of our Lord in instituting this great Sacrament, let us at least be moved to appreciate it by considering its excellent fruits. If we are not moved by the generosity of the Giver, at least let us value the magnificence of the gift.

For what is that we receive? It is the Bread of Life. It is the one means by which our spiritual life is nourished, preserved and augmented. Life! What a boon is that! All things that live have an instinctive horror of death; and if we cling with such tenacity to the life of this frail, perishable body, how much more does the soul shrink from the doom of death, the terrible doom of living death! the doom of a soul eternally banished from the sight of God. Take the sun from the heavens; what a dark, cold void

would the world become; what would be man's existence upon it? And yet what is that compared to a soul deprived of its light and life? Now, Holy Communion is the life of the soul. "For My Flesh is meat indeed, and My Blood is drink indeed; he that eateth My Flesh and drinketh My Blood, abideth in me, and I in him" (Jno. vi. 56, 57). It is through Holy Communion that our whole being is spiritualized, that the spirit achieves the mastery over the flesh, that the concupiscence of the flesh is subdued. It is the sum of all perfection, the source of all grace, transfiguring us, as it were, into the likeness of Jesus Christ; for by receiving Him as far as the weakness of our nature permits, He transforms us into Himself. His presence in us is as a consuming fire, burning up all our imperfections, purifying us from all baseness (Deut. iv. 24).

I say, as far as the weakness of our nature permits, for, unhappily, do we not find that our Communions do not seem to produce these effects in us? This is owing to our weak faith, our tepidity, our negligence. "Therefore are there many infirm and weak among you;" says the apostle, "And many sleep" (I. Cor. xi. 30). And why? "Because," he says, "they do not discern the Body of the Lord." They do not approach the Holy Sacrament with that lively faith, and that fervor of devotion which it demands from us. Again, my brethren, the Holy Communion is a pledge of future glory.

It implants in us the seed of eternal life. "He that eateth My Flesh and drinketh My Blood, hath everlasting life, and I will raise him up in the last day" (Jno. vi. 55). He that eateth this Bread shall live forever" (Jno. vi. 59). It thus contains, or, rather, it is the germ of everlasting life to both soul and body. It preserves the soul against the corruption of sin; and it gives to the body a principle of life which at the last day will raise it up from the corruption of the grave and clothe it with immortality and glory. All this it accomplishes by virtue of the union which it establishes between our Lord and the recipient. They who worthily receive Him become one with Him. He esteems their souls and bodies as His own: and their future resurrection to the life of glory is but the extension of His own glorious resurrection to those who, through this Sacrament, have been made members of His Sacred Body.

May these few thoughts awaken you to a livelier faith in these holy mysteries! If one Communion is able, as it is, to make a saint, ask yourselves why, after so many Communions, you are far from

being saints. And should you find that the Divine presence in the Eucharist is, in your case, merely a truth reflected in the intellect, and not planted deeply in the heart, resolve henceforth to endeavor to render to our Lord, not only the cold homage of the understanding, but also the warm and loving worship of the heart. "And now, Israel, what doth the Lord thy God require of thee, but that thou love Him with all my heart?" (Deut. x. 12). That He, whose sacred Heart so loved man that it could no longer contain itself, may find some return of love on our part: some desire to forsake the things of this world for the sake of Him who forsook all for us: some generosity toward Him who lavished all the treasures of His love on us; for even God can do no more than give us Himself. At least, let us not be so ungrateful as to seek to excuse ourselves from accepting His pressing invitations. But let us hasten to that Divine banquet with a holy eagerness, that we may nourish our souls with the Bread of Life, and so prepare ourselves for the eternal banquet which He has prepared for us in heaven. "Behold, I stand at the gate and knock; if any man shall hear my voice, and open to me the door, I will come into him, and will sup with him, and he with me" (Apoc. iii. 20).

THE DEVOTION OF THE FIRST FRIDAY.

THE SACRED HEART THE TEACHER OF MANKIND.

THE INVITATION OF THE MASTER.

BY THE REV. P. A. HALPIN, SAVANNAH, GA.

"Come to me all ye that labor and are burdened and I will refresh you. Take up my yoke upon you and learn that I am meek and humble of heart and you shall find rest to your souls."—Matt. xi. 28.

SYNOPSIS.—All devotion is chiefly of the will. This is true of the devotion to the Sacred Heart. Devotion to the Sacred Heart exacts conformity to God's will in the way in which that conformity resides in the Sacred Heart, which is our teacher inviting us to go to it and learn salvation and holiness. The invitation is eminently cordial. It is a high privilege for us. The rejection of it comes from inattention—from not understanding its meaning. Contrast between it and other invitations. How God invites men. Why the Sacred Heart is fittingly a teacher. The high character of this invitation. Why we must not fail to accept it. No indecision must exist on our side. Swiftest and fullest compliance necessary.

Devotion is not always understood correctly. Very often it is erroneously identified with feeling or sentiment or emotion. From none of these things does it spring. In fact, it is independent and outside of them all. In matters spiritual devotion lies chiefly in the will. It may be defined as "a prompt will in the service of God." It is consoling to know and to remember this. It is comforting to be sure that it is in our power to experience devotion at all times and under all circumstances. Depending as it does on our will being always master of our will, it is ever ours to direct, to exercise, to arouse, to control our will as we please. It is possible for us to find ourselves as far as mere feeling goes in a mood antagonistic to any act of piety or religion, but within us we have wherewith we may rise superior to every adverse condition, wherewith to compel the performance of deeds against which every fiber of our nature may rebel. Where there is question of righteous conduct, of perfecting, of saving ourselves, we may accomplish what we will, what we desire. Let temptations rise against us, let our inclination stir us to seditious counsels, let passion impel us ever so violently, oppose in every way the discharge of our obligations, test our loyalty to the Divine law—in spite of all, our will may protest and fight and

overcome and prove itself devoted, that is, prompt in the service of God. There is never a moment in which we will be unable to crush down with the force of our will every uprising against the dictates of morality. Most assuredly do we need grace, but grace is never denied us. If we lack promptitude in God's service it is not because grace is wanting to us, but because we are wanting to grace. Apply this to devotion to the Sacred Heart. What is that devotion? With a trifling change the answer is the same. Devotion to the Sacred Heart is a prompt will in the service of the Sacred Heart—a ready acquiescence in all its desires, a quick ear for all the suggestions, immediate compliance in thought, word and deed with every inspiration coming from that Divine Source. As a devotion it exacts from us a conformity of our will with the will of God, in the way that conformity finds its pattern in the desires, yearnings and impulses of the heart of Christ, every throb of which vibrates to one dictate: the will of God: Thy will be done! It is no stretch of fancy to declare that our guide on the higher path, that our Master in the Discipline of the Soul, that our preceptor amid the errors and darkness of the age, our teacher in the school of Salvation is the Sacred Heart of Christ. The words of the text place this statement beyond all cavil or doubt. "Come to me all ye that labor and are burdened and I will refresh you. Take up my yoke upon you and learn that I am meek and humble of heart." We have His word for it that the book in which we are to learn the saving precepts is His own heart. "Learn of me." Lo! the invitation! "That I am meek and humble of heart." Lo! the teacher! Not only is Christ the teacher and His heart the book, but the teacher is eager to open the pages and impart that love which is replete with the science of all that is best and most beautiful and noble in human action. An invitation that is so cordial that it rises from the depths of the most generous heart that ever beat, and goes forth winged with the sincerest conceivable love. We need fear no afterthought. It is meant—it is honest, it is genuine. We need have no apprehension that any selfishness clings to it. It was begotten in love and inspired by the most sterling affection toward us. Certainly it is worth looking into. Some it has never reached. They have not been privileged as we have been. How have we responded? To how many of us might be made the reproach made to Philip, "So long a time have I been with you and have you not known me?" (Jno. xiv. 9). For so long a time that appeal has been ringing in

our ears and we have not heeded. The more hurt has it been for us—the more have we deserved censure. The chief reason for this neglect is our inattention to it. No wonder that we have misunderstood its importance, that we have not caught its meaning. Did we but once hear it in all its eloquence, every other voice would seem but discord contrasted with its ravishing harmony. Once under its spell like the Saints, we would willingly forget the learning of all other schools just to be possessed of the simplest rudiments of this divine Science. “Out of the abundance of the heart the mouth speaketh” (Matt. xii. 34). This has been told of every heart; how much truer must it be of the heart of Christ? What heart so rich as that divine heart? It is rich in strength, in love, in loyalty, in faith, in self-sacrifice, so abundant in life, in light, in love and all these treasures illumined and warmed by rays from the light inaccessible. What He said of Himself is in very truth the description of His own Sacred Heart—it is “the way, the truth and the life” (Jno. xiv. 6). The length and breadth and height and depth of this vast treasure-house can not be comprehended by us. God alone can fathom and span its dimensions (Eph. iii. 18).

Man lives by his heart. The strong heart makes the strong man. The feeble heart, the weak man. In the moral order it is the same. A man is what he loves. Loves he vice, he is wicked; loves he virtue, he is upright; loves he God, he is in a measure divine. Think of this and in its light read the Sacred Heart. The strong love of Christ for God, its relentless hatred of sin, its tenderness for all as revealed by Christ’s doctrine and life—by all this we are confronted with a spectacle of surpassing beauty and grandeur. We stand in presence of a heart so largely endowed that an invitation to come to and learn from it is an invitation to approach and unseal a volume on whose leaves are recorded lessons of matchless sublimity. The saints never sounded the depths of the knowledge it imparts. It is part of their happiness to still discover ever-increasing wealth in that eternity which is irradiated by the splendors of the peerless humanity of the glorified Christ. Yet there remains, the signal fact that it is to come and learn from such a heart that an invitation has been and is and will be graciously extended to us. Well worth our while is it to weigh well the significance of the call. Invitations fill our whole life. Invitations of all kinds. The whole business of life is taken up in accepting or rejecting them. They reach us from every quarter—from those we love, from those who love us, from those who are indifferent to us, from those whom we

should fear, from those for whom we should have nothing but contempt. This statement becomes clear when we reflect that all temptations are only so many invitations. Evidently they play no minor part in the shaping of our destiny. This opens up to our gaze the whole spiritual world. We trace them to their triple origin—the devil, the world, the flesh. Accompanying them are messages from the higher world—from God, the angels, the saints. In many ways have these heaven-sent voices come. “God who in sundry times and in divers manners spoke in times past to the fathers by his prophets, last of all in these days has spoken to us by His Son” (Heb. i. 1). God’s heralds to men have never been inactive or silent. The beauty of the universe, its vastness, its magnificence, its order was God’s call to the Pagan “for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made—His eternal power also and His divinity so that they are inexcusable” (Rom. i. 20). Then the prophets were sent to the chosen people. Then Christ was sent to the world, and last of all in these days from the very heart of God comes the invitation to us. “Come to me; come and learn of my heart.” We have heard it and repeatedly. It flashes before our eyes in letters of fire—that fire with which the Sacred Heart is aflame. In spite of all, in spite of the glow and the heat, we have remained in the cold and the dark. Stupendous condescension on the part of Christ; unspeakable ingratitude and a disastrous miscalculation of results on our part. Far better to reject all the invitations, no matter how alluring, which the world may send than to refuse His. The world and its enticements compared with the attractions of the Heart of Christ, what are they? How false, how weak, how perishable the one! How true, how strong, how abiding the other. It is blasphemous to speak of the Sacred Heart and the world in the same breath. I think of comparing the heart of Christ with the heartless world! One is all love; true, unselfish love. The other loveless, meretricious, selfish. And from both an invitation, but with what different motives guaranteed! No reasonable man ought to be deceived. Yet the question inevitably arises: How many falter, how many yield to the dangerous insinuations of the lower, how few are moved by the tender pleading of the higher call? The call from God, from the Sacred Humanity, from the fountain-head of all dignity, of all nobleness, of all uprightness, is set aside as valueless. When we reflect it almost takes our breath away to think that we are included in such an entreaty; that upon

our ears has fallen such sweet music, that the beggar is bidden by the prince, that the creature is implored by the Creator. Inestimable privilege. What an incentive it is to take a different view of ourselves. God's view. A light surely is thrown upon our true worth, revealing the ransom which has been paid for us and the dangers by which we are menaced. Practically we estimate ourselves at such a low price as if we were things not worth the caring for, things whose horizon is bounded by the limits of this world—creatures of a day, puppets of passion, playthings of temptation, the helpless prey of fate doomed to the wretchedness of this paltry life without the hope of a beyond, tossed hither and thither on the waves of circumstance, drifting in the great sea of being, mere flotsam and jetsam, until we are hopelessly lost in the gulf of darkness and nothing. The all-seeing God, through the heart of His Son, holds us in His ever-loving vision and embrace, appreciates us at our true value, never forgets the immortal spark that He has enkindled in us. Yearns to keep us for Himself, to rescue us from our peril and protect us against everlasting reprobation. Call us to come and learn from Himself the truth, to put our feet on the path, to possess life and not be forever the victims of death. Comprehending more perfectly than it will ever be given us to understand, the ineffable destiny He has prepared for us—a destiny befitting Himself and us, earnest in endeavoring to win us to reach it, He sends the invitation which, if accepted, will secure for us the incalculable blessings He has in store for us. Again, and yet again must we ask what keeps us in indecision? Can anything in reason explain it? What is our motive? What the influence? What the prejudice which is at work? This reluctance places us in a terrible predicament. Acceptance means everything to gain. Refusal, everything to lose. When will the scales drop from our eyes? What will cure us of our gigantic folly? We are at the meeting of the ways. How are we going to decide? The road is so clear. We are in our own hands. We must hearken, we must hasten. The end of mercy may be near. It is possible even for Divine love to despair. Hence one determined act of our will, one stride and we are in the presence of the Teacher, sitting at whose feet all will be well. Listen and look up to His face and love will win the day. Have mercy, Most Sacred Heart; we come to remain and learn; teach us the lessons of Thy wonderful wisdom and of Thy still more wonderful love!

THIRD SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XXXII. PREPARATION FOR THE JUDGMENT DURING LIFE.

"Stand up and prepare thyself."—Jer. xlv. 14.

SYNOPSIS.—In corporal sickness we expect the physician to give us timely remedies against death; but he may not always be able to do so. In spiritual maladies you look to the minister of God for the remedies. He can always give them, and they will never fail—provided you apply them. The consequence of an adverse judgment is death.

Remedies.—1. "Provide for thy own household"—by frequent examination of conscience and regular reception of the Sacraments. 2. "Let your loins be girded," i. e., carefully avoid the sins of the flesh; and be active in good works. 3. "You shall bear burning lamps in your hands," i. e., the light of good example and of works of charity. 4. Be watchful for the coming of the Lord; and make friends with the Saints of God. Exhortation to devotion to the Blessed Mother of God.

What would a sick person think of a doctor who, while continually talking of the danger of the patient's ailment, of its increasing danger, and of the approach of death, would prescribe no remedy nor use any means toward bettering the condition of his patient? So far I have said to you a great deal about the great danger, which we will have to face some day, about the terrors of the judgment, the sternness of the Judge, of the manner and place of punishment, and of the inevitable lot—either eternal life or eternal death—which will befall every soul. Would it not then be desirable and proper if I should prescribe for you a spiritual remedy, which would enable you to protect yourself from this great danger? "If the judgment is so terrible," you may say, "it is for you to tell us what will enable us to make it lighter for us and secure us from its inflictions." Indeed, I know remedies enough which will enable you to pass unscathed through the ordeal of the judgment, but you must use them, or else they would be of as little benefit to you as the strongest medicine would be to a sick man who would always look at it but never take it. The prescription which I give you consists of the few words, "Stand up and prepare thyself," which

means, up and prepare yourself for the judgment now while you are living and again at the hour of death. Of this twofold preparation during life and at the hour of death I shall speak to you in this and the next sermon. To-day we will contemplate the preparation for the judgment during life.

To this end I will prescribe to you four remedies:

- I. *"Provide for thy own household.."*
- II. *"Gird your loins."*
- III. *"Take a lighted lamp in your hands,"* and
- IV. *"Wait for the coming of the Lord."*

The best preparation for the judgment consists of the proper use of these four remedies. I will explain them to you:

I. After Jacob had served Laban for a considerable time, he said to him one day: "Send me away, that I may return into my country, and to my land. It is reasonable that I should now provide also for my own house" (Gen. xxx. 25-30).

These are beautiful words, and so should every Christian soul often say to itself during the time of this earthly life: "It is reasonable that, before my body dies, I should look into my affairs, not my temporal or bodily affairs, but after my moral and spiritual affairs, of which I shall have to give a strict accounting to the Lord, my God. It is reasonable that I should not only care how I spend my temporal life, but also how I shall fare in the eternal beyond. It is reasonable that I should not feel satisfied with procuring what is necessary for the welfare of others, but that I should take into consideration that some day I should appear before God, the stern Judge, free of all faults and with a clear conscience. What good is this life to me, with its care and trouble, its labor and anxiety for temporal good, if I make no preparation for the future life, which will last through all eternity? A prudent man thinks not only of to-day or to-morrow, but looks into and prepares for the future; and a prudent Christian should likewise be more careful of the eternal than of the temporal. Consequently it is no less just and necessary than reasonable and wholesome, that every one who desires to stand the test before the judgment of God should, once a year, if not oftener, set aside certain days and hours, during which he will lay aside all temporal affairs and think over seriously,

in the solitude of his private chamber, how he has husbanded his soul, with the divine gifts and graces, what good he has done or left undone toward obtaining eternal life, or what evil deeds he has committed to deserve eternal death. O, my dear Lord, how often we sin during the course of a year! Of how many useless words, and idle thoughts, not to speak of sins and vices, we find ourselves guilty in 365 days! How many opportunities we miss of doing good! How many mistakes and faults does not even the just man commit every day! How many hours of precious, irrevocable time we pass in eating, drinking, playing, sleeping, gossiping, and idling! And for all this we shall have to give an account to God!

Who can record them all, these sins, faults, and omissions, these words and thoughts of a whole year, a whole lifetime! And yet, they are all marked down in the book of our conscience, which the Judge will hold before us and the devil as accuser will read to us. And at every period there will be said to us, "Give an account of this!" You have lived so many years, months, weeks, days, and hours, you have received from God so many gifts and graces to merit heaven by their use, "Give an account of this!" Whether you have held a public office or position, or acted as minister, judge, or magistrate, whether you have been a father or mother, master or mistress of a household, an administrator or guardian, a merchant or host, no matter what position it was, which made you not only responsible for yourself but also for others, for their morals and possessions, "Give an account of it!" What you have done for their advantage or to their detriment. "Give an account" for all those souls which were led into evil deeds by your oppressions, which fell into sins and perished through your dilatoriness and negligence. What will he answer who never once thought of this seriously during his whole life? He who is mindful of his own salvation, let him follow this advice and judge himself every year, or rather every evening before retiring, and let him examine his conscience and in that way bring justice into his soul during his lifetime. He will then pass more easily before the divine Judge, the severer he has been with himself. For it is true, what St. Paul says, "If we would judge ourselves, we would never be judged." This is the first remedy to render the coming judgment easy.

II. The others are given to us by the Lord Himself. In St. Luke, Chapter XII., we read, "Let your loins be girded." In those times men and women in the Orient wore a long, wide garment, which at

work and upon going on a journey they caught up with a girdle, so as not to be hampered by it. Christ points to this custom, when He wishes to say, that we should occupy ourselves continually with doing good and prepare ourselves for the journey into eternity, that we should be free of all outside influences and free of all possessions gained unjustly, which might hinder us from passing untrammelled on the path of death to our judgment. St. Gregory gives another interpretation of these words. He says: "We gird our loins, when we restrain the lust of our flesh, by moderation, modesty and retirement." It is certain that many Christians are condemned on account of debauchery and unrighteousness. These two vices are so common nowadays that we might almost call every one who has not to accuse himself of them an angel in the flesh. Indeed, it is painful to one's ears to hear almost daily of trickery and fraud, theft and robbery, fornication and adultery, murder and suicide, which have become of common occurrence. Is it a wonder then when we say that many will perish? If I dared tell all I know many of you would shudder. But you know sufficiently well.

III. The third remedy says, "You shall bear burning lamps in your hands." What does this mean? It means that we bear burning lamps in our hands when we give to our neighbors a *shining* example by our good works, particularly by works of Christian charity. "Blessed are the merciful," says Jesus Christ, "for they shall obtain mercy." This charity is practised by all works of Christian love for our neighbor, it is bestowed upon the poor, the needy, the suffering, the living, and the dead, by alms, assistance and advice, by visiting and waiting upon the sick, by consoling the sorrowful, and providing for the widows and orphans. How many benefits and graces of heavenly glory some people could obtain for themselves if they would bestow upon the education and bringing up of a poor orphan the expenses and tender care which they lavish upon a favorite lap-dog. Who knows what might become of many a poor, neglected child if it could be brought under Christian influence and care? It might grow up to be a credit to its country, for the salvation of souls, to the honor of the Almighty, to the eternal consolation and joy of him who adopted it, while now it is but a prey to the tempter in the public streets, and grows up and lives among sins and vices, until the judgment overtakes it.

It is a work of Christian charity to bear no ill-will toward anybody, to hurt nobody by calumny or evil report, not be over sus-

picious and hasty in judgment. "Judge not," says the Lord, "and you will not be judged. Condemn not, and you shall not be condemned. The measure which you mete out to others shall be meted out to you." A work of Christian charity is also praying for all the deceased faithful and for the souls in purgatory. A certain priest offered during his whole life all his good works and merits for the benefit of the poor souls. When he was lying on his death-bed, and the thought came to him that he would soon have to appear before the judgment seat of God, a great anxiety befell him that he had given everything away in life. But behold! An innumerable number of saved souls appeared to him and exclaimed: "Fear not, we shall all go with you to the judgment seat and stand up for you before the Judge!" St. Jerome says with perfect right: "I have never heard of anybody dying a bad death who has practised works of charity during his lifetime."

IV. The fourth remedy is: "You shall be like to men, who work for the Lord." The Lord comes when he hastens to the judgment. But because we do not know the hour in which He will come we should ever hold ourselves in readiness to receive Him and appear before Him in judgment. "Blessed is the man who is always fearful; but he that is hardened in mind shall fall into evil" (Proverbs xxviii. 14). Be fearful to offend the Lord before it be too late. "With him that feareth the Lord it shall go well in the latter end, and in the day of his death he shall be blessed" (Eccl. i. 13).

These are the most efficacious remedies with which you can help yourselves; the way in which you can equip yourselves in life to stand the test before the Lord's judgment. It was my duty to present to you these remedies; it is for you to use them and employ them. If you do not do this, it will not be my fault, for I can testify before the Lord that I have taught you truly. Nobody can be forced to do either right or wrong; everybody is free to choose for himself.

But I can beg you and adjure you to get yourselves in readiness for the judgment. "Make friends," not among men, whom you must leave at the hour of death, but make your friends among the chosen of the Lord, so that they may aid, protect, and defend you in the hour of judgment. Above all make a friend of Mary, the most blessed Mother of the Judge, the refuge of sinners, the mother of charity! Make her your friend by daily veneration and make her your mother by filial love. If she aids you, you will be saved. "If all the devils should be arraigned against me before the judgment-

seat of God," says the pious Suarez, "if the whole of hell should rise up against me and open its jaws to devour me; if all the saints should desert me; if thou, O Mary, wouldst only speak one word of intercession I would be saved." This is a great consolation, but only for those who during life make themselves worthy of Mary's aid and protection.

GOD'S CARE FOR MAN.

BY THE REV. THOMAS F. BURKE, C.S.P., NEW YORK.

"Casting all your care upon him, for he hath care of you."—1 S. Peter v. 7.

SYNOPSIS.—1. *S. Peter, in to-day's epistle, insists that in the work of life we should manifest a trust in the providence of God.* 2. *The work of God is seen primarily in His continuation of created beings in existence. It is a necessary consequence of Divine Power, Divine Intelligence and Divine Love. Our Divine Lord Himself has instructed us plainly in regard to this truth.* 3. *Our duty is to make reliance upon God a characteristic of our lives.* 4. *This dependence upon God does not suppose the stagnation of human effort. Rather God's care receives manifestation in answer to the best human striving.* 5. *Nor does it suppose the extinction of human affection.* 6. *The lesson taught by S. Peter and our duty.*

1. One sentence in to-day's epistle stands distinct from the rest. St. Peter devotes his attention to human efforts and the necessity of such effort for a good moral life. Amid these exhortations, he interjects, as it were, the sentence we have chosen for our text, "Cast all your care upon him, for he hath care of you." There is a double truth insisted upon here which has always proved to be a mystery. That double truth is God's care over men and man's responsibility. Some are apt to exaggerate the one or the other. In the great work of accomplishing the object of our existence, and believing that object to be spiritual and supernatural, two elements are at work, the Divine Will and human cooperation. Neither excludes the other; but, on the contrary, for the perfect life, the one supposes the other. St. Peter preaches a lesson to the world of to-day. Many are content with confining the work of life simply to natural human effort, to the exclusion of any Divine help and care. In the midst of his insistence upon the necessity of human action, St. Peter preaches a truth which is fundamental in all true religion, that God has a providential care over His children. With-

out God there can be no religion. Without a personal loving God, One who has an interest in His creatures and especially in His intelligent creatures, life has lost its meaning.

2. The Christian revelation has taught us what the providence of God is. It is born of God's supreme power, His supreme intelligence, and His supreme love. Rob Him of one of these, and you have robbed Him of an essential to His very Being. We believe that the work of creation is a work of supreme *power*. Whether a world or an atom of dust, whether a man or the humblest worm that crawls the earth, whether a universe or a grain of sand, each and all could be called into existence only by the decree of almighty power. The work of creation, we may say, is carried on in the continued existence of creatures. The same Divine hand that fashioned the beings of the world to-day upholds them. The same power which brought all things out of nothingness and which created our souls continues to sustain us in every moment of our existence.

In making us human beings our Creator has endowed us with characteristic powers above and beyond those of other creatures. This bestowal of superior powers supposes a superior care upon God's part. That intelligence which is ours argues to an infinite intellect in the Creator. That will which we can use for good or ill argues to a Divine will. Between these created powers and the uncreated there is a relation somewhat akin to the relation between father and son; a relation that supposes a care for the lesser in the greater. The same Divine intelligence that endowed us with intellect and will probes into the very depths of our soul and sees, as no one else has power to see, what we are and what we need.

Not only Divine Power and Divine Intelligence suppose God's providence, but even more than these, Divine love supposes it. The giving of life and intellectual powers is an act of love supreme. Naught else can explain the gifts. Infinite Power, infinite intelligence could exist without communicating any portion of themselves to other beings; but Divine Love demanded the communication of happiness to others. It sought to extend itself. And the facts in the religious history of mankind bear out this statement. In the light of reason, through the dictates of conscience, in the proclamation of His all-holy law, His sovereign will in the voices of the patriarchs and the prophets, God has always sought to bind men round with the cords of love. The same Divine Love which

impelled God to send upon earth His only-begotten Son for the salvation of man is ready to-day to answer the cries of need that go up from our hearts. Our Divine Lord Himself has taught us concerning the providence of God. All His miracles, not one of which was performed without some benefit to man, His whole life, which was one act of sacrifice, reveal to us the Father's loving care; but lest we should misinterpret the act, He has given us the unmistakable word, that God is ever watching over us, ever protecting us. With what strength and beauty did He speak to His disciples: "Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they? Consider the lilies how they grow; they labor not, neither do they spin. But I say to you, not even Solomon, in all his glory, was clothed like one of these. Now, if God clothes in this manner the grass that is to-day in the field and to-morrow is cast into the oven, how much more you, O ye of little faith! And seek not you what you shall eat or what you shall drink; and be not lifted up on high. For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. But seek ye first the kingdom of God and His justice, and all these things shall be added unto you." This is likewise the teaching of St. Peter, the echo of His Master: the necessity of serving God well and trusting to Him to bestow further. If there is a particular point to this teaching it is that besides the general providence of God over all things, there is also a special providence over man, who is endowed with intelligence and will, who is the image of God Himself.

3. In the face of this fact of Divine interest in human life, what is our duty? It is a duty of trust and confidence in God, in the wisdom of His intellect, in the goodness of His will. I may say such a trust is the characteristic of a Christian's life; the ruling power that gives him peace in trouble and happiness in misery. In each piece of chant used in the music of the Church, there is one note which is known as the dominant, and while the music may range sometimes above and sometimes below, it is always returning to that one ever-recurring tone. Thus in a Christian's life, faith and trust in God should be the dominant note. He may ascend into the higher flights of joy or descend into the lower range of sorrow, but He should ever come back to the calm, even, undisturbed trust in the providence of a loving heavenly Father.

4. Must we then suppose that this all-embracing care of God and our full submission to Him mean the stagnation of our mind and affections? Are we to be merely as the brush in the painter's hand or as the clay in the potter's? That would be the degeneration of this most sublime and most consoling doctrine into a debasing and enervating fatalism. Must we suppose that God has given us a law of salvation and has not left us free to obey it? That He has commanded us to believe in Him and to love Him with all our strength and yet has not given us the strength of will and the freedom of heart to offer our faith and love? Far from it. For Divine Providence supposes human effort. The ravens sow not; the lilies of the field spin not; but man must labor and strive; he must seek, and seek first the kingdom of God, then shall other things be given unto him. Man is intelligent. Man is free. His life upon earth is a life of progress. Starting from the border of nothingness, a creature of capacities and capabilities, he is to be filled in time with material and mental good, with moral and social good, with human and heavenly good. And thus we, who are free by nature from the necessity that rules all other creatures, shall, by the grace of God, become free from sin, and finally free from suffering, and shall stand clothed in the liberty of glory before the throne of God. In the process of gaining freedom from sin, which is the work of this life, we are the co-operators, the co-workers with God. According to our own labors and efforts shall we feel, to a greater or less degree, the benedictions of Divine Providence.

The various instances of miracles performed in the life of Our Blessed Lord exemplify this truth of God's providential care manifested as a reward to human effort. When He multiplied the loaves and the fishes, when He gave sight to the man born blind, and hearing to the deaf man, when He freed the dead Lazarus from the shackles of the grave; when, above all, He Himself, who had been crucified, stood again living and triumphant among His disciples, He not only gave proof of His almighty power and divinity, but He also gave special tokens of His care over man. In addition to the testimony that these wonderful works bear to His Divine character, there is in them all a second characteristic. Not one of all these miracles was a mere wanton exercise of power; even a mere unfolding of His Divine mission. It is noteworthy that whenever our Lord performed a miracle, He had in view some im-

mediate good to man. The needs of humanity knocked at His loving heart. "He went about doing good," even to the extent of setting aside the natural laws of His own creation; to impress upon man how much and how strongly He loved him. The same relationship, the same love exists between man and God to-day as then existed. The same care is now bestowed upon His creatures as was then given; and if our trust in God be as strong as in these days, our reward will likewise be wonderful.

5. "Casting all your care upon Him, for He hath care of you." Neither does this resignation, this submission to Divine Providence, mean the exclusion and extinction of human affection. Think you that God would have us restrain the tear of sorrow over a departed friend or an ungrateful loved one? Think you that He would have us stifle the expressions of joy over good done to ourself or fellow-man? Think you that this giving up of self to God deadens human interest and robs the heart of human affection? Are sickness, death, the opposition to the love of Jesus Christ, the prejudices, the follies of those about us, the troubles of the natural life no longer to be classed as miseries? They still remain as before; but Supernatural Providence places them in their due proportions, in their true light. It turns the mind to the Divine and the Eternal Truth. It turns the heart to the everlasting and heavenly Love. It raises the soul above all things of this world to the recognition of a Power and a Love that shall, out of human suffering, out of temporal misery, out of earthly woe, bring divine joy, everlasting happiness, heavenly recompense.

6. The lesson then that St. Peter inculcates is the one of simple trust and confidence in God, after we have put forth our own best efforts. When our blessed Saviour dwelt in person upon earth no human need was left unanswered. A woman came and touched the hem of His garment that she might be cured of her ailment, and her prayer was answered; a ruler met Him in the way and begged that his dying child might live, and Jesus infused new strength; a mother and again a sister were in grief over the loss of a loved one, and by His almighty power, Jesus restored life; a penitent at His feet asked for pardon, and the merciful forgiveness of God was granted; St. John, that soul of love, seeking more love, besought the sweet privilege of resting his head upon the Master's breast, and the privilege was granted him. They were all in need; they all strove humbly and lovingly to have those needs met and answered; and

they did not place their trust in vain. If we come as they came with true humility, with heartfelt love and place our needs before God, do you think He will be less good, less loving toward us?

The first duty, therefore, in the light of this truth, is to set aside all lower things and to discover what is God's truth, what is God's will. Knowing this, our second duty is to yield to God the devotion of our intellect, whose end is to know God's truth and of our will, whose object is the good that exists completely in God alone. Then what is necessary for our progress shall be supplied by the care of our Heavenly Father; what is further needful for our good be given us by God, for we are being of His being and life of His life. Then shall we, with the Apostle, submit ourselves in humility to our Lord and be lifted up to understand the things of which He spoke; to know that the protecting hand of God is guiding us; to appreciate the abundant wisdom and grasp the true meaning of Christ's words: "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you."

FOURTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XXXIII. PREPARATION FOR THE JUDGMENT IN TIME OF SICKNESS.

"Be prepared to meet thy God."—Amos iv. 12.

SYNOPSIS.—Four things seldom thought of, which nevertheless show the omnipotence of God. Though He has created millions of human beings, yet, 1. No two bear to each a perfect exterior resemblance. 2. No two souls exactly alike in the sight of God. 3. No two die in exactly the same dispositions, or in the same state of responsibility before God. 4. No two receive exactly the same sentence. Hence, the necessity for each one to keep an account of himself, and "set his house in order."

II. How to prepare for the Judgment. 1. Attend to temporal affairs and then put them entirely out of the mind. 2. Set the affairs of the soul in perfect order. 3. Take proper means, as indicated, to repel the last attacks of the devil. Lastly, hold sweet and tranquil converse with God, thinking of His infinite goodness and mercy; making acts of hope and resignation, and frequent aspirations and appeals to our loving Saviour.

There are four things which are eminently calculated to disclose to us the omnipotence of God, but concerning which, at the same time, we pay the least attention. The first is that from among so many millions of human faces there are not to be found two which perfectly resemble each other. For although there is such a strong resemblance amongst some persons that it is difficult to distinguish them, still all features are not so alike but what we can discover some disparity between them. No human art can effectuate that.

The second is that just as no human being perfectly resembles another exteriorly, the hearts and consciences of mankind are also so different that we should be far more likely to find two faces quite the same than to find two perfectly similar dispositions. Confessors know this best. The third is that although many thousands of persons die daily upon earth, still each one dies in a different way, even though in many cases the sickness is the same. The fourth is that every soul also will have a different judgment, a different sentence. For as no single soul resembles another in merits or in sins, so, therefore, not one will be perfectly alike in reward or punishment. "Weight and balance are judgments of the Lord" (Prov.

xvi. 11), says Solomon. The just God weighs everything exactly, the good and the bad. His sentence is in accordance with the weight.

Upon these scales of Divine justice our actions, our works, words, and thoughts will one day be laid. O how powerfully with some will the evil preponderate; with others the good! It is in our power now to add weight to the good or the bad, and thus either to increase our merits or add to our sins. Let each one set up a scale and place on one side all the good that he remembers to have done during his lifetime; on the other side let him place all the sins and offenses with which his conscience accuses him. What sentence would you have to await? Still I will judge no one, still less condemn or damn them, for surely each one has enough to do with himself. Only I again repeat and advise what I said recently, "Arise and prepare thyself!" while you yet live. When sickness befalls thee, which brings the approach of death, know then that the Judge knocks already and calls to judgment. Then you must be judged, and no more time will be given you to "prepare to meet thy God."

How this may be done I will explain to you in the present discourse.

Certainly for persons who have a clear conscience and are in the state of grace it would be a great happiness to die a sudden death, for they are thereby spared that fearful struggle which we call the death agony, in which the dying hover between fear and hope of victory and wrestle with the pains of death, with temptations and the assaults of the devil. Nevertheless it is also a great grace when God lets a man die only after a tedious illness, slowly and in possession of his senses, for he can profit every moment by the sufferings of sickness and the agony of death, and prepare himself for death and judgment.

I. When his time arrives the sick man should be told what the Prophet Isaias foretold King Ezechius: "Give charge concerning thy house, for thou shalt die and not live" (IV. Kings xx. 1). That is to say: Give your last orders, and put in order your temporal affairs. Make a will according to law so that that which you will soon have to leave behind will not be robbed and inherited by those for whom you did not intend it and who will not be thankful to you for it. Do not forget your poor soul, and arrange for it that which will be profitable for it in the other world, and alone can assist it. Have you still what belongs to others, or debts still unpaid, dear friend, arrange everything justly so that no one will

suffer injury by your death, or have something to ask of you in the next world, otherwise bad wishes will follow you to the grave, and you will be called upon at the judgment to give a much more severe accounting of that which you owe to God and man. Do not rely upon others in this respect, but do now before you die all those things which you ought to do, for you may rest assured that no one after your death will fulfil exactly as it ought to be done that which you should have attended to during your lifetime.

2. When you have in this wise attended to everything temporal, make a large cross over the whole world. Let nothing further disturb you, give no further thought to temporal affairs, for if you could win all the treasures and wealth of the world, and obtain all the honors, offices, and dignities, they could not help you, because you must die, and consequently leave all things. Let your heart, therefore, your mind, your care, your trouble be applied to that which is before you, namely: God—death—judgment! Prepare to meet thy God, by a contrite, sincere confession of all the sins of your life, as far as you can remember them. Think: you can still efface them by tears of penance, and do penance for them by bearing patiently the sufferings and pains of sickness. “If we were to judge ourselves,” says the Apostle, that is to say, if we were to accuse and punish ourselves, “we should not be judged by God.” Death is a long journey, from this world into eternity. “A long journey lies before thee, arise, therefore, and eat.” Take as Viaticum the Sacramental Bread of Angels, the forms of which conceal the true flesh and blood of Jesus Christ, thy Lord and Saviour, of which He Himself has said: “Whosoever eateth my flesh and drinketh my blood hath eternal life and will not die.” In this mystery is presented to you the Lord of life and death, thy Judge, the same from whose lips thou wilt hear the sentence directly after death. Now He comes to thee, still “meekly,” full of grace and mercy, willing to receive thee graciously, if thou wilt only be reconciled to Him. And as a pledge of His loving, conciliatory disposition He gives thee Himself, with soul and body, flesh and blood, with Divinity and humanity! Canst thou still doubt that He will save thee? That this Most Sacred Food should be profitable and meritorious for thee, you must partake of it in the full possession of thy senses, with a willing heart and free will, but not from compulsion, or at the solicitation of others. If even material food does not have a good effect when we are forced to take it,

so is this far more the case with the Bread of Heaven, with the Divine Food of the soul. It is really deplorable that many Christians have almost to be forced to partake of it, and often it can not be given to them until they are nearly unconscious.

3. In order that the last combat which the sick person has to fight with death, the devil and his angels, may lead to victory, in order that the soul may be encouraged for the struggle, and the powers of the body fortified as much as possible, God orders, through the Apostle James, that "the sick man should bring in the priests of the church, who will pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up (give him courage to bear his sufferings, strength for the death agony, or even restore him to health), and if he be in sins, they shall be forgiven him" (James v. 14).

What can be more consoling to a sick person than this promise, which God, who is the eternal truth, gives to him? We might almost laugh at those foolish persons who consider this most advantageous Sacrament of Extreme Unction as the mark of "extreme misery," and, therefore, not infrequently prefer to die rather than to receive it. They imagine that when the Priest begins to anoint them that their soul will depart. And yet there are many hundreds still living, and they are well and healthy, who have already received this Sacrament, and probably just on that account regained their health! Hence I wish to exhort all not to postpone the reception of the same, as soon as the sickness appears dangerous, much less to resist when it is about to be given; for God did not institute it for death, but for the salvation of souls and the well-being of the body.

These are the three chief points in the preparation for the judgment of which we should faithfully make use in the time of sickness. If there is still some time to spare, every good Christian should use it in confidential intercourse with God and His Saints; he should beg his guardian angel for assistance and help at the agony of death and at the judgment. For this many words or long prayers are not necessary. Most effective are the quiet sighs of the heart, those little prayers of flame, through which heart and mind are kindled and lifted up to God. For instance: "In thee, O Lord, have I hoped, and I shall not be confounded in eternity," or, "If thou shouldst kill me, O God, still would I hope in

thee," or "When shall I go and appear before the face of God?" or "Jesus, I love thee, Jesus, for thee I die," etc., or with Christ upon the cross, "Into thy hands, O Lord, I commend my spirit."

With these and similar aspirations of the heart we should employ the last moments, and either utter these short prayers ourselves or have them said by others. In this way we may prevent that frequent complaint from the sick-bed, "We can neither pray nor do good." You can do enough good. Even if you can not pray, you can at least think of God. If you can not pray, you can give an alms, so that others may pray for you; not, however, for the prolongation of your life, but for patience in your sufferings and for a happy death. When you can not pray you can offer up your sufferings to God as a punishment for your sins; you can love God, unite your will to His, which is indeed the most excellent work and best pleasing to God; you can at all times say, if not with the lips, then with the heart, "Thy will, O Lord, be done!" Lord, because Thou willest, as Thou willest, and what Thou willest; it is all the same to me; to suffer, live or die, when and how Thou willest.

It must indeed be pleasing to God when He beholds that a sick person is so perfectly resigned to the Divine Will, as willing to suffer and die as to live and be well again. This resignation to the will of God is besides our duty, for as every one ought to give their life as a confession of faith, so are they also obliged as a mark of obedience to give their life into the hands of God whenever He wills it. We lose nothing thereby, for as St. Paul says, "Whether we live or die, we are the Lord's."

He who prepares himself thus for death is also ready to meet his Judge, and may hope to find a favorable judgment. And because this is the best thing that I can wish myself and you, I have delivered these two sermons on the twofold preparation for the judgment, the one to be made during the enjoyment of good health, the other in time of a dangerous sickness. God grant in His mercy that I may not have admonished in vain!

THE POPE—THE SUPREME SHEPHERD.

BY THE REV. DOM BEDE CAMM, O.S.B., B.A. (OXON), BIRMINGHAM,
ENGLAND.

“And entering one of the ships, which was Simon’s . . . he sat down and taught the multitudes from the ship.”—St. Luke v. 3. (From to-day’s gospel.)

“I will save my flock and it shall be no more a spoil . . . and I will set up one Shepherd over them, and he shall feed them.”—Ezech xxxiv. 22, 23.

SYNOPSIS.—*Shepherds in the Old Testament. Riches and habit of command made them princes. Two ideas interchangeable, cf. Ps. xxii. and lxxvii. Abraham, Father of the faithful, leaving all things, has new name given him. Significance of this—Moses the Lawgiver, David the King, still shepherds, only over men—Our Lord the Good Shepherd—St. Peter takes His place, receives the charge of all—Is Abraham, Moses, David in one, the mouthpiece of God—His successors carry on his work and his office. Leo XIII.*

In the Old Testament we read much of shepherds, and this is but natural. In the patriarchal state of society, men counted great flocks and herds as their principal riches. The greatest and the noblest of men were shepherds, men who wandered about over the uncultivated plains and hills of their Eastern home, seeking pasture for their flocks, living in tents a simple pastoral life, taking up arms indeed when it was necessary to defend their sheep from the inroads of robber-tribes, or attacks of wild and savage beasts, but for the most part living peaceful and happy lives, surrounded by their children and their flocks.

Now in due time these shepherd chiefs became powerful princes: and this was natural, for they had riches, and they had the habit of command. Indeed, so common was this that the very ideas of a shepherd and a prince became interchangeable, and in the Old Testament the expressions to feed or pasture a flock are equivalent to having charge of and ruling a nation. Thus in Psalm xxii. David says, “The Lord is my shepherd,” but in the Vulgate this is translated, “The Lord ruleth me,” and again the Psalmist sings in Psalm lxxvii., “He chose his servant David to *feed* Jacob his servant and Israel his inheritance, and he fed them in the innocence of his heart.” And in the text we have chosen, God says He will set one shepherd over His people even His servant David, and in the next sentence goes on

to say, "My servant David shall be the *prince* in the midst of them." Indeed this image is particularly natural and beautiful, for as St. Francis of Sales says, "it is to clear that to *feed* the sheep includes having the charge of them, for shepherds have full charge of the sheep, and not only lead them to pasture, but bring them back, fold them, guide them, rule them, keep them in fear, chastise and guard them."

Any one who seen an Eastern shepherd walking in front of his sheep, which follow him obediently, obey his voice when he calls them, or if they stray for a moment, submit meekly to the correction of his iron crook, will well understand the image. It is one to which I beg you to give special attention, for it is of great importance for Catholics to understand fully what is implied in the term *feeding the sheep*.

A. Now in the *Old Testament* three great shepherds are brought prominently before us.

1. The first is ABRAHAM, the father of the faithful. He is called to leave his own country and his father's house, and he goes forth not knowing whither he went. He is the type and father of those who leave all, houses and brethren, etc., to follow the divine call. From being a Shepherd he becomes the Father of a mighty nation, and as a Priest on the Sacred Mount Moriah he offers the mystic sacrifice and type of the one great oblation which is to take away the sins of the world.

And this Father, this Priest, this Shepherd, I beg you to note it well, is called by Isaias a *Rock*. "Look unto the Rock whence you are hewn," he exhorts the people, "look unto Abraham your father." And this very name of Abraham was a new name given him by God, to show his supreme authority. "Thou shalt be called *Abraham*, because I have made thee the father of many nations."

Notice that the imposition of a new name by God Himself is ever a mark of special vocation.

2. And the next great shepherd is *Moses*. As he is tending the flocks of Jethro, his father-in-law, God calls him to be the *leader, the ruler, and the lawgiver of his people*. You all know the wonderful colloquy of the burning bush, how Moses shrinks from the task imposed on him, and how God encourages, fortifies, and consoles him, giving him the power of working miracles that he may prove the reality of his mission. He is a shepherd, and he is to be

the supreme pastor of the people of Israel, leading them through the desert to the green pastures of the promised land, giving them drink from the Rock when they were thirsty, and supplying them with heavenly food. Mark all these characteristics of Moses, for like Abraham, he is the type of one to come.

Above all Moses was a *lawgiver*. God indeed made the law, but Moses promulgated it; Moses enforced it; Moses punished those who would not submit; dispensed those who were unable to keep it in every respect; drew up elaborate rubrics and rules for the service of the Sanctuary; judged the people with supreme authority.

3. And the third great shepherd is he to whom my text refers. David, the shepherd of Bethlehem, who, when he was following the ewes great with young ones, was taken that he might feed Jacob, the Lord's people and Israel, his inheritance. David was the man after God's own heart, chosen out of all the people to be the Pastor or ruler of his people, to be the *lieutenant* or vicegerent on earth of God himself.

David the shepherd boy became David the king, but he still remained a shepherd, only his flock was changed. It was the Lord's own flock that he had charge of now, as He says through the mouth of Ezechiel, "*and you my flocks, the flock of my pasture are men.*" In spite of human weaknesses and one or two grievous falls, David faithfully fulfilled his charge and fed the sheep of the Lord for many a long year. And therefore as a recompense of his fidelity it was vouchsafed him that the office of pastor or ruler of God's people should remain in his house, to his successors and descendants after him was granted him the same supreme office, the same mighty charge, until He, "great David's greater son," should come, who would change the old order or rather fulfil in substance and in truth that which had before been shadowed forth in type and figure.

B. Our Blessed Lord, the Son of David, the King of Kings and Lord of Lords did not disdain to compare Himself to a shepherd "I am the good Shepherd, and I know my sheep and am known of mine." He was indeed the true Shepherd of our souls, He to whom all men belonged, the sheep of His pasture and the flock of His inheritance. *The Lord is my Shepherd* the psalmist had sung, for he knew well that all earthly pastors such as Abraham and himself were but the vicars of the God of Israel, the true Pastor and the true King. They were the delegates of Jehovah, feeding His sheep in His name, and by His authority. They derived from Him their

powers as Rulers, Pastors, Fathers, Priests, Princes. All came from Him and all was for His glory, and so when God came down from heaven and clothed Himself with man's flesh and became man, He became the most perfect and ideal type of the good Shepherd. How lovingly His heart yearned after His sheep! How tenderly he sought them wandering in the wilderness, lost in the highways and hedges, and laying them on His shoulder rejoicing brought them home to the fold.

C. But our dear Lord, our good Shepherd, only remained on earth a few short years. He founded indeed His fold, making it wide and great enough to embrace the men of every race and clime; but it needed a ruler, a chief shepherd, to take His place when He had gone. And therefore it was that after His resurrection, on the shores of the Galileean lake, He gave most solemnly the supreme charge of all His sheep to Peter, His chosen servant. "Feed my sheep, feed my lambs, feed my sheep," He repeated in solemn and mystic reiteration. It is only when we consider all that has gone before that we understand the full meaning and depth of this great charge. Peter was to be the Shepherd, the Supreme Pastor and Ruler, the Supreme Lawgiver, the Supreme Head on earth of all the sheep of Christ. "I will *set up one Shepherd over them*, and He shall feed them and He shall be their Shepherd; and they shall know that I the Lord their God am with them."

What follows from this? Simply this, to use the words of St. Francis of Sales: "He who wishes to have this honor of being one of our Lord's sheep must acknowledge St. Peter, or him who takes Peter's place as his shepherd." "If thou lovest me," quotes St. Bernard, "feed my sheep." Which sheep? The people of this or that city or region or even kingdom? *My sheep*, Christ says. Is it not clear that He did not mean some, but handed over *all*? There is no exception where there is no distinction. St. Peter was then appointed to be the general pastor of the whole Church. And if we belong to Christ, we must belong to Peter.

D. And let us see how wonderfully St. Peter combines the offices and dignity of Abraham, Moses and David, who are the three great representatives of the Pastoral office.

1. Like Abraham, he is made the *father* of all the faithful. He is the Holy Father, he who looks upon the world as his flock and his children.

Just as *Abraham* was a new name imposed by God to signify his

fatherhood, so to Simon the son of Jonas was the new name of *Peter* given to signify his great office. When our Lord imposes a name upon men he always bestows some particular grace according to the name which he gives them. Simon son of Jonas received a name full of majesty and authority, because upon him as upon a firm rock was to be founded the multitude of Christians. Abraham, too, was called the *rock*, as we have learned. Just, too, as Abraham left all things and went out into a far country, so Peter, "*Ecce nos reliquimus omnia et secuti sumus te.*"

So we understand why St. Bernard calls the dignity of Peter the *Patriarchate of Abraham*.

2. But St. Bernard also calls the Pope "*another Moses in authority.*" And indeed the comparison between St. Peter and the great Hebrew lawgiver is not less close and striking. Every one knows, says St. Francis, how great the authority of Moses was. For he sat and judged concerning all the differences of the people, and all difficulties which occurred in the service of God; he appointed judges of all affairs of slight importance, but all great causes were reserved for his supreme judgment. Thus it was by his authority, and because they despised that authority, that the authors of the sin of *Schism*, Korah, Dathan and Abiram, were so terribly punished.

If God would speak to the people, it was always through the mouth of Moses that He addressed them. And so St. Peter and his successors are the supreme judges in all matters that concern faith and morals, and it is through their mouths that God speaks to His people. This is why St. Peter stood up in their midst on the day of Pentecost, and spoke in the name of the whole Apostolic College to the crowd, why he decided the election of St. Matthias, and presided at the Council of Jerusalem; why again he was chosen to open the doors of the church of the Gentile in the person of Cornelius. He was the chief shepherd of the flock of Christ, and like Moses of old it was his to judge, to give laws, to preside, to confirm and correct. And it is ever the same in his successors. Like Moses, too, they feed God's people with the heavenly Bread of the Sacraments, and the life-giving waters of pure external truth. Like Moses they are the mouthpieces, the representatives, the Vicars of God: so that St. Alphonsus only spoke sober truth when he cried, "*The voice of the Pope is the voice of God.*"

3. Like David, the Pope is the Ruler and the Prince of the people of God. He is in truth the one Shepherd of whom Ezechiel pro-

phesied of old : who should save the flock from being the spoil of their enemies. Happy indeed are they who are safely folded under his charge ! Most unhappy those poor erring ones who wander far from the fold in the arid deserts of heresy, trying to find water in the broken cisterns of man's invention, instead of quaffing the pure and limpid streams that flow perennially from the Rock of Peter.

E. And just as the successors of David enjoyed all his privileges and his duties, so it was with the successors of Peter. To each of them our Lord says, "*Feed my sheep*," to each of them in turn, at his election, entrusting the care of his whole flock. Supreme Pastor and Supreme Ruler, Abraham, Moses and David unite their dignities in Him. He is truly the Vicar of Christ, His living representative on earth, the express image of his Person.

And so we understand the meaning of those words in to-day's Gospel, "And going into one of the ships, which was Simon's, He sat down and taught the multitude from the ship." It was no chance, no mere accident, that directed our Divine Lord to Simon's ship, for in His smallest actions there are profundities of divine meaning. What He did that day He still does, and we His sheep rejoice to hear His voice.

And this year we rejoice with special gladness, for it is the year of our Father's Jubilee, and all Christendom gathers round him in joy and exultation. For twenty-five years he has been our shepherd, our teacher, our ruler, and we may well thank the goodness of God who gave us such a Father.

And how shall we best take our share in the jubilation of the Christian world ?

How shall we best show our love and our loyalty to our Father and our Shepherd ? In two ways surely : 1. By trying to increase our love for the Holy See, our zeal for its dignity and prerogatives, trying to break down the frightful wall of ignorant prejudice which still cuts off our dear country from the embrace of its loving and true Father. How eagerly and tenderly his heart yearns for this country ! How greatly he yearns to save these sheep from the wolf that they may be no more a spoil, that they may know that the Lord is with them and that they are His people. How he rejoices over each conversion (I know it by a glad experience), even over the humblest ! He has done all in his power to bring this people back to unity and truth ; it is for us to do the rest. And we shall best begin by teaching people about the Pope. That he is no tyrant who

longs to have us once again beneath his sway, no proud and haughty despot, but a loving and tender Father, who desires the conversion of the world for that world's sake, not for his own advantage.

2. And then we must pray for him. It must be one of our most constant duties, one of our most rigid obligations. Let us never let a day pass without at least one prayer for the Pope. How greatly he needs our prayers! One frail old man, up there aloft, alone, with all the cares of the world and of the church upon his bent shoulders! We are recreant children indeed if we do not pray for him the more now that he is persecuted and a prisoner. Peter was once in prison, but he was released at the prayer of the church, and shall our prayers be less fervent and less efficacious now?

And so, while we wish our Father and our Pastor every good and perfect wish for his happiness both here and in eternity, we shall do well to review our own conduct and see if we have done all we might and should have done to prove ourselves his loyal and true children.

FIFTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XXXIV. THE RESURRECTION.

“For the trumpet shall sound, and the dead shall rise again incorruptible.”—
1 Cor. xv. 52.

SYNOPSIS.—At the omnipotent command of Christ, “Arise!” all men shall rise either to eternal life or eternal punishment.

I. Why shall we rise again? Death was the penalty of sin. 1. Christ atoned for sin and gained the victory over death. 2. As He suffered in the flesh, and was glorified in the flesh, so He has given grace to the Saints and Martyrs to suffer in the flesh, that they, too, might be glorified in the flesh.

II. As the flesh that has been mortified after the example of Christ shall be glorified, so that which has rebelled against His law, and despised His example, shall not be glorified, but shall be condemned to eternal ignominy and suffering. Hence, “We shall all indeed rise again; but we shall not all be changed.”

Contrast between the just and the reprobate. Exhortation to follow the example of Our Lord and His Saints in order to merit “the resurrection of eternal life.”

“Arise!” said Christ to the paralytic. “Arise,” will one day resound throughout the whole universe. This same word, which restored the sick to health, will call all the dead from the graves, before the Lord shall come again to judge the living and the dead! Rejoice, ye devout, for you will rise from death to everlasting life, to be recompensed, to glory, to heaven! Tremble, ye ungodly! You will rise from death to death everlasting, to punishment, to torment, to hell! Faith teaches us this, and it is your duty to comprehend this important truth rightly. I will do my part, and with the assistance of the Holy Spirit, explain to you to-day:

I. Why we shall rise again.

II. In what way we shall rise again.

I. “As in Adam all die,” writes the Apostle Paul, “so also in Christ all shall be made alive” (1 Cor. xv. 22). Which means: As all died through sin, so will all, by the grace and omnipotence

of God, be raised to life again, because Christ, by His dying, has destroyed sin, and death, which it produced. Hence it is an undoubted doctrine that our body, which, after our death will decompose in the tomb, will rise again incorruptible, "so that," as St. Paul again says, "every one shall receive according as he has done good or evil in the body." Because as God will raise us to life so that every one shall receive in his own body the recompense merited, it follows that we shall rise again with soul and body. It is peculiar to the Divine justice to reward or to punish that which has been used either for good or evil. Now as the soul, through the flesh, with the flesh, in the flesh has done either good or evil, the flesh was the companion and the instrument of all its actions; the flesh has either desired against the spirit, or through penance and mortification, been subjected to the spirit. Therefore it is right that, like the soul, so also should the body receive reward or punishment, partake of everlasting glory or eternal torment, and to this end be awakened and rise again.

What sufferings did the bodies of the martyrs endure! "Some were racked, not accepting deliverance, that they might find a better resurrection, and others had trial of mockeries and stripes, moreover also of bands and prisons: they were stoned: they were cut asunder: they were tempted: they were put to death by the sword: they were distressed, afflicted" (Heb. xi. 35-37). How much hunger and thirst, cold and heat, poverty and want, blows and stripes, must not the bodies of the holy confessors have endured? With what heroism did the bodies of the holy virgins struggle against the flesh and its desires, against the world and its pomps, against the devil and his temptations, so as not to sully the temple of the Holy Ghost, to preserve the purity of their souls and their innocence unspotted. Therefore it is just that the bodies also should participate in the heavenly reward, and consequently be reunited with their souls, *i. e.*, rise again. "The flesh," says Tertullian, "is the hinge of our salvation, by which the soul remains united with God. The flesh is anointed in order that the soul may receive its consecration. The flesh is overshadowed by the laying on of hands so that the soul may be enlightened by the Holy Ghost. The flesh is nourished with the Body and Blood of Jesus Christ, so that the soul may, so to speak, become Divine. The flesh is washed in Baptism that the soul may be cleansed and sanctified." Thus soul and body are intimately united from infancy to old age, operate

together at work, combat, and strife, therefore they can not be separated from one another in the recompensation.

Certainly, to our perception, which beholds the body in the grave falling into dust and ashes, it is very hard to believe that this body will one day live again. "The sun sets and rises again, the day enshrouds itself in the night and comes forth again. The trees, shrubs, and flowers die off in the autumn, and begin to bloom again in spring, as if they rose again. Days, months, years hasten away, and return again anew; we ourselves even arise daily from death, as often as we awake from sleep. For what is sleep? only an image of death; and what is the awakening? an image of the return to life or of the resurrection."

Now as God has placed so many prototypes of the resurrection before our eyes, we can the more easily believe that "all will be awakened at the sound of the trumpet, and rise again incorruptible." Great God! what a spectacle that will be! The sound of the trumpet will penetrate into the graves, the earth will quake, and from the four ends of the earth will resound the cry, "Arise, ye dead, and come to judgment!" and in a moment there will stand there millions and millions of human beings, from out all the centuries, parts of the world, and nations, those who died upon a sick bed, or remained upon the battlefield, were drowned in the water, secretly murdered, or eaten by wild beasts!

Yes, all will rise again, but with what a difference!

II. "We shall all, indeed, rise again," says the Apostle Paul, "but we shall not all be changed" (I. Cor. xv. 51). All shall indeed rise again, rich and poor, good and bad, but all will not come forth from the graves in the same manner. All shall indeed rise again, but all will not be clothed with a glorified body. For every one at the resurrection will receive the reward merited, good or bad, in the body which they bore during their life. Therefore even the wicked will rise again in a perfect human body without defect and infirmity of nature, incorruptible and immortal, but their bodies will be assailed by the sufferings of eternal chastisement. The bodies of the just on the other hand will, in the state of glory, appear like unto the glorified body of Jesus Christ. They will never more be subjected to the sufferings and inconveniences of this life, but they will be incapable of suffering. By virtue of their agility they will be set free from the weight which now presses down all bodies, so that the soul can transport them wherever they

wish, easily and quickly. By virtue of their subtilty they will ever be subject to the soul, and always ready to execute its intentions. Thereby the blessedness enjoyed by the soul will spread a radiance over the whole body, so that the bodies of the Saints will shine like that of Christ upon Thabor. Some of the bodies of the elect will shine like the sun; others like the moon; others like the stars, and just as among the stars some are more brilliant than others, so also the glorified bodies will surpass one another in beauty. "There is one glory of the sun," says St. Paul, "another glory of the moon, and another glory of the stars. For star differeth from star in glory: So also is the resurrection of the dead" (I. Cor. xv. 41). If we gaze at the firmament by daylight we see no stars shining, because their shimmer is obscured by the sun, but with the night the stars come forth and the whole heavens appear then in stellar glory. And there are living, too, in these days, I doubt not, many devout souls in the world, many poor and God-fearing widows, many forsaken laborers and workers, though contented with the dispensations of God, many married couples who distinguish themselves by their meekness, chastity, and mutual love, many youths and maidens, the glory of whose virtues is hidden, and is not seen by human eyes; we look upon them as other ordinary Christians, often not giving them a glance, especially when poverty is their portion. But when the day of this mortal life is ended, and "that night cometh, when no man can work" (John ix. 4), then they will come forward enveloped in a brightness never suspected! O how many beautiful stars will rise then in the Valley of Josaphat. How many unknown and despised will, on that day, shine in their glorified bodies like the sun, like the moon, like the stars of the firmament! O how beautiful then will shine the body of a Saint Alexis, which for seventeen years lay under the staircase unknown in his own father's house! How radiantly then will the body of a St. Agnes shine, which love, and the inspiration to preserve its virginal innocence, urged to a martyr's death. In what splendor will then appear the body of St. Isidore, a peasant, and others with him, who in the most extreme poverty and want exhibited a heroic patience and bore their cross daily with rejoicing for the glory of God. Therefore, ye widows and orphans, who so seldom find assistance, and who sigh under the pressure of injustice, ye forsaken poor, who find no compassion in mankind, continue to bear steadfastly with Christian patience and for the love of God the difficulties of your

poverty-stricken lives! For on the day of the general resurrection you will come forth from your graves with greater glory and shine more radiantly than those whom you have served, or for whom you worked.

What a consoling truth, dear brethren! We shall rise again! What consolation in sickness and infirmities, in all afflictions and troubles, in the loss of our fortune, in the death of those belonging to us, is the thought: "We shall rise again, we shall see one another again in a glorified body, we shall find everything again a thousand-fold. Therefore though our bodies should be pressed like the grape, or ground like corn in the mill, or fall to dust and ashes, although heat and cold, hunger and thirst, want and poverty, suffering and sickness, torture and death have to be endured, no matter what may happen—one day it will be whole again. "For the king of the world will raise us up, who die for his laws, in the resurrection of eternal life" (II. Macc. vii. 9).

THE RIGHTEOUSNESS REQUISITE FOR SALVATION.

BY THE VERY REV. F. C. DOYLE, O.S.B., GREAT MALVERN, ENGLAND.

"Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter the Kingdom of Heaven."—St. Matt. v. 20.

SYNOPSIS.—*I. The justice of the Scribes and Pharisees. 2. What our justice or righteousness must be, in order to surpass theirs.*

I. The righteousness of these two classes of men was incomplete, embracing some but not all points of the law. Their motives for observing what they did practice were not pure. Hence the terrible invectives of Our Lord against them.

II. From this knowledge we are now able to see in what way our righteousness must excel theirs. It must embrace all the commandments, and not only some of them. Our motives in the observance of the law must be pure.

Conclusion.—Seeing the inadequacy of a partial fulfilment of the law, and the uselessness of observing any of it through unworthy motives, the fruit to be gathered from these considerations is: 1. A determination to keep all the enactments of God's law whether they are small or great. 2. A resolve to have no other end in view than a desire to please God, without any wish to gain the applause of men.

If I were to tell you that, in order to win for yourselves the kingdom of heaven, your justice, your righteousness, your observance of the divine law, must surpass that of the men and the women that have left the world to bury themselves in the solitude of the cloister,

your astonishment would not be greater than was that which Our Lord's words excited in those who heard from His lips the startling announcement: "Unless your justice abound more than that of the Scribes and Pharisees you shall not enter the kingdom of heaven." For the Scribes were the official expounders of the law, men whose very office required them to put in practice the precepts which it taught, while the Pharisees were a body of men who undertook to observe every jot and tittle of the law which the Scribes explained to the people; yet, their method of life, irreproachable as it seemed to be, was declared by Our Lord to be insufficient for winning eternal life. Now, as the aim of our existence is to win for ourselves that immortal crown, it will be advantageous for us to inquire of what nature our justice, righteousness, observance of the law, should be, in order that it may "abound more" or surpass that of the Scribes and Pharisees.

For this purpose it will be necessary to know in what the justice or sanctity of these two classes of men consisted, and then to examine into the nature of that justice or sanctity which Our Lord expects from us.

1. It is evident from the Gospel narrative that these two classes of men were held in the highest esteem, that they were regarded as Saints by the society in which they lived. The general public saluted them in the market-place and in the thoroughfares of the city, just as good Catholics in these days are accustomed to salute their Clergy. To them were given the chief seats at all feasts and public gatherings. When men addressed them, it was with the title "Rabbi" or master. Their lives elicited from men all these tokens of respect, for they accomplished with the most minute exactitude all the requirements of the Mosaic law. Therefore, naturally enough, the people regarded them as the Saints of the Jewish Church. How, then, came it to pass that Jesus took so different a view? It was because He looked beneath the surface. He knew that all that glitters is not really gold; that as the brightest gold is not always the purest, so the apparent excellence of these men's lives did not correspond with their internal sentiments: it was but the outward seeming of what they pretended to be. It was more brilliant than solid: it had more surface than depth; in fact, it was but a mask covering a maimed, distorted, hideous figure.

For they observed only some points of the law, but not all that it required from them. Whatever it commanded that chanced to be

in accordance with their natural instincts, they were careful to carry into effect, but whatever it ordained that ran counter to their prejudices and passions, they without scruple set aside. No one could be more exact than they were in the observance of its minor and indifferent enactments. They carefully obeyed all its injunctions in points of ceremonial, such as washing of cups and of platters, keeping the exact length and breadth of fringes, and the requisite width of phylacteries, meanwhile making but little account of the weightier, the more important, the essential precepts of the law.

Moreover, their motives in the performance of all these legal ceremonial requirements were anything but pure. Their aim in these matters was not to win the approbation of God, but the passing applause of their fellow men. It is true that they gave alms to the poor, but they took care that their benefactions should be known to the whole city. By the sound of trumpet they called together the indigent, but it was that men might be witnesses of their liberality. They fasted oftener than the law required, but they took care to fast in such a way that others were made aware of their austerity. They prayed much, but it was always in public, that they might be seen by others, and with their lips rather than with their hearts. Consequently their religious life was external rather than internal. They wore the clothes of religion, but failed to penetrate themselves with its spirit. Their lives were such as a man might play, but they were not animated by a really devout and reverent mind. Therefore, Our Lord called them *hypocrites*; that is to say, *actors*, playing a part, living a life not really their own. For beneath an outwardly holy character, the soul within belied the trappings wherewith they invested it. They appeared to men to be humble, but they were full of pride. They seemed to be full of benevolence, but uncharitableness and envy sat enthroned in their hearts. They had the repute of being pure and chaste, but in many cases they were the slaves of lust. They were clothed in the fleece of innocent, harmless sheep, but in spirit they were ravening wolves. Such was the sanctity, or justice, or righteousness, of the Scribes and the Pharisees. It was for the most part outside show. Hence they were so bitterly hostile to Our Lord, who so strongly insisted upon quite an opposite method of action. They questioned the truth of His doctrine. They murmured against it. They attributed His miracles to the agency of the devil. They condemned His treat-

ment of sinners. They went so far as to proclaim Him an enemy of God, because He wrought His wondrous miracles on the Sabbath day.

This persistent opposition to the truth caused Our Lord to denounce them. It made Him Who is the truth declare open war against them. Consequently He told His Apostles to beware of them, to guard themselves against the corrupting influence of their doctrine, which He called *hypocrisy*. He pronounced against them a series of woes, because shutting the kingdom of heaven against men, they would not themselves enter it nor suffer others to do so. He reprobated even their very prayer, because it was made to the detriment and temporal loss of those in whose houses they offered up this seeming worship of God. He condemned their apparent zeal, because though crossing the sea and traveling through the land to make proselytes, they ended by making them the children of hell more than they themselves were. He condemned them for attempting to guide others in the way of justice, because, being themselves blind and foolish, they would lead them to destruction. He condemned them because they were careful about indifferent matters, such as the ceremonial observances of washing cups and platters, while they neglected the important, the essential, precepts of the law: straining at a gnat and swallowing a camel; making clean the outside of the dish, while they were themselves stained with the filth of most heinous sins. They were, as Christ said, nothing but whited sepulchers, fair without, most foul within, full of hypocrisy and iniquity, serpents, a generation of vipers.

When we find these terrible invectives, we ask ourselves: Is this the gentle, compassionate, loving Saviour? Is this the benovolent, attractive Master around whose knees even little children were not afraid to gather? Is this the friend of sinners, the man who received the Magdalene, who did not condemn the adulterous woman? What has fired him with this righteous indignation? It was the miserably inadequate form of religion professed and taught by the Scribes and Pharisees, a religion which deceived and led men to destruction. Therefore it is evident that their measure of justice, of holiness, of the observance of God's law, is utterly inadequate to procure for men entrance into the kingdom of God.

2. Of what kind, then, must our justice be that, excelling the justice of the Scribes and Pharisees, it may be for us the key that will unlock the gates of the heavenly kingdom? In the first place,

it must be a complete, not a partial justice; in the next place, it must be built upon pure motives. Let us see how it will fare with our justice if measured by this standard. I say that our justice must be complete and not partial. To illustrate what I mean, let me suppose that any given individual is looked upon as an excellent Catholic, by those who see only his outward behavior. Judged from their points of view, he certainly deserves the repute which that behavior has merited for him. He is present at daily Mass; he gives abundant alms; he devotes some time every day to devout reading; he is often a recipient of the Holy Sacrament—in one word, he is what the world calls a practical Catholic. Unfortunately, however, he is at enmity with his neighbor. With respect to that neighbor his heart is full of rancor; he has not a good word for him; he will neither salute nor speak to him. This want of charity is the link that is absent from the chain, the point where the circle is incomplete. His sanctity is worthless, because it fails in an essential point, for I assume that his uncharitableness is of a serious nature. So also would it be were he overflowing with charity but led an unchaste life; were he spotlessly pure, but dishonest in his business transactions.

I may further illustrate what I mean by a “complete justice” if I say that any serious failure in the accomplishment of the duties of one’s state of life will render nugatory all the other observances of the divine law. Thus, the heads of families, though apparently keeping all the Commandments, may fall under the grave displeasure and condemnation of God if they do not keep careful watch over their children; if they neglect to correct their sins; if they send them to schools in which both their faith and their morals are exposed to ruin.

The rich, though commendable in every other respect, may be condemned for their hardness of heart and injustice to the poor. The poor may be banished from the door of their Father’s house for rebelling against their hard lot and blaspheming the far-seeing Providence that has judged such a condition best for their eternal interests. Thus may men, apparently blameless and holy, become like the Scribes and the Pharisees and fall under the condemnation of Christ, because of the incompleteness of their justice. Therefore, to surpass the justice of the Scribes and the Pharisees, our justice or observance of God’s law must be complete.

Furthermore, I have said that to be complete our justice must be built upon good motives; that is to say, the end proposed by us

in our observance of God's law, must be to please Him, and not to win the approbation of our fellow men. You will see how essential this is if you reflect a little. Take, for instance, the case of a man or of a woman who is so foolish as to lead an ostensibly holy life in order that neighbors may regard either him or her as a Saint. With respect to the sanctity or justice of both, that motive is like a worm in the heart of fruit or of flowers. It eats out their very life. It kills them. It renders actions, however good in themselves, displeasing to God and worthy of naught but punishment.

Or again, consider the justice of a man who lavishly pours out his wealth upon the poor, who endows schools and hospitals, who leads the way in every work of public philanthropy. These are undoubtedly good works, meritorious works, works for which there is a great reward promised by God. If, however, the doer of them seeks only the applause of men, or influence among them, or power, or place, they are worthless in the sight of God. For them there will be no reward.

Hence our good works, our observance of God's law; in other words, our justice, which shall surpass that of the Scribes and the Pharisees, must not only be complete, but be built upon motives pleasing to God. Dowered with these two qualities it will become, as I have said, a golden key that will unlock for us the gates of the heavenly kingdom.

Conclusion.—From what I have said it is evident that the justice of the Scribes and the Pharisees was an incomplete measure of religion. They chose for observance only certain points of the law, and these the least essential, omitting from their code of morality whatever ran counter to their own inclinations.

Moreover, it was vitiated by wrong motives. They worked for the applause of men rather than for the commendation of God, consequently they bitterly opposed the doctrine of Christ, which insisted on a complete observance of the law, and on purity of motive in that observance. As their teaching was most detrimental to holiness of living, and at the same time most flattering to the unregenerate nature of man, Our Lord had of necessity to oppose and condemn it. Therefore our justice must not be such as theirs was. We must observe the whole law of God, and not a few of its precepts. We must observe it, not to win the applause of man, but the commendation of God. Then our justice, being both complete and built upon pure motives, will surpass that of the Scribes and the Pharisees. It will secure for us an entrance into the kingdom of God.

SIXTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XXXV. THE LAST JUDGMENT.

"I will gather together all nations, and will bring them down into the valley of Josaphat: and there hold judgment with them."—Joel iii.

SYNOPSIS.—Introduction.—How a certain King was once frightened by a painting of the Last Judgment. No painting, no description in human language can adequately portray its horrors.

I. What the Last Judgment is. The Last Judgment is general—passed before all mankind, and will be immediately followed by final sentence upon soul and body reunited.

II. Why this Last Judgment? 1. To judge the body as well as the soul. 2. To make the final awards. 3. To justify God before all men. 4. To vindicate His Incarnate Son.

III. The terrors of the Last Judgment. 1. The revelation of the secrets of hearts. 2. The manifestation of all the attributes of God. 3. The labors and sufferings of Our Lord, for the redemption of all mankind.

IV. The place of the Judgment; the appearance of the Judge; and the pronouncing of the sentence.

Exhortation: Repent, amend, fear sin, and beseech Our Lord to be merciful when He comes to Judgment.

Bogaris, King of Bulgaria, liked all terrific and awe-inspiring sensations. He enjoyed to be in dismal places, and he took a particular pleasure in hunting the most savage animals. The wall papers, pictures, and sculpturing of his palace represented most frightful objects. Now when he heard that a monk in his vicinity named Jerome was an excellent painter, he paid him a visit and begged him to paint a picture to suit his taste, that is to say, the most frightful that he could imagine. Father Jerome granted his request and painted for him the last judgment. The Divine Judge appeared seated upon a cloud surrounded by His angels, in a majestic and wrathful form, which produced an exalted and warning impression. On the right were to be seen the just, radiant with glory, but on the left sinners, pale, depressed, anxious, and fearful, in expectation of the last sentence of the Judge. Below the devils were depicted in hideous and frightful forms. They

appeared raging and threatening, and were supplied with instruments of torture of all kinds. Below these again there appeared an abyss, from out of which burst forth a volume of horrible flames. The pagan king at the first glance was delighted with this picture, and declared that he had never seen anything so beautiful and awful. However, as he did not know what the picture represented, he took the monk home with him, so that he might explain it. Father Jerome explained it all with such expression and earnestness that the prince was more frightened at the explanation than at the picture, became a Christian, and led a life so penetrated with the thought of God's judgment that whenever he was about to undertake anything, or when affairs were discussed in council it was his custom to say: "Let us remember that that which we are now going to do, will be scrutinized at the Divine judgment."

Would that I had this picture at hand to show you, that it might arouse in you a salutary fear that would influence your whole mode of living! Yet you have only to open the eyes of your faith and you will see that which I am unable to represent to your bodily eyes. The last judgment is indeed an awful picture. I will prove this to you now by explaining:

I. What the last judgment is.

II. Why there is a last judgment, and

III. How terrifying the last judgment will be.

I. In the first place to speak of the last judgment, theologians say that this judgment is none other than the final valid decision to recompense a man according to his deserts; this decision, however, must emanate from a person who, with the right, has also the authority, the necessary knowledge, and the will to execute the sentence.

This doctrine in regard to the general or last judgment consequently is to be understood in no other way than as the final valid decision of the knowledge and will of God to recompense all men according to their deserts, so that those who have done good will receive reward, but those who have done evil will receive punishment. It is called: 1. The general judgment, because this decision will be passed upon all mankind, good and bad, Christians and heathens, believers and unbelievers, living and dead, by a Judge whose authority no one can withstand, so that every one will receive his reward or punishment before the eyes of the whole

world. It is called: 2. The last judgment, because upon this declared decision no other will follow, there will be no other to hope or fear for, but the decree pronounced will remain unalterable for all eternity.

The sentence will be executed immediately, and it is beyond man's power to postpone or to alter it.

II. Now perhaps some will think: Why will God hold this general judgment, as every one will have already received his sentence at the particular judgment? which, as we have heard, is irrevocable, and will remain the same at the general judgment.

1. God will and must hold a general judgment that man should be judged. The whole man, with body and soul, has done good or evil; therefore, he should receive his reward or punishment in body and soul. Now in the particular judgment only the soul was judged, and while it was perhaps suffering in the flames, the body suffered nothing and was committed to the earth with great ceremony. Now as both did either good or evil, so should they both be judged, and this will take place after the resurrection of the body at the general judgment.

2. God will and must also hold a general judgment, so that all may be rewarded properly. Upon this earth ungodly men are often honored, the worst villains are frequently considered righteous men; and, on the contrary, the just and the truly devout are censured, derided, and persecuted; virtue is hated, vice crowned with roses: Christ Himself esteemed by the few, Belial and the devil worshiped by the many. But finally justice must be done. God can not permit this culpable disorder to exist forever. And therefore He has ordained a general judgment, in which the sheep will be separated from the goats, the mask torn from the vicious who are wolves in sheep's clothing; revealing sinners in their cunning and dissimulation, but also showing the innocent and the virtuous triumphant. "O how many so-called virgins," says St. Jerome, "will then be covered with shame, and see themselves placed in the ranks of prostitutes!" On the other hand, many who were calumniated we shall behold arrayed in the spotless clothing of the lamb. Then all will be revealed that has taken place in the darkness of the night, in obscure corners, deeds of which no one was a witness!

3. God must hold a general judgment for the sake of all men, so as to be able to judge all their works. For at death men leave children, disciples, or friends, who imitate their example and obey

their directions. As one is responsible for the consequences of voluntary scandal until the end of the world, so he can indisputably still occasion sin a long time after death, and therefore continue to deserve fresh punishment. This may happen by wrong and unjust bequests; by strife over unpaid debts; through books and writings, which often long after the death of the author bring the poison of temptation to thousands of souls; through pictures and paintings which cause scandal afterward. These kind of works carry on their operations often for centuries, when their first cause is long decayed in the tomb. For this reason only at the last judgment, when the operations of their scandal are at an end, and the measure of their offense is full, will the degree of their punishment become fixed. The same applies to good actions. They, too, are often the seed sown in the furrows of time which grow continually and bear fruit, which can only be gathered in and rewarded at the end of the day.

4. God must hold a general judgment for the sake of the Incarnate Son. Misunderstood by the Jews, crucified by the heathens, slandered by heretics, insulted by the impious, dishonored by Christians, He must receive a solemn, glorious satisfaction. His power, glory, and greatness, His Divine attributes must one day be declared before the whole world. All the creatures of heaven, of the earth, and under the earth, who will there be assembled together, must fall down upon their knees and adore Him as the Messiah, as their true God and Lord! He will be transfigured there before the whole world—the valley of Josaphat will be His Thabor, the last judgment will be His feast of the Transfiguration! It will be the last work of the Lord, and therefore also the most perfect, and at the same time the most awful.

III. As the artist employs all his creative power when about to produce his masterpiece, so also will God the Lord, when He puts the last touch to His work, and thereby concludes the whole of creation, make use of His Infinite creative power. He will call to His aid His wisdom and knowledge, by which He Himself beholds the secrets of hearts. By this He will be possessed of the knowledge of all the disputes that have ever taken place, of all the complaints and accusations, of all murmurings and objections, of all the doctrines and errors of all the laws and rights of the whole world. He will then publicly explain how wise and prudent all His arrangements were, how justly calculated for our welfare were those of

which we silently disapproved. He will call to His aid His kindness and mercy toward the devout, His strict justice toward the sinner, His invincible power and strength to reward the good for evermore and to punish the wicked everlastingly. He will call to His assistance all the powers of heaven, all the angels and archangels, to separate the ungodly from the devout, to exalt the latter into heaven and to cast the former into the abyss of hell. Even the instruments of His Passion, the cross, on which He died, the lance with which His side was opened, the nails which pierced Him, the reeds, scourges, chains, cords, and thorns which entwined His head will serve as objects, the sight of which will torture the ungodly, but reassure the just. His five sacred wounds will be just so many bloody witnesses that during the three and thirty years of His life He never ceased to work for the salvation of each particular person. Through these He will dash all sinners on the ground, and as St. Augustine writes, will say also: "Behold the Man whom ye crucified; behold the wounds which you inflicted and by your vices made bloody again. Behold the side that you pierced; it was opened for your sake and you did not wish to enter therein. Behold, you ingrates, how devotedly I have loved you, and how you have hated and persecuted me!" Briefly, He will call to His aid His entire Divinity and Humanity, His Infinite power and omnipotence to accomplish His work most gloriously!

This judgment, we are told, will be in the valley of Josaphat, whence there is a view of Mount Calvary, upon which Christ died on the cross for the salvation of the whole world. A rainbow, that former sign of peace and of grace, we may presume, will appear over the place of judgment. Upon this wonderful throne will be seated the omnipotent God in human form; His countenance will shine like the sun; His raiment, as upon Mount Thabor, will be as white as snow; His feet will resemble glowing brass; His sacred wounds will gleam like shimmering stars, and with a glance that will animate the devout and strike the ungodly like lightning, He will survey the millions of angels, devils, and men, who await the sentence from His lips. And this sentence? We will speak about it next time. For to-day I say only this: Sinners, amend while there is yet time, before you will be judged! Innocent and just, fear to sin because you will be judged! But I prostrate myself at the feet of Jesus, the coming Judge, and cry with a contrite heart, "When Thou comest to judgment, O Jesus, condemn me not!"

THE GREAT SACRIFICE.

BY THE REV. F. G. LENTZ, MACOMB, ILL.

"He called his disciples together, and said to them: I have compassion on the crowd: for, behold, they have now been with me three days and have nothing to eat. And if I send them away fasting to their own homes, they will faint by the way: for some of them came from afar."—Matt. viii. 3, 4.

SYNOPSIS.—*Practicability of God's ways in Christianity. Visionariness of some people's principles. Pagans thought to come into personal contact with the deity in their idols. In the Old Law manifested in the Theogonies. How is the finite to communicate with the infinite? God alone can communicate Himself. 1. Unites with our nature in the Incarnation. 2. Unites with the individual in Holy Communion. This was pre-figured by the manna. Taught by the multiplication of loaves, Christ said: He would feed us on the bread of life." St. Paul says: "We are one bread." This makes for the unity of the Church. All are united through "this bread," a species of Incarnation; we are "bone of His bone and blood of His blood."*

The more we study and learn about God's works, the more we realize the eminent practicability of all His dealings with man. There are some people who profess a belief in an absurdity. They imagine, or at least they try to make people think, there may be a visionary union only with God, and that this unreal, inconsequential product of their dreams is sufficient to take the place of a substantial unity with the Infinite. "Ye shall be as Gods" (Gen. iii. 5) was not all a lie. Had there not been some truth, mixed up with the false, the evil one would never have succeeded as well as he did in conjuring the minds of our first parents. Moreover, this idea of a union between the finite and infinite has never been absent from the human mind. It was not alone that man must have some outward expression of his religious faith, which prompted the heathens to make idols and serve them. They wished to find some practical means of communicating with the deity. It is not the purpose, but the means, which lies at the root of their mistake. This idea is universal in the human race, for all peoples, nations and tribes have at all times testified to their belief and desire to unite themselves to God. It has remained only to our day and times for anybody to exploit the vacuous idea that man could come to any real union through some shadowy impulse, wherein there was the action of soul and body, as if man were spirit only, capable of divorcing a part of himself while performing the highest act of a creature. Even

were this true, it would not be the worship of a human being, since man is composed of body as well as soul.

It is not, after all, a question of what man wants, but what God requires. Man left to himself is perfectly helpless. The finite can not reach the infinite unless the infinite lets down a helping hand to raise up man. And man is conscious of this dependence; hence his prayers and appeals for succor. In the vision which the patriarch Jacob saw, wherein a ladder was let down from heaven, God shows us how impossible it is to reach the supernatural state unless He provides the means for our ascent. Even those who, in later days, have denied the means instituted by God, have never been able to eradicate the idea of the need of God's help. Planted in our nature by its author, all false teachings from the beginning until the present day have never been able to destroy that longing of our being.

But how is this union to be accomplished? Evidently it can not be wrought by man who is powerless to essay the mighty task which wrecked the first man's ambition. Only a Divine Being is capable of producing so sublime a result, for man, by his very nature, is limited. Yet, since God created him as he is, only the eternal will satisfy the craving of that nature. God then is Himself the author of those aspirations, and truly wonderful is the way in which He deigns to satisfy them. As our nature can not reach the Divine, the Divine will come to us. The union is real, since Jesus the Son of God came down from heaven and clothed Himself with our humanity. Henceforth, for all eternity our nature has a right to heaven, and the eternal Father will look with complacency on this "Beloved Son in whom He is well pleased" (Luke iii. 22). Now, for the first time, a created finite nature can address that infinite Creator as "Our Father." Our nature has been elevated, exalted to the heavens, and since our nature is so endowed, there is a chance for us as individuals also to soar aloft and commune with the Deity. Not as did the Patriarch and Israelites of old, who worshiped the Theogonies in fear and trembling, not as strangers, but as loving sons, who not only "have an advocate with the Father," but as children of God and brothers of Jesus Christ.

How is this to be brought about? To-day, dear brethren, that same Christ gives us a foretaste of that miraculous bread by which all men may become "one bread" (I. Cor. x. 17), and be so intimately united to Himself, that henceforth they can claim to be sons of God and cry, "*Abba, Father*" (Rom. viii 15). As God of old

breathed the breath of life into man, and thereby made his soul immortal, so now he would feed man upon that "*bread of life*" and impart to him that supernatural life, without which man was to be very unhappy. As the famishing multitude in the desert had had their natural life nourished by the manna which fell from heaven, now God would add a new life by the sacred bread on which He promised to feed mankind.

No miracle during the life of Christ seems to have produced such an extraordinary effect upon the Jews as this multiplication of loaves. And no wonder. For centuries, in their materialistic way, they had looked forward to the duplication of the miracles of their redemption from Egypt. It was one of their traditions that, as Moses had fed them upon the manna, the Messiah would feed them upon bread from heaven. And now, as they are famishing in the desert, they are miraculously fed upon a few loaves. Had they not been so gross and hard-hearted, this extraordinary event would have made them accept the future promises of our Divine Saviour in regard to that "*living bread*," which came down from heaven. "I am the bread of life. . . . If any eat of it, he may not die. . . . Your fathers did eat manna in the desert; and are dead. . . . I am the living bread, which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh for the life of the world" (St. John v. 51). Thus did our Lord announce to them the wonders He was to do for them as if He had said: you are surprised at my feeding so many people on a few loaves. That is nothing. I shall do still greater wonders for you, since I shall feed my followers on that celestial bread which shall unite them with me, so that they "*shall live by me*." For I and my Father shall take up our abode within them, and their bodies shall become the living temples of the Holy Ghost. Just as I have sanctified human nature by the hypostatic union of the human and divine, so shall they be intimately united to me and "*abide in me and I in them*." Thus shall there be a species of Incarnation by which they shall be united to God. You were all in the loins of Adam, and are bone of his bone and flesh of his flesh; but I am the New Adam, the "*firstborn among men*," and you shall be united to me by the closest ties, so that my Heavenly Father will see My blood coursing through the spiritual veins of your soul, and recognize you as my blood, brethren, since you are bone of my bone and flesh of my flesh. It is thus by word and work Jesus teaches us

how we may communicate and be united to Him, for He fulfilled His promises to the very letter of before He underwent His passion.

No sacrifice of the Old Law was more extraordinary or far-reaching than the celebration of the Passover. It was by eating of the Paschal Lamb that the Israelites had been delivered from the bondage of Egypt. It was the one sacrificial feast in which all the people participated. It was the most perfect type of that sacrifice which Christ was to establish, in which was to be offered the "Lamb which was slain from the foundation of the world." No wonder He said: "With desire I have desired to eat this pasch with you" (St. Luke xxii. 15). For now was He to fulfil the promise He had made to "*feed them on the bread of life.*"

For 1,500 years there was no question among Christians as to the meaning of Christ's word at the Last Supper, when He said: "Take ye and eat; this is my body. . . . This is the chalice, the new testament in my blood, which shall be shed for you" (St. Luke xxii. 19, 20). The apostles believed and taught the doctrine of Transubstantiation, viz., that Christ on that occasion carried out His promise to feed His disciples on His own flesh and blood. St. Paul says: "For I received of the Lord Jesus that which I also deliver unto you, that the Lord Jesus, the same night in which he was betrayed, took bread and giving thanks, broke and said: Take ye and eat; this is my body which shall be delivered for you. This do for the commemoration of ME. In like manner also the chalice" (I. Cor. xi. 23, 24). And further along he shows His belief in this doctrine, for He says: "Whosoever shall eat this bread, and drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord" (I. Cor. xi. 27). Why? Because He that eateth and drinketh unworthily, eateth and drinketh judgment to himself." Why? Because "Not discerning the body and the blood of the Lord" (I. Cor. xi. 29). It is not easy to conceive, after this, how any one can deny that our Lord fed His apostles on His own flesh and blood, as He had promised, unless he stand ready to deny that they were inspired and did not understand what they were talking about, in which case he rejects the very authority of Christ, who sent them to teach. But few are bold enough to deny that the apostles did not know what Jesus taught. What they usually object to is that the power to offer this sacrifice was *transmitted* to the apostles and, through them, to the Christian priesthood. But were there the least doubt about the meaning of Our

Lord's words when He said: "This is my body," there can be none about what follows when He said: '*Do this for a commemoration of me*'" (St. Luke xxii. 19). For, while these words are plain enough to the believer, they may be a riddle to one who has never read them in the light of Christian revelation, or seen them only in their English dress. But there can be no doubt about the original meaning. No Hebrew or Greek would have any hesitancy about what Our Lord meant when He used the expression translated by "Do this for a commemoration of me." They were accustomed to sacrifices, and never dreamed of thinking they were adequately worshiping a Deity unless they offered a sacrifice. Moreover, they were accustomed, by certain words, to express the idea of sacrifice being offered by a legally constituted authority. Now Our Lord in commissioning His apostles used the identical word, in common use, to express this idea. So that an awkward translation of this commission would read, "Do you make, or offer, this same sacrifice for Me!"

That this was so understood by the early Christians is quite evident from Holy Writ, for "they were persevering in the doctrine of the apostles and in the communication of the breaking of the bread, and in prayers" (Acts ii. 42). The communion between preaching and prayer is clear enough to any one acquainted with Christian tradition. Besides it is said (Acts xiii. 2), "They were ministering to the Lord." This word ministering, in the original text, means to minister as a priest especially in the Eucharistic Sacrifice, and is easily understood in that sense, whereas, to suppose they were merely preaching to God explains nothing. A priest, altar and sacrifice are correlative terms, and the use of one can not be understood without the other. Moreover, this doctrine is still more clearly demonstrated by reference to St. Paul (I. Cor. x. 16, etc.), when he contrasts both the Hebrew and the pagan sacrifices with that of the Christian, and asks the question, "The chalice which we bless is it not the communion of the blood of Christ? And the bread which we break is it not partaking of the body of the Lord?" And in verse 21 he goes on to say that "you cannot drink of the chalice of the Lord and the chalice of the devils: you cannot be partakers of the table of the Lord and of the table of the devils," all of which was plain enough to Jews and pagans accustomed, as they were, to have sacrificial offerings, but unintelligible, if we suppose there was no true offering of a sacrifice among Christians. Besides

lest any should doubt of this text, St. Paul in that tenth chapter says: "Because the bread is one, all we, being many, are one body, who partake of that one bread." Clearly such language is unintelligible in any but the Catholic sense, since no common head could make us all one body. This is possible only on the supposition that, by that communion, we are fed on the "bread of life," and by this union in Christ's body we become one. It is evident, then, that St. Paul taught that the apostles did with bread and wine what Our Lord commanded them to do, and that he believed it was the very body and blood of Christ by which they were assimilated to that mystical body of Christ. He brings up this idea again when speaking to the Hebrews, for he says: We have an altar whereof they have no power to eat who serve the tabernacle" (Heb. xiii. 13). He certainly is not speaking of Calvary, since he says, "we have," not "had," as He would have been obliged to do, if He had had reference to that bloody sacrifice on Golgotha.

This reasoning is still further confirmed by the testimony of pagan contemporaries who believed Christians offered sacrifices, but, not understanding in what that sacrifice consisted, travestied it by representing Christians killing and eating a child, an idea also fostered by the Jews out of spite to the followers of Christ. Thus the very enemies of the first Christians are a witness to faith against those who deny the sacrifice of the New Law, and confirm the testimony of men like St. Ignatius, the disciple of St. John, who speaks of "the flesh of Christ who suffered for our sins as the bread of God within the altar, as the hope of salvation and union between the members of the community." Clement of Rome, follower of St. Peter and his successor, writing to the Corinthians, "exhorts the bishops and deacons to perform the oblations of the liturgical service according to the prescribed order in offering gifts and oblations; and he contrasts the Christian sacrifices with those of the Old Law." St. Justin speaks of "the offering of bread and wine in the sacrifice, which would be meaningless unless in reality or mystically there is a true sacrifice of a life." St. Irenaeus also contrasts the Jewish sacrifices with the Christian, and mentions the parts of the Mass, as we have it, viz., "the oblation of the offering, the transmutation of the bread and wine and the communion." St. Augustine speaks of "the daily sacrifice of the Church, willed by Christ, wherein He is both the priest and victim."

And thus every age continues to bear testimony to the apostolic

Church's teaching in regard to this great sacrifice, which alone fulfils the words of Malachias the prophet that "From the rising of the sun to the going down thereof" (that is forever), "my name is great among the Gentiles, and in every place there is a sacrifice, and there is offered in my name a clean oblation" (Mal. i. 2). God's words can not be made void. But nowhere else, outside the Catholic Church, is there even a pretense to the fulfilment of this prophecy; for in her alone, day in and day out, year in and year out, century after century, has this sacrifice been incessantly offered; and within her alone are the children of the Lord participating in that sacrifice by which they are united to Christ. It is because of this corporal union so many of them are able to rise to such height of sanctity. It is what supports the laborious lives of her priests and sisters, and enables them to give up all for their neighbors' sake. It is not their own, but the divine life within them which nourishes and strengthens them, as it did the martyrs, that they lay down their lives, if need be, for the flock. It sanctifies and beautifies the lives and countenances of thousands of her children, and enables them to lay down their lives in that calm and peaceful manner so astonishing to those outside the fold. It is the thread that runs through the woof and warp of Christianity so that it has been able to withstand all the assaults of hell, to the surprise and consternation of its enemies. Christ corporally dwells within His Church. From Him all her life, strength and vigor is derived.

SERMON FOR THE CHILDREN'S FIRST COMMUNION.

"Hold fast that which thou hast, that no man take thy crown."—Apoc. 3, 11.

SYNOPSIS.—Introduction.—Happiness of First Communion Day. 1. Feeling of sadness that sin should ever destroy the innocence of these young souls. 2. Admonitions (a) against evil companions; (b) To be faithful in prayer and the reception of the Sacraments. 3. Admonition to parents. 4. Lesson for those who have lost the innocence of their First Communion Day. Conclusion. Blessing.

Dear Children! The happy moment draws near in which your Saviour will take up His abode with you. How happy you are upon this day which the Lord has made for you, how happy to-day are your parents with you, how happy, too, is this entire community, how happy, finally, am I, your pastor, for at this moment I behold the realization of one of my most cherished hopes. And yet, my dear children, a feeling of sadness and fear comes over me when I think of your future. Will you remain children of God, as you are to-day, kneeling before me in this consecrated place, taking part in the Sacred banquet, served by angels? Will you keep this agreement you have to-day renewed and entered into with your Lord and Creator? which the Divine Saviour will presently seal with you in Holy Communion with His most precious Blood? I know not, and for this very reason my heart is filled with sadness. I have often seen a morning that began with glorious sunshine, change to gloomy mist and rain. So also for many persons at their first Holy Communion the sun of Divine grace rises in the most glorious splendor, giving bright promises for the future, but there arises the poisonous mist of sin to overshadow grace. How many youths, how many maidens are now rude and wild, impudent and frivolous, not to say worse, who once knelt there just as devoutly as you do on the day of their first Holy Communion, who just as gladly and enthusiastically renounced sin and its lusts, the world and its pomps, the devil and all his delusions, who vowed to remain faithful to their Saviour until death! Might not the same happen to you? How the mere thought of it frightens me! How awful it would be, my dear children,, if you should become unfaithful to your good Saviour, if you should wish to turn to sin again, if you should misuse this very body and soul which the Saviour has through Holy Communion made His property, a

temple of the Holy Ghost, a precious vessel of the grace of God, if you should misuse this body and this soul consecrated by the Blood of our Lord Jesus Christ, for sin, perhaps for the filthiest of all sins, if you were to drive your Saviour out of your heart, to make way therein for your worst enemy, the devil! How dreadful would it be, if, in spite of the pledge of eternal blessedness that your Saviour offers you to-day in Holy Communion, you were to be lost eternally! I acknowledge candidly that, dear as you have all become to me, much as I love you all, I would rather see you dead at my feet this moment than that you should fall into sin and perdition. No; the thought is too dreadful for me to dwell upon it any longer to-day. As far as lies in my power I shall use every effort to keep so dreadful a misfortune away from you. This is the reason why I address words of warning to you even now.

“Hold fast that which thou hast, that no man take thy crown.” These words of the Holy Spirit, taken from the book of secret revelations, I should wish to impress most earnestly upon you to-day, dear, happy children. The crown that the Saviour places upon you to-day is an extremely precious one, more precious than all the treasures of the earth, costlier than gold and precious stones. It is the crown of sanctifying grace, the fulness of which you will receive to-day with your Saviour in your innocent heart. It is the crown of grace which makes you a child of God and an heir of the kingdom of heaven. It is the crown of the loveliest virtues: of humility and faith, of hope and charity, of innocence and purity of heart. It is that crown which you ought to exchange at your death for the crown of eternal blessedness.

But what must you do, what must you avoid in order to hold fast this crown? It is surely necessary to assure you once more that you must avoid all and every sin, above all, mortal sin, and then also, according to your strength, every wilful venial sin. In the preparatory instructions you heard repeatedly that every mortal sin kills in you the supernatural life of grace, that venial sin hinders the operations of grace, and slowly but surely prepares the death of the soul, because it leads to grievous sin. For this reason I need not impress upon you again, that you are bound to flee every occasion of sin, i. e., to avoid all companions, society and games which have been until now a source of sin to you. I shall now draw your attention to that which will bring danger to your soul in the future. It is first of

all against associating with godless, worthless persons that I desire to warn you. My dear children, you are still young and know little about life, you have not the faintest idea of the wickedness of the world. It will seem almost incredible to you if I say to you with St. Paul, "Be sober and watch, for your adversary the devil roams about like a roaring lion seeking whom he may devour." You are yet under the care of your good parents, your teachers, and spiritual guardians: this guidance, resembling that of a visible guardian angel, protects you from everything that could be hurtful to the salvation of your soul. But a time will come, and perhaps for many of you it is very near, when you will have to leave your parents' roof, when you will no longer share in the frequent warnings of your teachers and spiritual guides; and then—ah, then you will meet with good and bad companions, and you also will either remain good or become bad, according to the behavior of those with whom you associate, whose friendship you cultivate. "Tell me with whom you associate, and I will tell you what you are." O, dear children, I pray and beseech you to flee from the wicked, keep them entirely away from you, if your soul is dear to you. Therefore I repeat: Flee all your life the society of bad companions. To see their wickedness you should not merely look at their actions; for they often know how to conceal these, because they are too abominable. You will most easily recognize bad companions by their words. "From the fulness of the heart the mouth speaketh." If, therefore, you hear from your companions bad or doubtful sayings, ridicule of faith or piety, discourses against holy modesty, do you know what you should do? Flee from them as quickly as possible; in flight only can you be sure of safety. If you should be obliged by circumstances to dwell amongst bad companions, your fellow-employés, for instance, you ought to make this fact known to your confessor, and abide by his counsel and advice; he will assist you in your difficulties, if need be go through fire for you. To save souls, to preserve them from perdition is his sacred duty, it is his vocation, his greatest joy.

This, then, my dear children, is what you must avoid: now hear what practices I would particularly recommend to you, that you may preserve grace in your hearts. When the loving Saviour had given His flesh and His blood to His Disciples at the Last Supper, and knew that the time was at hand when He must part from them, He said to those who had gone

furthest with Him into the Garden of Olives: "Watch and pray, that you may not enter into temptation." This, my dear children, is the prayer which I would recommend to you above all others. Believe me, and remember it all your lives, this prayer is for every one the first and most necessary if they wish to remain good. Prayer obtains for us the graces necessary for salvation without which we can neither begin, continue nor accomplish anything meritorious for heaven. Therefore our Saviour also exhorts us frequently and emphatically to "Ask and you shall receive." He who does not pray will not be protected and kept from sin by the good God, the Blessed Virgin and the holy guardian angel. Whoever is lazy about praying proves thereby that his soul is in a bad state. And how many Christians must acknowledge themselves guilty of laziness in prayer! "We have no time for prayer." Thus they venture to excuse themselves. Poor unfortunates, they have no time for that which is most necessary. They are careful about their body, that handful of dust. Therefore, dear children, do not neglect your prayers, make a holy habit of them from which you will never desist: never leave your room in the morning before commending yourself by a devout prayer to the protection of the Almighty; never lie down to sleep before thinking with a grateful heart of your Creator, who has permitted you to end the day happily, before kneeling devoutly by your bed and cleansing your soul by a sincere contrition from the faults which we daily commit from weakness or thoughtlessness.

Do not get up or go to bed like the animal without prayer, and do not eat or drink without a grateful uplifting of the heart to God! Pray zealously to Mary, to the dear mother of God, that help of Christians; for "never was it known," as St. Bernard assures us, "that anyone who fled to her for protection, implored her help and sought her intercession was left unaided."

Finally receive frequently and always most worthily the holy Sacraments of Penance and the Eucharist; these are the most excellent means of grace ordained by God for our salvation. O children, always remember the promise that you have given me in these days, remain faithful to the resolutions that you have made and offered up to your dear Saviour in gratitude for His love; approach from now on regularly every month holy confession and communion, then you will be sure of heaven, then you will overcome successfully all the dangers which threaten the salvation of

your soul. And when you go to confession have confidence in the priest, explain to him freely and openly the wants of your soul; do not content yourself only with confessing that which without doubt is grievous sin; no, tell him everything about which you have any doubt; tell him especially all dangers and temptations to sin. How many children have fallen into grievous sin who would have remained pure if they had at once made known to their confessor the danger that was threatening their soul. When, then, you have by a contrite confession purified your soul again from sin, you may again approach in full confidence the loving Saviour, receive Him with devotion and respect; then you will in the future often experience the joy of this day: the same happiness, the same rapture which to-day fills your heart, will as often as you receive, be the reward of your fidelity and devotion to the Divine Saviour.

Your Saviour has no more fervent desire than to unite Himself with you in Holy Communion. "With desire," so He once said to His apostles, "with desire I have desired to eat this pasch with you" (Luke xxii. 15). So does He continually cry out to you and to all Christians from the tabernacle: "With desire have I desired to eat this pasch with you." Ought we to resist this desire of our Saviour? Would it not mean to resemble the inhabitants of Bethlehem in refusing shelter to the Infant Jesus? Would not, then, those words of reproach apply to us: "He came unto His own; and His own received Him not"? (John i. 11.) Oh, dear children, I trust in your love of the Saviour, which will not let you rest until at the end of the month you again repose upon the loving Heart of your Saviour. You will frequently receive your Saviour, and the Lord will then give you the power to become "children of God." I conclude then, my last admonition to you, my dear children, with the parting words of St. Paul (Acts xx. 26): "I take you to witness this day, that I am clear from the blood of all," that I have done my part and am not to be blamed if one of you should be lost; "For I have not spared to declare unto you all the counsel of God. Take heed to yourselves, . . . for ravening wolves will enter in among you; . . . therefore watch, keeping in memory that I ceased not with tears to admonish you." "And now I commend you to God, and to the word of his grace, who is able to build up and to give an inheritance among all the sanctified."

And now a word to you, my dear parents of these highly blessed children. To you also to-day applies most particularly the word of

the Holy spirit which I chose for my text: "*Tene quod habes!*" "Hold fast that which thou hast, that no man take thy crown." You have to-day, like the mothers of Galilee, hastened with your little ones to this holy Temple of Jesus, to the Divine Friend of children, you have presented your children to Him, that He might bless them. But the Saviour has not only stretched forth His hand in blessing over them, no, He has folded them in His arms, He has united them most intimately with Himself, has become, as it were one with them in flesh and blood; for the Divine Saviour Himself assures us: "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him" (John vi. 57). Thus supremely happy and blessed, you to-day receive your children from the Divine Saviour, and it is your task to preserve this happiness and this grace in them. A difficult and responsible duty! Alas, how few parents strive to acquit themselves of this sacred duty! I should fear on this day to disturb the joy of these innocent children, if I were to censure properly the numerous faults in the bringing up and in the care of the children on the part of parents. Therefore I refrain from doing so to-day: I will, however, the more emphatically remind you of those words of the Holy Spirit: "*Tene quod habes!*" "Hold fast that which thou hast, that no man take thy crown." Christian parents! protect, preserve the innocence of these children. Pure and unspotted in heart and soul, as I am sure they will return from the altar to-day, return to the old everyday life. Whether this purity will continue to be the ornament of their youthful hearts, rests with you. Preserve them as the apple of your eye, so that you may lead them at the last day pure and unhurt before the eternal Judge. Pray with your children, pray for your children, in order that the love of God may keep them holy and pure in body and soul. Exhort them zealously to do good, warn them of evil. Add emphasis to your admonitions and warnings if need be by salutary punishment. Urge your children to the frequent, to the monthly reception of the Sacraments. Grant your children, I beseech and implore you, the necessary time to practice their religious duties, at least once a month. This small sacrifice will be repaid you a thousandfold by God's blessings. Yes, Christian parents, this I beg of you to-day in the name of your children, I beg of you in the name of the Divine Saviour Himself, by repeating to you His own words: "Suffer little children to come unto me, and forbid them not."

And now in conclusion, I should like to put a question to all here

present, to all who have witnessed our profoundly impressive celebration to-day, to all who have been witnesses of the happiness and holy joy of these innocent children. Tell me, beloved brethren, have you held fast the crown which once adorned your brow? or, O fearful thought! have you allowed it to be taken from you, have you lost the peace of your heart, the innocence of your soul, the supernatural life of grace? I shall not await the answer from each individually, for I know only too well that many, perhaps even the greater number of us, would have to let it pass in shame. Ah, how I pity those poor unfortunates! Perhaps, however, to-day at sight of these little ones, the hearts of many of them have become softened; many may look back in deepest sadness to the day of their first holy communion, and think of the heavenly peace which then filled their hearts; there may arise to-day in the hearts of many the wish that they might be able to take part with these little ones in the celebration of the day. My dear friends, promote, I beg of you, this aspiration of the heart, although the past can not return, you can find again the happiness lost; the eternal truth Himself assures us of this when He says: "Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven" (Matt. xviii. 3). This is a serious admonition; who can doubt it? but in this admonition what sweet consolation! We can become again like these happy children. We can be again a child of heaven adorned with the crown of virtue, of humility and purity of heart. We have only to be converted from our bad ways, then will peace and rest, bliss and happiness be our heart's portion. God grant it! This is my wish as well as the object of my petitions to God.

Now, O Divine Saviour, assist me at this moment when I uplift my hands to bless Thy flock: Bless above all these little ones so dear to me, bless them in time and eternity. Thy blessing prepares their hearts to receive Thee worthily in Thy most Holy Sacrament, may Thy blessing accompany them in all their paths, Thy blessing lead them at the end of their lives into the kingdom of everlasting happiness. Bless also the parents of these children as a reward for that love which they have bestowed upon their children, may Thy blessing be a pledge of Thy grace, without which they cannot fulfil rightly the most sacred of their duties, the duty of bringing up their children properly. Bless finally all here present, that they may all become as children in heart and soul, and thus be able to enter into the kingdom of heaven. (Blessing.) Amen.

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF
PAROCHIAL AND SUNDAY SCHOOLS.

XXII.

THE THIRD ARTICLE: "WHO WAS CONCEIVED BY THE HOLY GHOST,
BORN OF THE VIRGIN MARY."

DEAR CHILDREN:—In the explanation of the Catechism we have arrived at the third article of the Creed which says: "Who was conceived by the Holy Ghost, born of the Virgin Mary."

What does the third article of the Creed principally teach us?

It teaches us that the Son of God, through the operation of the Holy Ghost, became man, i. e., took to Himself a body and soul like ours.

This article therefore treats of the fulfilment of that promise which God made to our first parents in Paradise, and later renewed through the Patriarchs and Prophets. Thus this article is connected with the words of the Evangelist St. John: "The word (the one begotten of the Father) was made flesh, and dwelt among us" (John i. 14).

To become our Redeemer, and to accomplish the work of reconciliation between God and the sinful human race, it was necessary that Jesus should become man; He had to take a human body and a human soul like ours, but He thereby remained God, for a sinful man could render no satisfaction to the offended Majesty of God. The Incarnation of the Son of God, however, did not take place in

* In response to many requests this Catechetical Part may also be had in separate form under the name of "THE PRACTICAL CATECHIST." Clergymen wishing to give their teachers the advantages of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

the natural way, but through the operation of the Holy Ghost, and is therefore a mystery to us, because it happened in a supernatural, miraculous, most incomprehensible manner. The Catechism asks: "What do we call this mystery?" "The incarnation of the Son of God."

It is an incomprehensible mystery to us: 1. How the second Person of the Godhead, the Son of God, took upon Himself our complete human nature, namely, a human body and a human soul and united it with Himself in One Person, and 2. How this happened through the Holy Ghost, from a Virgin, who was and always remained a Virgin.

What is then our belief concerning Jesus Christ, when we believe the mystery of the Incarnation? We believe that Jesus Christ is both true God and true man, or that He is a God-man: He is God from eternity, and became man in time. Jesus Christ therefore in His Incarnation did not cease to be God, but He remained God as He was from eternity, and only united the Divine nature with the human. His body was therefore not merely an apparent body, but Jesus Christ was at the same time true God and true man. That Jesus Christ is true God like the Father, has already been proven by the second article of the Creed. We have still to prove that He was also true man; that is to say, that He had a human body and human soul as we have.

Jesus had: 1. A human body, for He Himself spoke of His body to the Jews: "Destroy this Temple, and in three days I will raise it up." Of the anointing of His body by Mary Magdalene He said: "She anoints my body for the burial."

Jesus speaks further of His body to His Disciples: "Behold my hands and my feet, it is I myself: feel and see: for a spirit hath not flesh and blood."

Jesus had also human wants, as hunger, thirst, sleep, etc. After He had fasted in the desert forty days and nights He was hungry.

On the cross Jesus cried out: "I thirst!" During the storm on the sea of Galilee, His Disciples awoke Him from sleep.

Jesus endured corporal sufferings. He was scourged, crowned with thorns, and nailed to the cross by His hands and feet, His side was pierced by a lance, out of which blood and water flowed.

2. Jesus had also a human soul. It says in Scripture that Jesus grew in wisdom and in grace before God and men. As God, Jesus

could not increase His perfections, those words then can only have reference to His human soul.

“How many natures then are there in Jesus Christ?” “There are two natures in Jesus Christ, the Divine and the human.” For this reason we often find the name God-man instead of Jesus Christ.

You must not, however, have an erroneous idea about this, for instance that the Godhead dwelt in a human body as a vivifying spirit. No! “Jesus Christ was at the same time true God and true man and both natures were inseparably united in the one Person of the Son of God.”

“Are there also two persons in Jesus Christ?”

No; Jesus Christ is only one Divine Person; for the two natures are inseparably united in the one Person of the Son of God.

There are not therefore two Christs—a Divine and a human; but the one and the same Christ is at the same time true God and true man in one Person. As a man consists of two parts, a body and a soul, therefore of two natures, a corporeal and a spiritual, so also Christ had two natures, the Divine and the human, but He is only one and the same Divine Person. St. Athanasius says: “Christ is God-man, He is one and the same who was born of the Father before all time, and in time of the Virgin.”

“From whom did the Son of God take His human nature?” From Mary, the purest of Virgins; therefore she is also called “Mother of God.”

This truth is proven by the annunciation of the angel: “The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.”

The Most Blessed Virgin Mary is therefore the Mother of God. But you must not interpret this in the sense that she bore the Godhead for Jesus Christ was God from all eternity, but in the sense that Mary bore the God-man, that He took the human nature from her. If, therefore, Jesus Christ was God, Mary also was the Mother of God. In remembrance of this we celebrate every year on March 25 the Feast of the Annunciation.

Why is Mary called “the purest of Virgins”? Because she always remained a Virgin incomparably pure and entirely undefiled, not only before, but also at and after the birth of the Divine child.

Mary therefore never lost her Virginity either at the birth of the

Divine child or afterwards, but she remained throughout her whole life an incomparably pure Virgin, for the purity of no Virgin can be compared to Mary's purity.

The holy doctor St. Augustine says: "A Virgin conceived, a Virgin bore, and after the birth remained a Virgin."

Had Jesus Christ also a father? As man Jesus Christ had no father; for Joseph, the virgin-spouse of Mary, was only his foster-father. Certainly Joseph the spouse of Mary is called the father of Jesus, but he was only His foster-father. Joseph bestowed indeed upon the child Jesus the same care and love as a father does for his natural son, and he looked after His wants, as food, clothing, dwelling and so forth.

Furthermore Joseph was the protector of Virgin Mother Mary, that he might protect her honor from the persecution and evil aspersions of the Jews. To commemorate the high dignity of the foster-father of Jesus we celebrate every year on March 19 the feast of St. Joseph. He is a worthy model of what every father should be to his family, and how they should bring up their children, namely, in piety and the fear of God. That Joseph was only the foster-father of Jesus and not his natural father, follows from the words of Scripture: "Jesus being (as it was supposed) the Son of Joseph," that is to say, the people were of that opinion, but in reality it was not so.

Jesus, Mary and Joseph together are called the Holy Family, and it is these names that many Christians implore confidently for protection and help in great danger.

The sin of our first parents as an offense to the Supreme Majesty of God required either an infinite punishment or an infinite satisfaction. But as all mankind are sinners and born in sin, no man, therefore, could render satisfaction to the Divine justice. But God the all-good and all-merciful did not wish the death of the sinner. Jesus came as Mediator between God and sinful humanity By His passion, by the innocent blood which He shed upon the cross, and by His death thereon, He desired to accomplish the work of reconciliation. But as He could not suffer and die as God, He had to become man, to take a human body and a human nature. In remembrance of the mysterious Incarnation of the Son of God we say the Angelus thrice daily, morning, noon and evening, at the sound of the bell. The first part of the Angelus contains the annunciation to Mary by the angel, the second part Mary's answer, and the

third part the fulfilment of the promise in the words, "And the Word was made flesh, and dwelt amongst us."

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. On what have we spoken to-day? Of the third article of the creed.
2. What is the third article? "Who was conceived by the Holy Ghost, born of the Virgin Mary."
3. Who was conceived by the Holy Ghost and born of the Virgin Mary? Jesus Christ the Son of God.
4. Of which Virgin was he born? Of Mary, the purest of Virgins.
5. What then does the third article teach us? It teaches us that Jesus, by the operation of the Holy Ghost, became man, that is to say that He took a body and a soul like ours.
6. How, therefore, did the Incarnation of the Son of God take place? Through the operation of the Holy Ghost.
7. Did Jesus accordingly become Incarnate in a natural manner? No, it took place in a supernatural and miraculous manner.
8. Can we comprehend how the Son of God became man? No, we cannot comprehend.
9. What do we call all those things which man cannot comprehend or grasp with his understanding? We call them mysteries.
10. What do we call this mystery? The Incarnation of the Son of God.
11. Although we cannot comprehend the mystery of the Incarnation what must we do? We must believe it.
12. What then do we believe when we believe the mystery of the Incarnation? We believe that Jesus Christ is at the same time true God and true man. He is God from all eternity and He became man in time.
13. What do we call Jesus the Son of God, because He is God and man at the same time? We also call Him God-man.
14. Was Jesus, however, only a human being like you or I, merely a human person? No, Jesus was not merely man.
15. Why not? Because He was God and man at the same time.
16. What distinction is there between the Divinity and the humanity of Jesus? He is God from all eternity, but as man He once had a beginning.
17. What do we say therefore? That he became man in time.
18. What does this mean—Jesus became man? He took a body and soul like ours.
19. Was his body a real human body? Yes, it was a real human body.
20. Was His soul a divine or a human soul? It was a human soul.
21. What proofs have we that Jesus really had a human body? Jesus Himself speaks of his body.
22. Upon what occasions? He said to the Jews. "Destroy this temple, and in three days I will raise it up."
23. Where else? Jesus said to His disciples: "Behold my hands and my feet, it is I myself; feel and see: for a spirit hath not flesh and blood."
24. What did Jesus say when Mary Magdalene anointed Him? She anoints my body for the burial.
25. What was the second proof? Jesus also had human necessities, as hunger, thirst, sleep, etc.

26. When did He suffer hunger? When he had fasted forty days.
27. Whence did He cry out, "I thirst"? Upon the cross.
28. Upon what occasion are we told that Jesus slept? During the storm upon lake Genesareth.
29. What was the third proof? Jesus underwent pains of the body and pains of the soul.
30. When did Jesus endure bodily sufferings? At His imprisonment, His scourging, at His crowning with thorns, and at the crucifixion.
31. Where did Jesus undergo sufferings of the soul? In the Garden of Olives, at and before being made a prisoner and upon the cross.
32. How can you prove to me that Jesus had a human soul also? From Holy Scripture.
33. From what verse? Jesus grew in age, and he increased in wisdom and grace before God and man."
34. Could Jesus as God increase in wisdom and grace? No, as God, Jesus could not increase in age, wisdom, or grace.
35. Why could He not as God increase in wisdom and grace? Because He was endowed with all the Divine perfections.
36. To what then can this text of Scripture alone have reference? To His human nature and to His human soul.
37. How many natures are there in Jesus Christ? There are two natures in Jesus Christ: the Divine nature because He is God and the human nature because He is man.
38. Of what erroneous opinion did I warn you? That Jesus was God according to His soul, and man according to His body.
39. What is really right? That Jesus Christ is at the same time true God and true man.
40. What follows therefrom? That the Divine and human natures are united in the one Person of Jesus Christ.
41. Are there two Persons in Jesus Christ? No, Jesus Christ is only one Divine Person.
42. From whom did Jesus Christ the Son of God take human nature? From Mary, the purest of virgins, and hence she is called the Mother of God.
43. Can you give me proof of this? Yes, from Holy Scripture. At the communication the Angel Gabriel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore also the Holy which shall be born of thee, shall be called the Son of God."
44. What do we call Mary because she gave birth to Jesus? We call her the Mother of God.
45. In what sense ought you to take this word? Not in the sense as if Mary had given birth to the Godhead.
46. Why could not the Godhead be born of Mary? Because Jesus was God from all eternity.
47. And for what other reason? Because Mary was a human being like us.
48. What, then, is meant by Mary being the Mother of God? We understand that Jesus took His human nature from Mary.
49. What feast does the Catholic Church celebrate in commemoration of this event? The feast of the annunciation, which occurs March 25.
50. Have you ever noticed in the picture of the annunciation that the angel held a flower in his hand? Yes, a lily.
51. What color is the lily? It is white.

52. Of what is it an emblem? It is the emblem of purity of heart.

53. Why do we see a lily in the picture? Because Mary is the purest of virgins.

54. Why is Mary called the purest of virgins? Because she always remained a virgin incomparably pure and entirely undefiled. Not only before but also at and after the birth of the Divine Child.

55. From what circumstance is it proved that Mary never had any other children? As Jesus hung upon the Cross He recommended His mother to His favorite disciple John.

56. If Jesus had had other brothers and sisters what would He have done then? He would have commended His mother to them.

57. Had Jesus Christ also a father? As man, Jesus Christ had no father, for Joseph, the virgin-spouse of Mary, was only His foster-father.

58. What does that mean? Joseph cared for the Child Jesus like a natural father; he procured food and clothing for Him, and everything else that He required.

59. What therefore does Holy Scripture say? Jesus was supposed to be Joseph's son.

60. What does that mean? It was the opinion of the people that Jesus was the son of Joseph.

61. What was Joseph to the Blessed Virgin Mary? He was her virgin-spouse and protector.

62. Was it an exalted dignity for St. Joseph to be the foster-father of Jesus? Yes, it was a great grace.

63. When do we celebrate the feast of St. Joseph? Upon the 19th of March every year.

64. To whom should St. Joseph be a model and an example? To all fathers of families.

65. What should they learn of him? To bring up their children in virtue and the fear of God.

66. Why did the Son of God become man? That He might be able to suffer and die for us; for as God He could neither suffer nor die.

67. For what reason did Jesus desire to suffer and to die? To redeem us and to reconcile us to God.

68. Could not a creature have done this? No, a man could not have done this.

69. Why not? Because all men are born in sin.

70. Is it an agreeable thing to suffer and die in such awful agony as Jesus did, and to be innocent? No, it is very hard.

71. What then did Jesus evince for mankind in suffering and dying for them? He showed His great love for them.

72. What ought to remind us daily of the Incarnation of the Son of God? The angelus.

73. Of what does it consist? Of three parts.

74. What does the first part contain? The annunciation to Mary by the Archangel Gabriel.

75. What are the words? "The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost."

76. What does the second part contain? Mary's answer to the angel's message.

77. What does it say? "Behold the handmaid of the Lord; be it done unto me according to thy word."

78. What does the third part contain? The fulfilment of the angel's message.

79. In what words? "And the Word was made flesh, and dwelt among us."

80. What is the application? "Give thanks to God with your whole heart, that for love of you He became a poor child, particularly when you hear the angelus-bell ring in the morning, at noon, and at night."

81. Of what should the angelus particularly remind us? Of the great blessings of which we partake through the Incarnation of the Son of God.

82. If Jesus had not become man, if He had not redeemed us, could we have entered into heaven? No, heaven would have been closed against us.

83. What then do we owe Our Redeemer Jesus Christ for His Incarnation? The greatest gratitude.

We will now conclude the religious instruction for to-day, and I wish to exhort you again always to invoke devoutly the names of Jesus, Mary and Joseph, and never to neglect to say the Angelus devoutly and with edification. That Jesus became man should encourage you to honor human dignity as well in yourself as in others, by ordering your life according to the model and example of the Incarnate Son of God, and further that you should never desecrate the image of God in mankind by temptation to sin and vice.

XXIII.

OF THE LIFE OF JESUS CHRIST UPON EARTH.

DEAR CHILDREN:—In the last lesson on religion we spoke of the Incarnation of the Son of God, and to-day we come to the paragraph, "Of the life of Jesus Christ upon earth." This treats of the birth of Jesus, of His youth, of His life and works upon earth. The Catechism asks first of all: Where was Jesus Christ born? The answer is, "At Bethlehem, in a stable." In commemoration of this we celebrate the feast of Christmas. By the birth of Jesus at Bethlehem the prophecies are fulfilled: "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity."

Jesus, then, was born in a stable. He, the Son of the Most High, before whom all should bend the knee, in heaven, upon earth, and under the earth, He was born in a stable. He, before whom kings and thrones tremble, appears in the direst poverty and want, for

the consolation of the poor and to show them how they should and can bear poverty in patience. I will relate briefly for you the events from the Scriptures: Mary and Joseph dwelt, as you will learn, not at Bethlehem, but in Nazareth, where they lived by the work of their hands. Then a command of the Emperor Augustus was published that all subjects of the countries belonging to the Roman empire must be enrolled. Consequently every one was obliged to return to the city of their race. Joseph and Mary were descendants of the royal house of David; they were obliged, therefore, to journey to Bethlehem, which was David's birthplace. So long a journey was very difficult for them at this time, particularly for the Virgin Mother. Still they both obeyed the emperor, and started at once upon the journey. They arrived at Bethlehem late at night. Fatigued by the journey they sought a resting place, only to be refused shelter everywhere, either on account of the many strangers present or because of their poverty. On the outskirts of the town there was a cave, which served the shepherds as a meeting place and as a stable for their flocks. Thither Joseph and Mary went, and in this miserable place Jesus Christ—the Saviour of the world—was born. Mary wrapped the Infant in swaddling clothes and laid Him in the manger, as there was no better place. In commemoration of this we celebrate the feast of Christmas. The Church's celebration of this feast differs greatly from the celebration of other festivals. On this feast, for instance, the priest offers up the holy sacrifice of the Mass three times. The triple offering of the Mass reminds us of His triple birth: 1. From His heavenly Father, 2. From Mary the Virgin, and 3. In the hearts of all good men. Christmas is a joyful festival for every one. It is customary to exchange Christmas presents at that season, and for the children, even the very youngest, it is a time of rejoicing. A Christmas tree is decorated for the children, upon which is hung everything that will please them most. This Christmas tree has a twofold significance. First of all it reminds us of the tree in Paradise, through which Eve was tempted to sin; also of the tree of the cross upon which our Saviour redeemed us. But as Jesus was no ordinary child, God therefore wished to reveal His Son's Divinity by miraculous happenings and occurrences.

“Who came first of all to adore the Infant Jesus? First there came some good shepherds from the vicinity, then came the Magi or the three kings from the East.” (The usual stories can either be read by the pupils or related by them.)

God chose for the first adorers of His Divine Son shepherds, men who were not tainted with the pride and vanity of the world, in whom dwelt those sentiments of the spirit of humility, of charity, and of patience which Jesus came from heaven to preach. After the shepherds there came, led by a wonderful star, the three kings from the East, probably from Arabia. At first the star conducted them to Jerusalem, so that the birth of Jesus might be made known to the Jews also, and then to Bethlehem, where they found the Divine Infant, prostrated themselves before Him, and offered Him their presents of gold, frankincense, and myrrh.

The wise men offered gold because Jesus was King; frankincense because He was God, and myrrh because He was man, and as such would have much to suffer.

How did the shepherds and the Magi hear of the birth of Jesus?

The shepherds heard of the birth of Jesus by an angel and the Magi by a wonderful star.

From the adoration of the shepherds at the crib originates that beautiful custom of placing a crib in the church for the edification of young and old. This pious custom was introduced by St. Francis of Assisi, who was a special venerator of the Infant Jesus. To stimulate his devotion, the idea occurred to him of building a crib, in which lay the image of the Infant Jesus, surrounded by Joseph and Mary, angels and shepherds. At Christmas time everything was brilliantly illuminated and people came from all parts to the crib, where St. Francis preached and moved his audience to tears. The celebration met with general approbation and widespread imitation.

To commemorate the adoration of the Christ Child by the Magi we celebrate on January 6 every year the feast of the Epiphany.

What happened to Jesus a few weeks after His birth? On the fortieth day Jesus was presented in the Temple at Jerusalem.

In commemoration of this we celebrate the feast of the Purification, or Candlemas Day.

(Here should be inserted the story of the "Presentation of Jesus in the Temple.") Mary, although she was the Mother of God, fulfilled conscientiously the obligations which were imposed upon her by the law of Moses. On the fortieth day after His birth Mary presented her only begotten Son to God in the Temple at Jerusalem, and at the same time made the prescribed offering. She was too poor to offer a lamb. She gave, therefore, in tranquil

humility, the offering of the poor: a pair of young doves, like the poorest Israelite.

Inspired by the Holy Ghost, Simeon, a God fearing and just man, entered the Temple. Rejoicing he took the Infant in his arms and exclaimed, looking with gratitude up to heaven: "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace: because my eyes have seen thy salvation, which thou hast prepared before the face of all thy people, a light to the revelations of the Gentiles, and the glory of thy people Israel."

Enlightened by the spirit of prophecy Simeon likewise foretold of the Divine Child: "Behold, this child is set for the ruin and for the resurrection of many in Israel, and for a sign which shall be contradicted, and thy own soul a sword shall pierce."

As Jesus upon this occasion was called by Simeon the light for the enlightenment of the heathen, candles are blessed upon this feast of Mary's Purification.

Did the Child Jesus remain always at Jerusalem or in Juda? No; Joseph and Mary fled with the Child into Egypt, because King Herod sought His life. (Here is inserted the story of the "Flight into Egypt.") In commemoration of this heinous crime of King Herod in massacring the children of Bethlehem, the Church celebrates every year, on December 28, Holy Innocents' Day.

Where did Jesus live after His return from Egypt? He lived until He was thirty years of age in His parents' house, and He was subject to them. During this time Jesus lived under the eyes of His parents at Nazareth. He helped them in their work, and He was subject to them. What a beautiful and commendable example for a son!

Why did Jesus wish to be subject? To teach children obedience toward their parents. In the same way that Jesus was obedient to His heavenly Father, even unto death upon the cross, He also desired to be obedient and subject to His Mother Mary, and to His foster-father, Joseph, and show children how they should obey their parents.

What did Jesus do in His twelfth year? When He was twelve years old Jesus went with His parents to Jerusalem, and remained there three days in the Temple. (Here is inserted the story of "Jesus in the Temple.") The distance from Nazareth to Jerusalem was about thirty-three leagues. Although the journey was long and difficult Jesus accompanied His parents joyfully.

This should put many of you to the blush, who live so near the church and yet do not care to go there. Jesus listened to the Doctors in the Temple, questioned them, and answered their questions.

If the services of the Church are to bring forth good fruit in us, we must be devout and edifying during the same, especially should we be attentive during the preaching of the word of God. What a beautiful example Jesus has given to those children and persons who behave so badly in church, talk, laugh, nudge one another, and give scandal.

Jesus remained three days in the Temple. How many people yawn and get tired in church if the service should last longer than half an hour. Indeed, there are many persons who do not even enter the church for one-half hour on Sundays.

Jesus excited the astonishment of all those present by His questions and answers. Should not this encourage you to great diligence, so that you may be able to answer all the questions rightly? But parents, too, should learn from this occurrence to make their children early acquainted with God, to pray, and go gladly to the House of God, there to attend the instruction.

Above all things we see from the story of Jesus that He must have led a tranquil, modest, and contemplative life. What a glory for Joseph and Mary, who must themselves have given Jesus the most beautiful examples.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day? Of the life of Jesus Christ upon earth.
2. Of what does this lesson treat? Of the birth of Jesus, of His youth, and of His life and works upon earth.
3. Where was Jesus Christ born? At Bethlehem, in a stable.
4. Why was Jesus born at Bethlehem? That that which was foretold by the Prophets might be fulfilled.
5. Did His parents live in Bethlehem? No, they were from Nazareth.
6. What took them to Bethlehem? They went there to be enrolled.
7. By whose command was this? That of the Roman Emperor Augustus.
8. When did they arrive at Bethlehem? Late at night.
9. In what condition were they after the journey? They were very fatigued.
10. What then did Joseph first seek for? A resting place for himself and Mary.
11. Was he successful in this? No, he was refused everywhere.

12. For what reason? Partly because there was so many strangers in the town, and partly on account of his poverty.

13. Where did they finally take refuge? In a cave where the shepherds of the vicinity used to meet, and that served as a stable for their flocks.

14. What took place in this wretched cave? There Jesus Christ, the Son of God, came into the world.

15. Why was Jesus Christ born in such poverty and want? Jesus desired thereby to console the poor and to teach them to bear their poverty with resignation.

16. What feast does the Catholic Church celebrate in commemoration of this event? The feast of Christmas.

17. Upon what date? The 25th December every year.

18. In what way is this feast distinguished from others? By the offering up of the holy sacrifice of the Mass three times by the priest.

19. Of what should the brightly lighted church at early service remind us? That Jesus brought us the light of truth and the Gospel.

20. Of what should the triple offering of the Mass remind us? Of the threefold birth of Jesus.

21. Explain this. 1. Of the birth from His Heavenly Father; 2. Of the birth from Mary the Virgin, and 3. Of His birth in the hearts of all good men.

22. What do people do in order to make it a joyful feast? They give one another presents.

23. What is done to make the feast an occasion of rejoicing even to the smallest children? A Christmas tree is decorated for them.

24. What signification has the Christmas tree? It should remind us of the forbidden tree in Paradise, and of the tree of the cross upon which Our Saviour died.

25. Who came first of all to adore the Divine Infant? First came the good shepherds from the vicinity, then the wise men or three kings from the East came.

26. How did the shepherds learn of the birth of Jesus? Through an angel.

27. Tell me something about this. (The child will here briefly tell the story of the "Shepherds at the crib.")

28. Where were the good shepherds when they heard of Jesus' birth? They were in the fields.

29. What were they doing at night time in the fields? They were keeping watch over their flocks.

30. Who appeared to them? An angel.

31. What does the Scripture say concerning him? That he was surrounded by a celestial light, a dazzling radiance.

32. What effect had this on the shepherds? They were greatly frightened.

33. How did the angel reassure them? He said: "Fear not; for behold, I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the Infant wrapped in swaddling clothes and laid in a manger."

34. What took place as the angel spoke these words? There appeared a multitude of the Heavenly Host and they all joined in this hymn of praise: "Glory to God in the highest; and on earth peace to men of good will."

35. What did the shepherds say when they had recovered from their fright? They said: "Let us go over to Bethlehem; and let us see this word that has come to pass which the Lord hath showed to us."

36. What did they do then? They went to the well-known cave, found the Divine Infant there and adored Him.

37. How were the three kings made aware of the birth of Jesus? By a most wonderful star.

38. Where did this star conduct them first? To Jerusalem.

39. To whom did they go there? To King Herod.

40. What did they say to him? They inquired where the new born King of the Jews was.

41. Why could Herod not answer this question? Because he did not know himself.

42. What effect did the news of a newly-born King of the Jews produce upon Herod? He was greatly afraid thereof.

43. For what reason? He feared to lose his crown.

44. How could this be? He was afraid that another would be king in his place.

45. What did Herod do, in order to find out where the newly-born King of the Jews was? He caused the chief priests and scribes to come together, and asked them where Christ was to be born.

46. What answer did they give? "In Bethlehem of Juda: for so it is written by the prophet."

47. What did the wise men do when they knew where to find Jesus? They started on the road to Bethlehem.

48. What remarkable thing happened after they had left the city of Jerusalem? The star reappeared to them, led them to Bethlehem, and remained stationary over the house where Joseph and Mary were.

49. What did the three kings do before the Divine Infant? They adored Him, and presented Him with gifts of gold, frankincense and myrrh.

50. What did the gold signify? That Jesus Christ was King.

51. What was the meaning of the frankincense? That Jesus Christ was God.

52. What did the myrrh signify? That Jesus Christ was man and as such would have much to suffer.

53. What is myrrh? Myrrh is a very bitter spice.

54. What injunction did King Herod lay upon the three kings before they left Jerusalem? He said to them: "When you have found the child, return and tell me, that I too may go and adore Him."

55. Was that really Herod's intention? No, it was not.

56. What was Herod's intention? To kill the Infant Jesus.

57. How did God frustrate King Herod's plans? An angel appeared in a dream to the three wise men and commanded them to return home by another route and not to go to Jerusalem.

58. Did they heed the Divine admonition? Yes, they returned home by another road.

59. What virtues are seen in the wise men? 1. Their great faith, which did not waver at the lowly appearance of the Divine Child in His poverty; 2. The love and zeal with which they sought Jesus, and did not rest until they found Him, and 3. The reverence with which they knelt and adored the Infant Jesus.

60. What pious and beautiful custom originates from the adoration of the shepherds at the crib? The beautiful custom of setting up cribs for the edification of young and old.

61. Who was the first to do this? St. Francis of Assisi.

62. What feast does the Catholic Church celebrate to commemorate the adoration of the Christ Child by the magi? The feast of the Epiphany, January 6.

63. What happened to Jesus a few weeks after His birth? On the fortieth day after His birth He was presented in the Temple at Jerusalem.

64. By whom? By His mother Mary.

65. Why did Mary do this? Because it was prescribed by the law of Moses.

66. What extraordinary thing happened at the Presentation of Jesus in the Temple. Inspired by the Holy Ghost, Simeon, a devout old man, entered the Temple. Rejoicing, he recognized at once in the Child Jesus the promised Redeemer, took Him in his arms and exclaimed, with a grateful look to heaven: "Now thou dost dismiss thy servant O Lord, according to thy word, in peace: because my eyes have seen thy salvation, which thou hast prepared before the face of all thy people, a light to the revelations of the Gentiles, and the glory of thy people Israel."

67. What prophecy did Simeon make upon this occasion? "This child is set for the ruin and for the resurrection of many in Israel, and for a sign which shall be contradicted."

68. What prophecy did Simeon make to the Divine Mother? "Thy own soul a sword shall pierce."

69. What did those words mean? That Mary would have a great deal to suffer for her Son's sake.

70. What should all parents do in imitation of Mary? They should offer their children to God.

71. How may this be done? By bringing up their children for God and for eternal life.

72. Did Jesus always remain in Jerusalem or Judah? No, Joseph and Mary fled with the Infant into Egypt because King Herod sought His life.

73. For what reason? Because Herod feared he would lose his crown through the Infant Jesus.

74. What did he do, therefore, in order to get Him out of the way? He caused all the male children in Bethlehem and its vicinity who were not yet two years old to be killed.

75. How did it fare with the Infant Jesus? He was saved.

76. In what manner? An angel appeared to Joseph in a dream and said: Take the Child and Mother and flee into Egypt for the king seeks to kill It. Remain there until I recall thee.

77. What does history call the bloody crime of King Herod? The Murder of the Innocents.

78. When is this day commemorated by the Church? Upon the 28th December.

79. What do we perceive in this story? How miraculously God protected the Infant Jesus.

80. How long did the Holy Family remain in Egypt? Until Herod died.

81. Where did Jesus live after His return from Egypt? He lived at home with His parents until His thirtieth year, and He was subject to them.

82. How did Jesus provide for His parents? By helping them in their work.

83. Why did Jesus desire to be subject to His parents? To teach all children obedience toward their parents, and that they might take Him as their model.

84. What beautiful example did Jesus give to young people in His twelfth year? He went to Jerusalem with His parents and remained there three days in the Temple.

85. What did He do during those three days in the Temple? He listened to the Doctors, questioned them, and answered their questions.

86. Why did Jesus remain three days in the Temple? To teach us what pleasure we should take in prayer and instruction.

87. What is the aim of prayer? To unite us to God.

88. What should you do so as to be able to give the right answers in religious instruction? I should be very attentive and diligent.

89. What must the life of Jesus have been until His thirtieth year? It must have been tranquil, modest, and contemplative; an example of holiness.

We will now conclude the lesson for to-day, and I exhort you once again to have always the example of the Divine Child Jesus most earnestly and fervently before your eyes in all your actions. If you do what He did, and omit what He omitted, you will not only resemble Him, but you will be united with Him in heaven one day.

Be in particular subject to your parents in all good. Jesus was the Son of God Himself, and yet He was subject to His Mother Mary, and to His foster-father Joseph, to give you an instructive and attractive example. But you must not only practice this virtue of obedience in your youth, but also when you are grown up. Furthermore, you should always behave quietly and in an edifying manner in Church, and always go there gladly. O how beautiful it is to be a child and favorite of God; how beautiful it is to be united with God.

XXIV.

CONTINUATION OF THE LIFE OF JESUS CHRIST UPON EARTH.

DEAR CHILDREN:—In the religious instruction of to-day we come to the question: To where did Jesus betake Himself when He was thirty years old?

When Jesus was thirty years old He repaired to the River Jordan, where he had Himself baptized by John, and thereupon He went into the desert, where He fasted for forty days and forty nights.

To prepare mankind for the appearance of the Redeemer, there appeared six months before John, the son of Zachary and Elizabeth, as the Precursor of the Messias, to prepare the way for Him. John's sermons were earnest and severe. "Do penance," said he, "for the kingdom of heaven is at hand. For now the ax is laid to the root of the tree." John created a great sensation in the whole land, and numbers of people went out to the Jordan to hear him. Those who believed in His teaching were baptized by John. The exterior washing with water was a symbol that the in-

terior should be cleansed from sin. Jesus also came to John and allowed Himself to be baptized by him. But as Jesus was about to enter the water, John sought to prevent Him by saying: "I ought to be baptized by Thee; and comest Thou to me?" But Jesus said: "Suffer it now, for so it becometh us to fulfil all justice." Then John submitted, and Jesus was baptized by him in the Jordan. As He was baptized the heavens were opened. The Holy Ghost hovered visibly above Him in the form of a dove, and remained upon Him. A voice from heaven was heard saying: "This is my beloved Son, in whom I am well pleased."

Now Jesus as the Son of God did not require baptism, still He allowed Himself to be baptized:

1. To show His great humility.
1. Thereby to approve and confirm the baptizing by St. John.
3. That He might Himself practice that which He exhorted others to do.

From the Jordan Jesus went into the desert. A desert is a barren tract of land where nothing grows. There Jesus spent forty days and nights in prayer and contemplation, to prepare Himself for His great mission. After He had fasted forty days Satan came to Him in the desert. Presumably he approached Jesus in the form of an angel and said: "If thou be the Son of God, command that these stones be made bread." Jesus answered him: "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Then the devil took him up into the holy city and set Him on the pinnacle of the Temple, and said: "If thou be the Son of God, cast thyself down; for it is written: That he hath given his angels charge of thee; and in their hands shall they bear thee up, lest, perhaps, thou hurt thy foot against a stone." Jesus said to him: "It is written again: Thou shalt not tempt the Lord thy God." Again the devil took Him up into a very high mountain, and showed Him all the kingdoms of the world and the glory of them, and said: "All these will I give thee, if, falling down, thou wilt adore me." These words betrayed the spirit from the abyss. Jesus spoke with holy displeasure, Depart from me, Satan, for it is written: "The Lord thy God thou shalt adore and him only shalt thou serve." The devil fled full of fear. The angels came and rejoiced at His victory.

The story of the temptation of Jesus has a very deep significance. Christ wished to be tempted because He desired to be like men in

all things; and further He desired to show that no temptation is unconquerable, and that all those who are severely tempted should not be perplexed and discouraged as if something unusual had befallen them. After Jesus left the desert, He began publicly to teach and to gather disciples about Him, from amongst whom He chose twelve as His constant life companions, and He named them His Apostles or messengers. It was a custom and law among the Jews that no one could come forward as a teacher until he was thirty years of age. Jesus, who submitted to every law like a model of obedience, waited for the arrival of this period. He immediately gathered disciples about Him, who listened to His Divine doctrine, and were to spread it over the whole world. Thus two of John's disciples followed Jesus. Jesus turned to them and said: What are ye seeking? They answered: Master, where dost thou dwell? Jesus said: Come and see. And they went and stayed that day with Him. Jesus said to Peter and his brother Andrew: "Follow me and I will make you fishers of men." In the same way James and John, the sons of Zebedee, followed Him. These disciples were for three years the witnesses of His teaching and actions. They were men of humble standing, untaught, simple in their nature, who through the instruction of their Lord and Master and by the power of the Holy Ghost received the knowledge and the courage for their calling.

These chosen ones then He sent forth into all parts of the world to announce the Gospel to all men. All of them, excepting St. John, died a martyr's death, and gave their blood and their life for the truth of their teaching.

What did Jesus teach? "He taught everything that we must believe, hope and do in order to be saved."

Above all things Jesus added His teaching to the revelations of the Old Testament when He said: "I did not come to abolish the law and the prophets (i. e., the revelations and commandments of the Old Testament), but to bring them to perfection. In particular He made reference to the fact that He did not announce His doctrine as man only, but as God and Lord. Jesus founded His rule of conduct upon the supreme law of charity, and indeed upon the love of God and our neighbor when He said: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole mind, and thy neighbor as thyself." To the commandment of the love of our neighbor Jesus also adds the commandment of the

love of our enemies when He says: "I give you a new commandment, that you love one another." Jesus declares that the greatest drawback to our salvation is the immoderate desire after temporal goods. This appears from the words which Jesus spoke to the rich young man: "If thou wouldst be perfect, go and sell all that thou hast, give it to the poor, and then follow me." It is very difficult for those who place their confidence in money to enter into the kingdom of heaven; it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

In so far as the doctrine of Jesus demands of us a strict control of our sensual desires and inclinations, it is hard to observe. Therefore Jesus says: The door is narrow and the way is strait. The kingdom of heaven suffers violence, and those who use violence carry it away. On the other hand the observance of the teaching of Jesus will become easy, if we make use of those means of grace that Jesus offers us through His church. Therefore Jesus said: "My yoke is sweet and my burden is light." Christ helps us to work out our salvation. He lavishes upon us comfort, refreshment and supernatural strength. Referring to His method of teaching, Jesus liked to speak in Parables, which He often explained. Some of these Parables are, for instance, the "Prodigal Son," the wise and foolish virgins, the sower, the harvest, the unmerciful servant of the merciful king, of the talents, the fig-tree, and so forth.

In what way did Jesus prove that His doctrine was true and Divine?

He proved that His doctrine was true and Divine:

1. By the holiness of His life.
2. By miracles and prophecies.

From what do we perceive the holiness of His life?

Jesus was quite pure from all sin, the most perfect model of all virtues, full of charity toward all men, even toward His worst enemies, and He was obedient to His heavenly Father even unto death upon the cross.

A. Jesus was quite pure from all sin. The Jews, particularly the Scribes and Pharisees, were His bitterest enemies; they watched all His actions. And Jesus approached these, His bitterest enemies with the question: "Who amongst you can accuse me of a sin?" And they remained dumb. Had they known anything

prejudicial about Jesus they would certainly have come forward and upbraided Him with it. Even His judges Pilate and Herod were obliged to declare Him innocent in spite of the accusations and threats of the Jews.

B. Jesus was the most perfect model of every virtue. That which He taught others He practised Himself; that which He required of others, He proved in the highest degree in Himself. No perfection or virtue can be imagined which Jesus did not possess in Himself.

C. Jesus was filled with charity toward all men. For this reason it could be said of Him justly: "His footsteps dropped blessings." Wherever He went trouble and misery fled. Jesus did not care for position or birth, for age or religion; His heart embraced all mankind in charity. He sought to raise sinners up and draw them to Himself, as we see in Magdalene and Zacheus.

D. Jesus loved even His worst enemies. As He hung upon the cross in unspeakable agony, and His enemies heaped derision upon Him, He cried out: "Father, forgive them, for they know not what they do!"

E. Jesus was obedient to His heavenly Father, even to death upon the cross. Jesus said: "My meat is to do the will of my heavenly Father." In the Garden of Olives Jesus said: "Father not mine, but thy will be done!" 2. Jesus proved the Divinity of His doctrines by miracles and prophecies.

What are miracles?

Miracles are certain extraordinary works which are not accomplished by natural forces, but only by the omnipotence of God. Miracles, therefore, surpass the powers of nature created by God. When the doctor orders for a patient natural remedies, and the sick person regains his health by degrees, this is natural. But if we say to a man grievously sick, "Arise and be well!" and he rises from his bed cured; or if we tell a dead man in the grave to arise! and he rises alive from the tomb—as Lazarus, for instance—such are miracles. Can you mention some of the miracles that Jesus worked? 1. He turned water into wine; 2. With five loaves He fed over five thousand persons; 3. With a word He calmed the wind and waves, healed all kinds of sicknesses, drove out the devil, and raised the dead to life.

The miracles which Jesus worked may be divided: A.. Into those in which He showed Himself to be Lord over life and death. To

these belong the raising of Lazarus, the young man of Naim and the daughter of Jairus.

B. Those in which He proved Himself Lord over human misery. To these belong the healing of the sick, for instance the ten lepers, the paralytics, those born lame and blind, etc.

C. Those in which He proved Himself as Lord of nature. To these belong the changing of the water into wine, the calming of the storm, the feeding of many thousands with a few loaves and fishes, the abundant catch of fish, etc.

Jesus confirmed also the Divinity of His doctrine by prophecies.

That which will happen in the future is hidden from us. We can in certain cases foresee many things that will happen, but we can not determine them beforehand with certainty. God alone can do this. When therefore Jesus prophesied and His prophecies were fulfilled, it is a proof that He is God. For instance, Jesus told Judas that he would betray Him, and Peter that he would deny Him. Jesus told the Samaritan woman the secret of her heart, and to His disciples, that He would be delivered up to the chief priests and Scribes, and by them condemned to death. Again Jesus foretold His Resurrection, the coming of the Holy Ghost and the persecutions, and the eternal duration of His Church.

Which prophecies of Jesus do we see now fulfilled?

1. That the Gospel would be preached in the whole world;
2. That the Church would never be prevailed against by the powers of hell, and
3. That not one stone would remain upon another in the Temple at Jerusalem.

The apostles and disciples of the Lord went, according to the commands of their Lord and Master, into all parts of the world and preached the Gospel to all nations. Thus in nineteen hundred years the doctrine of Jesus was spread abroad in all parts and countries of the globe. There is to-day in Rome an institution called the Propaganda, in which young men from all parts of the world are instructed, so as to announce later the doctrine of Jesus to those people who are still unconverted heathens. With what fury has not Christianity been persecuted and its annihilation sought after; how many have been tortured on account of their Christian faith, but their blood was the seed which always produced more Christians. The powers of hell itself are not able to overcome the Church. Jesus prophesied the destruction of the city of Jeru-

saalem, when His Disciples drew His attention to the magnificence of the Temple: "Seest thou all these great buildings? There shall not be left a stone upon a stone that shall not be thrown down."

The city of Jerusalem was taken by the Romans in the year 70 after Christ, and destroyed, the Temple was burned and the place where it had stood made even with the ground. Many thousands of Jews were taken into captivity and dispersed among all nations. Since then they have never been an independent people. With the intention of frustrating the prophecies of Jesus and the Prophets, the apostate emperor Julian decided to rebuild the Temple at Jerusalem in the year 363 after Christ. Gladly did the Jews, who hastened from all parts, help in the work of removing the rubbish from the Temple, so that not one stone remained upon another. But when they began to build, terrible flames of fire burst forth from the earth, that killed some of the workmen, and the rest sought safety in flight. This was repeated at every attempt, so that finally the enterprise was abandoned. Contemporary historians, pagan and Christian, bear testimony to this miraculous occurrence.

Application.—Be always diligent and obedient after the example of Jesus; take pleasure in prayer and instruction, and endeavor as you grow older to increase in wisdom and grace, "for I have given you an example," says Jesus.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day? Of the life of Jesus Christ upon earth.
2. Where did Jesus betake Himself when He was thirty years of age? when Jesus was thirty years old He went to the river Jordan where He had Himself baptized by John, and thereupon He retired into the desert, where He fasted forty days and nights.
3. How many occurrences are contained in this answer? Two, the Baptism of Jesus and the Temptation of Jesus.
4. Where and by whom was Jesus baptized? In the river Jordan, by John the Baptist.
5. Who was John the Baptist? He was the son of Zachary and Elizabeth.
6. What was John in regard to Jesus? He was His Precursor.
7. What calling, what mission was John's as the Precursor of Jesus? His calling was to prepare mankind for the coming of the Redeemer.
8. How did John fulfil this mission? He taught and preached in the vicinity of the river Jordan.
9. Of what kind were John's sermons? They were earnest and severe.
10. To what did John particularly call the people? To penance.

11. What did John teach of Jesus? John said: "He who is to come after me is mightier than I, whose shoes I am not worthy to bear."

12. What did John do with those who believed his teaching? He baptized them.

13. Was that Sacramental Baptism? No, it was only a prototype, that mankind should be cleansed from sin.

14. Who also came to John to be baptized? Jesus.

15. What did John say to Jesus? John said: "I ought to be baptized by thee; and comest thou to me?"

16. What did Jesus reply to this? Jesus said: "Suffer it now: for so it becometh us to fulfil all justice."

17. What did John do then? John submitted, and Jesus was baptized by him in the Jordan.

18. What extraordinary thing happened at the Baptism of Jesus? The heavens were opened and the Holy Ghost hovered visibly over Jesus in the form of a white dove, and a voice was heard from the clouds: "This is my beloved Son, in whom I am well pleased. Hear ye him."

19. Did Jesus stand in need of Baptism? No, Jesus did not require Baptism.

20. Why not? Because He was the Son of God, and therefore quite free from all sin.

21. Why then did Jesus allow Himself to be baptized, although He did not need Baptism? Jesus let Himself be baptized: 1. To show His great humility; 2. To give the Baptism by John His approbation, and 3. That He might practice Himself that which He encouraged others to do.

22. To where did Jesus repair after His Baptism? Jesus betook Himself into the desert.

23. What extraordinary event happened to Jesus in the desert? He was tempted.

24. By whom? By the evil spirit.

25. How many times? Three times.

26. What do you know about the first temptation? After Jesus had fasted forty days and nights in the desert, He was hungry. Then Satan approached Him and said: "If thou art the Son of God, command that these stones be made bread."

27. What did Jesus reply to this? Jesus said: "Man liveth not alone by bread, but by every word that proceedeth from the mouth of God."

28. What do you know of the second temptation? Satan took Jesus up into the holy city and set Him on the pinnacle of the Temple, and said to Him: "If thou be the Son of God cast thyself down, for it is written: That he hath given his angels charge of thee: and in their hands shall they bear thee up, lest, perhaps, thou hurt thy foot against a stone."

29. How did Jesus turn aside this second temptation? Jesus said: "It is written again: Thou shalt not tempt the Lord thy God."

30. What do you know of the third temptation? Satan took Jesus up into a very high mountain; and showed Him all the kingdoms of the world, and the glory of them, and said: "All these will I give thee, if, falling down, thou wilt adore me."

31. How did Jesus reject this temptation? Jesus said: "Begone, Satan; for it is written: The Lord thy God thou shalt adore and him only shalt thou serve."

32. Why did Jesus allow himself to be tempted by Satan? 1. Because He wished to be like men in all things; 2. Because He wished to show us that no temptation is unconquerable, and 3. That all men who would be tempted might not be discouraged, as if something unusual had happened to them.

33. What should we learn from this occurrence? We should learn to overcome steadfastly all temptations to evil.

34. By what are we tempted? 1. By bad thoughts and desires within us; and 2. By wicked men outside us.

35. What should we do when we are tempted by bad thoughts and desires? We should immediately drive them from our minds, and think of something else.

36. If wicked persons try to lead you astray by persuasion what should you do? I should neither believe nor obey their words.

37. What means did Jesus use to turn aside the tempter? Jesus made use of passages from Holy Scripture every time.

38. What does this teach us? The strength and power of the Word of God?

39. To what should this encourage us? We are thereby encouraged to learn to know the Word of God better and better.

40. What becomes of a person who is persuaded to do wrong? He becomes Satan's assistant.

41. What did Jesus do after leaving the desert? He began to teach publicly and to gather His disciples together, of whom He chose twelve as His constant life companions, and called them His apostles or messengers.

42. Why did Jesus first begin to teach in His thirtieth year and not earlier? Because, according to the customs of those times, no one could come forward as a public teacher before that age.

43. What beautiful virtue does Jesus exhibit in this? That of obedience.

44. How many disciples had Jesus? Twelve apostles and seventy-two disciples.

45. Where did Jesus send His apostles? Into all parts of the world.

46. For what reason? To preach the Gospel to all mankind.

47. In order to do this what had to take place beforehand? They were instructed by Jesus.

48. How long did Jesus teach them? For three years.

49. What did Jesus do in order to convince His disciples of the Divinity of His Person and doctrine? Jesus performed miracles.

50. From what rank did Jesus choose His apostles and disciples? From an humble one.

51. What therefore was their whole manner? Perfectly simple and unassuming.

52. Whence did these simple and plain men receive the courage to go into all parts of the world amongst strange people? From the Holy Ghost.

53. Were the apostles convinced of the divinity of the doctrine of Jesus? Yes, they were convinced of it.

54. How do we know this? Because they all with one exception died a martyr's death for the doctrine of Jesus.

55. Who was the exception? St. John.

56. What did Jesus teach? Jesus taught everything that we must believe, hope, and do to be saved.

57. Had not God already revealed in the old Law much that men should believe and do? Yes, God had already revealed in the old Law many things which men were to believe and do.

58. Did Jesus now abolish the revelations and commandments of the old Law? No, He did not abolish them.

59. In what words did He declare this? Jesus said: "I am not come to abolish the Law and the Prophets, but to bring them to perfection."

60. What did Jesus mean to say by this? Jesus meant to imply that he would explain them better.

61. Upon what commandment did Jesus found His rule of conduct? Upon the commandment of the love of God and of our neighbor.

62. What is the chief commandment? "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole strength, with thy whole mind. This is the first and greatest commandment. The second it like to this: Thou shalt love thy neighbor as thyself. These commandments contain the whole Law and the Prophets."

63. Which commandment did Jesus signify as being a new commandment? The commandment of loving our enemies.

64. What do the words of Jesus say? "I give you a new commandment, that you love one another."

65. What did Jesus declare to be the greatest hindrance to our salvation? The inordinate desire of temporal goods.

66. From what narrative may this be seen? From the story of the rich young man.

67. Recite it to me. (The pupil will recite it briefly.)

68. What did Jesus say concerning the rich? "Sooner will a camel pass through the eye of a needle than a rich man enter into the Kingdom of God."

69. What then should men do, as riches, according to the words of Jesus, are a hindrance to salvation? They should not attach their hearts to temporal things.

70. Why? Because men thereby forget God, the Eternal Good.

71. Is it difficult or easy to obey the doctrine of Jesus? It is both easy and difficult.

72. How can you prove to me from Holy Writ that the observance of Christ's doctrine is difficult? Jesus himself said: "The Kingdom of Heaven suffers violence, and only those who use violence will carry it away."

73. But in another passage of the Scriptures Jesus has also said that His doctrine was easy to keep. Do you know that verse? Jesus said: "My yoke is sweet and my burden light."

74. When is the observance of the doctrine of Jesus sweet and light? When we make use of the means of grace.

75. What are these means of grace? The Holy Sacraments which Jesus offers us through His Church.

76. What do these means of grace work in us? They give us supernatural strength.

77. What did I tell you about Jesus' method of teaching? That Jesus frequently spoke in parables or similitudes.

78. What are parables or similitudes? They are narratives or stories of events which did not actually take place, but which are intended to impress upon us a good precept.

79. What did Jesus do so His auditors might understand these parables? Jesus explained these parables Himself.

80. Which parables did Jesus relate to us? That of the talents, the barren fig tree, the prodigal son, the wise and foolish virgins, the sower, the harvest, the unmerciful servant of the merciful king, etc.

81. The chief object of the doctrine of Jesus was to prove to His apostles and disciples that He was Divine. In what way did Jesus prove that His doctrine was true and Divine? He proved it, 1. By the holiness of His life; 2. By His miracles and prophecies.

82. Whence do we perceive the holiness of His life? 1. Jesus was entirely free from all sin? 2. The most perfect model of every virtue, filled with

charity towards all men, even towards His worst enemies, and obedient to His Heavenly Father unto death.

83. In the first place then it is asserted that Jesus was free from all sin. How can you prove this to me? From His own words, when He said once to the Jews: "Is there one among you who can accuse me of sin?"

84. To whom did Jesus address these words? To his bitterest enemies.

85. Who were they? The Scribes and Pharisees.

86. Could His enemies upbraid Him? No.

87. What did Pilate and Herod themselves say when Jesus was led to their tribunal? "We find no guilt in him."

88. What may be inferred from all this? That Jesus was free from all sin.

89. How did Jesus act towards His fellowmen? He was filled with charity towards all.

90. In what manner did Jesus show His charity towards all men? By the great benefits which He rendered them.

91. What does history therefore recount of Jesus? "His footsteps dropped blessings. Wherever He went calamity and misery fled."

92. Did Jesus also love sinners? Yes; Jesus loved sinners, too.

93. In whom can we see this? In Zacheus and Magdalene, the repentant sinner.

94. Why did Jesus associate with sinners? To bring them back to God and make them better.

95. How did Jesus behave towards His enemies? He loved them.

96. To what length did His enemies go with Him? They went so far as to crucify Him.

97. Yet what did Jesus do for them? Jesus prayed for them.

98. How did Jesus pray for them? "Father, forgive them, for they know not what they do."

99. What do we learn of Jesus hereby? We learn to love our enemies also.

100. What was Jesus' behavior towards His Heavenly Father? He was obedient to His Heavenly Father unto death upon the cross.

101. How can you prove this? From Holy Scripture where Jesus said: "My meat is to do the will of my heavenly Father."

102. What did Jesus say before His agony in the garden? Jesus said: "Father not mine, but Thy will be done."

103. How did Jesus prove still further the Divinity of His doctrine? By miracles and prophecies.

104. What are miracles? Miracles are those extraordinary works which cannot be accomplished by natural powers, but only by the omnipotence of God.

105. Can you mention some of the miracles that Jesus worked? The changing of water into wine, feeding over five thousand people with five loaves and two fishes, calming the wind and waves with a word, healing all kinds of sicknesses, driving out the devil, and raising the dead to life.

106. Where did Jesus change the water into wine? At the marriage feast in Cana.

107. Where did Jesus feed five thousand people with five loaves and two fishes? In the desert.

108. Where did Jesus still the storm at sea? On lake Genesareth or the sea of Galilee.

109. What miraculous healing of the sick did Jesus undertake? Jesus healed the man who had been sick for thirty-eight years, the paralytic, those

born lame, the ten lepers, the servant of the centurion at Capharnum, those born blind, the daughter of the woman of Cana, etc.

110. What dead did Jesus raise up? The young man of Naim, the daughter of Jairus, and Lazarus.

111. How are the miracles of Jesus divided? 1. Those by which He proved that He was Lord over life and death; 2. Those whereby He proved Himself to be Lord over human misery, and 3. Those by which He proved Himself to be Lord of nature.

112. Can men work miracles, too? No; men cannot work miracles.

113. Why not? Because they are not omnipotent.

114. Yes; but there have already been men who worked miracles, Moses, for instance, who turned his staff into a serpent before the king's eyes, and then stretched his staff over the Red Sea, so that it divided, and with his staff he struck the rock from which water flowed. These miracles were not worked by Moses of his own power, but at the command of God, and through His omnipotence.

115. Was this the case with Jesus? No; Jesus worked miracles by His own power.

116. And what did He prove thereby? That He was the Son of God.

117. How did Jesus prove still further that His doctrine was Divine? By His prophecies.

118. What means: Jesus prophesied? Jesus foretold future events, of which God alone could know.

119. Give an example. The betrayal of Judas and the denial of Peter.

120. What else? His Passion and death in Jerusalem, the manner of His death, His Resurrection and Ascension, the persecution of His Church, the mission of the Holy Ghost.

121. Can a man also prophesy? No; he cannot.

122. Why not? Because he is not omniscient.

123. Which of the prophecies of Jesus do we now see being fulfilled? 1. That the Gospel would be preached in the whole world; 2. That the Church should not be prevailed against by the powers of hell, and 3. That not one stone of the Temple at Jerusalem should remain upon another.

124. By whom is the Gospel preached and spread abroad in our days? By missionaries.

125. What is the institution called in Rome where missionaries are instructed? The Propaganda.

126. What took place in the first centuries of Christianity? The Christians were persecuted in the most cruel manner.

127. How long did this persecution continue? It lasted three hundred years.

128. How many of these great persecutions were there? There were ten great persecutions.

129. How many Christians lost their lives thereby? Many hundreds of thousands.

130. Who put an end to these persecutions of the Christians? The Emperor Constantine the Great.

131. In what way? He took the Catholic Church under his protection.

132. Has the Catholic Church had no enemies since that period? Yes; she has had many powerful ones.

133. Who were these enemies? They were heretics who had left the Church and formed their own communities or sects.

134. Did the enemies of the Church succeed in overcoming her? No; they did not succeed.

135. Why not? Because Jesus had prophesied that not even the powers of hell should prevail against the Catholic Church.

136. What other prophecies do we see fulfilled? That of the Temple at Jerusalem not one stone should remain upon another.

137. In what year was the city of Jerusalem captured and destroyed? In the year 70 after Christ.

138. By whom? By the Romans.

139. What took place upon this occasion? The city was burned and the place whereon it stood was made level with the ground.

140. What was the fate of the inhabitants of Jerusalem? They were either taken captive or dispersed into all parts of the world.

141. Who tried to rebuild the Temple? The apostate Emperor Julian.

142. At what period? In the year 363 after Christ.

143. How were his plans frustrated? Terrible flames of fire issued from the ground which killed many of the workmen and the rest took to flight.

144. Was this repeated? Yes; until the Jews relinquished the undertaking.

145. What is the application? Always be diligent and obedient after the example of Jesus, take pleasure in prayer and instruction, and endeavor as you grow older to increase in wisdom and grace.

BOOK REVIEWS.

Woman in the Golden Age. By Amelia G. Mason. (New York: Century Co.)

The Perfect Woman. By Charles Sainte-Foi. Translated by Zéphirine N. Brown. (Boston: Marlier & Co.)

These are two books dealing with the same subject, but from very different points of view. In the first the author deals most particularly with the women of Greece and Rome and the Renaissance, and almost entirely with a view to studying their intellectual attainments; in the second it has been the aim of the writer to draw the perfect woman from the moral as well as the intellectual point of view.

In spite of the fact that Amelia G. Mason declares she has avoided the "woman question" in her book, it is evident that it is sufficiently prominent in her mind to make it impossible for her to achieve that light touch which would make her book more readable. She is too serious: if she could have entirely avoided leaving the impression of defending a "cause," her work would have attained its end more easily and more fully. Her book is a clever compilation of facts, but her characters—her Sappho, her Hypatia, her Cornelia—have not taken on a personality under her treatment; they are merely mythical personages. It is not to be wondered at perhaps, but it is to be deplored that when the writer did have an opportunity of inserting some of the human elements, tempered by the divine, in a description of the early Christian woman, she should have devoted only one chapter to it. However the book in so far as it goes is interesting. It also presents a very fine appearance on the outside, being fashionably bound in yellow buckram, with gilt trimmings, and deckle edge.

"The Perfect Woman" is not nearly so well bound, but this is one of the instances when it is advisable not to "judge the book by the cover." The title even isn't attractive, but the subject is dealt with in a practical, matter-of-fact manner, entirely opposed to the "goody-goody" style. It makes very good (in every sense of the word) and interesting reading, and very rarely does it discourage one by its over high standard of perfection.



From the Seats of the Mighty. By Gilbert Parker. (New York: D. Appleton & Co.)

So many historical novels of all kinds and descriptions have come from the fertile pen of the American novelist of late that were this "romance of old Quebec" from a less well-known writer than

Gilbert Parker it might be passed over by many. But having been read the reader feels very thankful it did have Mr. Parker's name on the title-page as an incentive to reading it.

It consists of the memoirs of Robert Moray, who, three years before the story opens, surrendered his sword at Fort Necessity and went to Quebec on parole. Being allowed the freedom of the town, and having nothing else to do, he fell in love.

The story of Moray's trials, his escape and capture, and final escape, after marrying the girl, his return with Wolfe and the taking of Quebec, all go to make a thrillingly interesting book.

There is something of the insouciant carelessness in the face of danger about the characters with which Anthony Hope endows his men and women; there is also the dash and courage of Stanley Weyman's heroes, and these qualities, together with the sense of reality and the conviction of Gilbert Parker himself, make a combination as absorbing as it is rare.

The book itself is handsomely bound in red and gilt, deckle-edged, with gilt top, and contains illustrations of places of interest in the city, pictures of Wolfe, Montcalm, and other heroes of this war, and also a splendid map of the plan of the River St. Lawrence, from Montmorency Falls to Sillery, at the time of the siege of Quebec.



The Children of Nazareth. By E. Le Camus. Translated by Lady Herbert. (London: Burns & Oates; New York: Benziger Brothers.)

This is a dainty little book for children, telling of the Nazareth of the present day. It is profusely illustrated, and describes the clothing, customs, games, and everyday life of the children of this little town, where Our Lord spent His childhood. It is just the book for young people. It will make them realize, as do the children of Nazareth, that Jesus was once just as they are, with all their joys and sorrows.



An Idol of Bronze. By Louise Palmer Heaven. (New York: The Grafton Press.)

This is quite an interesting little story in spite of the fact that there doesn't seem to be any particular reason why it should have been written, and still less, perhaps, why it should be read.

It is the tragedy of the life of a young Mexican girl, who, according to arrangements made, was to marry the owner of the neighboring estate to free her family from financial difficulties, but who, on her wedding morning, permitted herself to be carried off

by a vaquero. When they were overtaken by their pursuers, and the vaquero saw that their capture was certain, he shot first his rival and then himself. The girl spent the rest of her life as a sort of dream woman, with her thoughts always on the past or the future.



The Life of Bartolomé de Las Casas and the First Leaves of American Ecclesiastical History. By Rev. L. A. Dutto. (St. Louis: B. Herder.)

The annals of the early Spanish conquests in the western hemisphere are, for the most part, an uninterrupted record of greed, oppression, and cruelty. The men who followed the *Conquistadors* seem to have left behind them, on their ships, all sense of morality and every good impulse of our nature. Their inhuman cruelty toward the natives was restrained only by the consideration that to destroy all the Indians would deprive themselves of much needed slaves. Rapine, lust, murder, followed the standard of Spain through Cuba, Peru, and Central America. The good intentions of the home government were paralyzed by distance, by the want of accurate information, and especially by the spirit of solidarity among the adventurers, which bound them together to resist and ruin anybody who breathed the hated word reform. Occasionally some voice, usually that of an ecclesiastic, was raised in protest against the prevailing enormities, but it seldom produced much effect. Against this lurid background one name shines out with a luster that no time shall dim, that of Bartolomé de Las Casas. The noble devotion, undaunted courage, and heroic perseverance of this apostolic man, on behalf of the children of oppression, has caused the voice of mankind to confirm to him the title which he officially received from Ferdinand and Isabella, that of Protector of the Indians. First a lawyer, next a priest, then a Dominican friar, and afterward a Bishop, he labored in Cuba, Peru, and Guatemala with unflagging devotion in the cause to which he consecrated himself body and soul. Three times he crossed the ocean to plead the cause of the natives before the Spanish Court. When at the end of a life which far exceeded the patriarchal limit, as he was dying in his Dominican cell—for he had resigned his bishopric—his last words were a recommendation of the Indians to his brethren. The eloquent tribute paid to his memory by the late John Fiske is no rhetorical exaggeration: "In contemplating such a life as that of Las Casas, all words of eulogy seem weak and frivolous. The historian can only bow in reverent awe before a figure which is, in some respects, the most beautiful and sublime in the annals of Christianity since the apostolic age. When now and then in the course of the centuries God's providence brings such a life into this

world, the memory of it must be cherished by mankind as one of its precious and sacred possessions. For the thoughts, the words, the deeds of such a man there is no death. The sphere of their influence goes on widening forever. They bud, they blossom, they bear fruit from age to age." The work before us is based on Las Casas' own writings, which in their simple, straightforward manliness, as well as in the record of sufferings and labors, remind one of the writings of St. Paul. Father Dutto, notwithstanding some occasional slips of style, has done his work in a way that deserves the gratitude of Catholics. In the present temper of the world one book like this is worth a dozen volumes of apologetics to win for the Church the friendly attention and respect of outsiders.



Treatise of Spiritual Life. From the Latin of Mgr. Charles Joseph Morozzo, O.Cist. By Rev. D. A. Donovan, O.Cist. (New York: Benziger Brothers.)

The Latin version of this work has long been well thought of by students of Ascetical Theology. In its English dress the book will also find its way into the hands of those who are serious in the spiritual life. Like the writer, the translator has not tried to tickle by elegance, but to draw by solidity. This will account for what may at times seem heaviness of style. The matter has been well weighed and one can not read far without standing face to face with that very disagreeable reality—self. The author is precise and well read. He knows men's hearts.



Latin Composition for Classes Reading Caesar. By Anna Cole Mellick, A.B. (American Book Co.)

As the title shows, this little book is based entirely on the text of Caesar. It is made up of phrases illustrative of the principles of syntax, which relate to the simplest constructions. The valuable part of the book consists in the tabulated grammatical references which precede each lesson.



Stories of Country Life. By Sarah Powers Bradish. (New York: American Book Co.)

Ten Common Trees. By Susan Stokes. (American Book Co.)

The American Book Company has just added two new "nature books" to the course of graded supplementary readers. In *Stories of Country Life*, much information, not easily gathered otherwise, is told for the children by one whose childhood was spent on a

Northwestern farm. In *Ten Common Trees*, we have also the results of sharp observation and intelligent teaching given in the shape of stories. Both books are interesting and well done. They will not fail to sharpen the eyes of the little ones.



The Adoration of the Blessed Sacrament. By Rev. A. Tesnière. Translated by Mrs. Anne R. Bennett-Gladstone. (New York: Benziger Brothers.)

In this volume, Father Tesnière has worked along the familiar lines. If, however, he has used the old, he has also brought forth the new. The meditations are the result of a life spent before the Blessed Sacrament. Though the book is a series of meditations on the Blessed Sacrament, there is variety enough to satisfy all needs. The basis of the whole work is sound theological learning. Mrs. Bennett-Gladstone has earned a reputation in other fields; if her translation in this instance adds nothing to her honors, neither will it detract much from her merits.



Lessons in Physical Geography. Charles R. Dryer, M.A. (New York: American Book Co.)

Mr. Dryer's book is a good specimen of the modern text-book. If the study of Pedagogy has done nothing more, it has convinced us that is better to know something well than to have an indistinct smattering of everything. Mr. Dryer has taken type-forms and has treated them comprehensively so that the student can recognize the form under varying conditions. The maps are good and the illustrations really convey ideas. The "realistic exercises" are something new and constitute a very valuable element in the book. Mr. Dryer is an ardent evolutionist. "There is no reason to doubt that man, like other animals, has descended from ancestors who were unlike himself . . . apes, monkeys, and lemurs are his nearest relatives." However, to do Mr. Dryer justice, when he has reached the satisfactory ascent, he ingenuously quotes Genesis i. 28, "And God said unto them, be fruitful and multiply, and replenish the earth and subdue it."



Captain Bluitt: A Tale of Old Turley. By Charles Heber Clark. (Philadelphia: Coates & Co.)

Rabbi Baroka learned from Elijah that in heaven every man has a companion who is an exact complement. Not content to wait for heaven, the rabbi found his affinity to be a jester in the market-

place. It seems that in times gone by, Mr. Clark wrote for the amusement of his fellows under the name of Max Adeler. Thinking over Rabbi Baroka's discovery, Mr. Clark found that he, too, had his complement, but well within the bounds of his own genius. Charles Heber Clark is the complement of Max Adeler, and the result of this astral separation is Captain Bluitt. The story follows the time-honored recipe. The hero accidentally attends services. The heroine obliges in a contralto solo while the deacons take up the collection. There and then Walter makes his life decision. "She is mine—if I can get her." The "angel" favors his suit, and with a sublime disregard for Turleyville mud, parental opposition, and disgraced families, Walter marries the angel and settles down to quiet life. The dusky prince who enthralls the congregation with his flowing robes is the villain in disguise. Justice is dealt out to him in approved poetic fashion. The book at times does not lack interest and pathos. Why it is called Captain Bluitt we are at a loss to say. It might have been called Florabella Burns, Rufus Potts, or almost anything else. However, it has discovered and developed many complements, and perhaps Mr. Charles Heber Clark will consider Max Adeler fully revenged.



Jesus Living in the Priest. By the Rev. P. Millet, S.J. English Translation by The Right Rev. Thomas Sebastian Byrne, Bishop of Nashville. (New York: Benziger Brothers.)

We learn from the translator's preface that this work first appeared in French in 1858, and that in 1898 the fourth Italian edition was published. A copy of this latter edition having casually fallen into the hands of the Rt. Rev. Bishop, he was so delighted with its contents, that he felt he would render a service to his brethren of the clergy by translating the work into English.

It is needless to say that his task has been thoroughly well done, nor is there any reason to doubt that it will be highly and gratefully appreciated by those for whose sake it was undertaken.

The chief merits of the work seem to us to have been tersely and accurately summarized by the translator when he tells that he "was fairly carried away by its order, its precision, its luminous teaching, its deep spirituality, and its common sense."

The author supplements the title of his work, as given above, with the words, "*Considerations on the Greatness and Holiness of the Priesthood.*" This sub-title is very appropriate, but fails to give, at least at first reading, an adequate idea of the varied treasures contained in the volume. For besides these *Considerations on the Priesthood*, he treats at great length, and with both force and unction, of the virtues, the obligations, the trials, and the rewards of the priest. Every page contains matter for practical and help-

ful meditation, and every chapter is a quiet and gentle sermon, the force of which it is not easy to resist.

The primary object of the work is, therefore, to aid the priest in his personal sanctification—the efficient discharge of his duties in the ministry following as a natural result—and the author seems to have left nothing undone to attain this object. But in addition to this he has also given subject matter for many excellent sermons to the people on Prayer, Devotion to the Most Blessed Sacrament, The Sufferings of Our Lord, His Triumph in the Priesthood, etc. The book will be read and studied.

LITERARY NOTES AND NEWS.

F. C. Burnand, a Catholic writer, and editor of *Punch*, is said to be busy with a volume of reminiscences. This should be extremely interesting, coming as it does from one who has been intimately associated with many famous men, including the most renowned members of the Catholic Church in England of the last fifty years.

With reference to the Presbyterian Creed Revision Committee, observes the *Ave Maria*, "A brief statement of latter-day teaching and an explanatory appendix are the tasks confronting the revision committee. That, it strikes us, will do very well for the present, but before the twenty-first century opens another revision committee will arise and perform an operation for appendicitis, and statement and appendix together will be cut off. It is the history of the sects—the changefulness of error."

Some new and important works by Catholic writers have lately appeared in England, among them: *The Lives of the Popes in the Early Middle Ages*, Vol. I., Part I., by Rev. Horace Mann; *The Ballads and Legends of the Saints*, by Ymal Oswin, with preface by Rev. Dom Gilbert Higgins; *Life of St. John Chrysostom* (new volume of "The Saints" series); and *The Life of Père Pernet*, the founder of the Little Sisters of the Assumption.

The useful little volume, "Home Truths for Mary's Children," which proved of value especially for directors of Girls' Sodalties, has been so well received that its author, Madame Cecilia, of St. Andrew's Convent, Streatham, has been encouraged to publish another volume on the same subject, styled "More Home Truths."

The Sermons of the Curé of Ars in their English version are, as was to be expected, extremely well received. Entirely devoid of the pomp of declamation and of the figures of studied rhetoric, they breathe the spirit of their speaker, the spirit of close union with God, of deep self-sacrifice, and of generous zeal.

Mary Catherine Crowley, a Catholic writer of repute, is an enthusiastic student of ecclesiastical architecture, and she recently addressed the Catholic Study Club, of Detroit, giving many reminiscences of English Cathedral towns. Miss Crowley has had many invitations to address literary organizations, but she devotes a large portion of her time to historical research and writing. Her new book, "A Heroine of the Strait," is announced for early publication by Little, Brown & Co.

The Rev. John Talbot Smith, of New York, who has already much excellent literary work to his credit, has written an historical drama, entitled "A Baltimore Marriage," which has been accepted for production by Miss Henriette Crosman. The play deals with a Baltimore girl, who married Jerome Bonaparte, the brother of Napoleon I. The dramatic climax is furnished by the refusal of Pope Pius VII. to grant a divorce for this marriage.

An appeal is being made by the Irish members of Parliament to obtain the appointment of Roman Catholic priests as seagoing chaplains in the British navy. While there are some 12,000 Catholic sailors in the navy, there is not a single Roman Catholic chaplain at sea. Says the *London Tablet*: "The cruelty, as well as the rank absurdity of the thing, becomes apparent when we consider what are the respective functions of an Anglican and a Catholic chaplain. To the dying Catholic the presence of the priest means just this tremendous difference—the difference between going into eternity with his sins forgiven or unforgiven. To the dying Protestant his chaplain may talk consolingly, and that is all." In this connection it is worthy of note that the French Government is just now suppressing chaplaincies in the navy entirely.

At the office of this magazine a communication was recently received from a subscriber in Iowa, dated March 11, and containing the following remark: "Most of the sermons in the HOMILETIC MONTHLY have already appeared in print, as for instance Rev. ———'s, of which I have a copy in my library, and many of them have appeared in an English periodical, not to mention other sources known to me."

From the publisher's reply, dated March 13, to this communication, we quote: "As regards your assertion that sermons published in the HOMILETIC MONTHLY have appeared before, and elsewhere, this is quite a serious matter, as you thereby accuse of misrepresentation, not only me, but the Rev Authors of these sermons. While I can not imagine that you would offhand make any such assertion, I can not on the other hand believe that these authors would be guilty of any such breach of good faith, to say the least, and I am inclined to think that there is some error or misinformation responsible for your statement. I can not in self-protection and justice to all concerned let the matter rest there, and would earnestly request you to detail and support by proof your grave charge. . . . Your imputation questions the integrity of publisher, editor, and cooperators of this magazine, and in justice to them the charge should either be proved or withdrawn."

This challenge remaining without any response whatsoever, the publisher

addressed, under date of April 2, a second letter to this subscriber, urgently requesting an answer. Up to the time of going to press with the present issue no answer has been received.

 BOOKS RECEIVED.

- Anticipation. G. H. Wells. (Harper Bros.)
 As True as Gold. Mary E. Mannix. (Benziger Bros.)
 Blunt and Bill. Clara Mulholland. (Benziger Bros.)
 Mary Tracy's Fortune. Anna T. Sadlier. (Benziger Bros.)
 Corinne's Vow. Mary T. Waggaman. (Benziger Bros.)
 Recruit Tommy Collins. Mary G. Bonesteel. (Benziger Bros.)
 Spiritual Pepper and Salt. Rev. Wm. Stang, D.D. (Benziger Bros.)
 The Story of the Earth. H. G. Seeley. (Appleton & Co.)
 Through Science to Faith. Newman Smith. (Scribner's Sons.)
 Mediæval Rome. Wm. Miller. (Putnam Sons.)
 The Apostles' Creed. McGiffert. (Scribner's Sons.)
 François Fénelon. Viscount St. Cyres. (Dutton & Co.)
 The Rights of Man. Lyman Abbott. (Houghton, Mifflin & Co.)
 A Life's Labyrinth. Mary E. Mannix. (Ave Maria.)
 Father Mack. Leo Gregory. (Christian Press Association.)
 In the Footprints of the Padres. C. W. Stoddard. (A. M. Robertson.)
 Sundays and Festivals with the Fathers. Rev. D. Hubert. (R. & T. Wash-
 bourne.)
 Elementary Calculus. Smith. (American Book Co.)
 A Devout Commentary on Epistle to Ephesians. Wilberforce. (B. Herder.)
 The Christmas of the Eucharist. Selections from Fr. Faber. By Rev. John
 Fitz-Patrick, O.M.I. (R. & T. Washbourne, London.)
 Treasure of the Cloister. (M. & S. Eaton, Dublin.)
 Short Visits to the Blessed Sacrament. (Benziger Bros.)
 The Little Manual of St. Anthony. (Benziger Bros.)
 Selections from Irving's Sketch Book. Claude Towne Benjamin, A.B.
 (American Book Co.)
 The Faith of Old England. Rev. Vincent Hornyold, S.J. (Catholic Truth
 Society, London.)
 Foreign Freemasonry. Moncrieff O'Connor. (H. L. Kilner & Co., Phila-
 delphia.)
 Religious Education and Its Failures. Right Rev. James Bellow, D.D. (Ave
 Maria.)

BOOKS OF THE MONTH.

*The following list contains such publications of importance issued during the last month, which may be supposed, by reason of their subject or authorship, to interest our readers. Catholic authors are marked *. Books noticed in this issue are marked †. The list is compiled for INFORMATION only and books included in this list are not thereby recommended.*

ABBOTT, LYMAN. The Rights of Man: a Study in Twentieth Century Problems. (Houghton, Mifflin & Co.) Cloth, net.....	\$1.30
BRENTON, D. G. The Basis of Social Relations: a Study in Psychology. (Putnam.) Cloth, net.....	1.50
BEECHER, CHARLES E. Studies in Evolution. (Scribner.) Cloth, net.....	2.50
* BAGSHAWE, VERY REV. J. B. The Treasure of the Church; or, The Sacraments of Daily Life. (Burns & Oates.) Cloth, net.....	1.00
BABCOCK, M. D. Letters from Egypt and Palestine. Illustrated. (Scribner.) Cloth, net.....	1.00
* CECILIA, MADAME. More Home Truths for Mary's Children. (Burns & Oates.) Cloth, net.....	1.00
†* DUTTO, Rev. L. A. The Life of Bartolomé de Las Casas, and the First Leaves of American Ecclesiastical History. (Herder.) Cloth, net.....	1.50
* DEVINE, Rev. A. C. P. A Manual of Ascetical Theology; or, The Supernatural Life of the Soul on Earth and in Heaven. (Washbourne.) Cloth, net.....	2.50
DANTE ALIGHIERI. The Divine Comedy. Prose Translation by Charles Eliot Norton. (Houghton, Mifflin & Co.) 3 volumes. Cloth.....	4.50
* ELLIOTT, Rev. W., C. S. P. Life of Christ. Illustrated. (Catholic Book Exchange.) Cloth, net.....	1.00
EGGLESTON, G. C. The American Immortals: The Record of Men who by their achievements have created the American Republic. (Putnam.) Cloth.....	10.00
FLEMING, W. Glimpses of South Africa in Peace and in War. (Dominion Co.) Cloth.....	3.00
GAGE, SIMON H. The Microscope: An Introduction to Microscopic Methods and to Histology. (Comstock Co.) Cloth.....	1.50
* HUBERT, Rev. D. G. Sundays and Festivals with the Fathers of the Church; or, Homilies of the Holy Fathers on the Gospels of all the Sundays, etc. (Washbourne.) Cloth, net.....	1.75
HOW to Attract and Hold an Audience. (Hinds & Noble) Cloth.....	1.00
HALSTEAD, M. Pictorial History of America's New Possessions. (Dominion Co.) Cloth.....	2.50
Full Official History of the War with Spain. Cloth.....	3.00
JOSSELYN, Ch. The True Napoleon. (Russell.) Cloth, net.....	3.50
JONES, SPENCER. England and the Holy See: An Essay Toward Reunion. (Longmans.) Cloth.....	2.25
JEWISH ENCYCLOPEDIA, The. (Funk & Wagnalls Co.) Vol. I. Cloth, net.....	6.00
* LILLY, W. S. Renaissance Types. (Longmans.) Cloth.....	
* MILLET, Rev. P. I. Jesus Living in the Priest. Translated by Rt. Rev. Thos. S. Byrne, D.D. (Benziger.) Cloth, net.....	2.00
* MEMOIRS AND LETTERS OF CARDINAL DE BERNIS. With an Introduction by C. A. Sainte-Beuve. Translated by Katherine P. Wormeley. Illustrated. (Hardy, Pratt & Co.) 2 vols., cloth.....	
* MANN, Rev. H. The Lives of the Popes in the Early Middle Ages. (Kegan Paul.) Vol. I. Cloth, net.....	3.00
* NASH, Rev. J. J., D.D. Practical Explanation and Application of Bible History. (Benziger.) Cloth, net.....	1.50
* PERE PERNET, Founder of the Little Sisters of the Assumption. Translated by the Lady Herbert, with a Preface by Cardinal Vaughan. (Art and Book Co.) Net.....	0.90
* ROSEN, Rev. P. The Catholic Church and Secret Societies. Cloth, Net.....	1.00
* STODDARD, CHARLES W. In the Footprints of the Padres. (Robertson.) Boards, net....	1.50
THOMPSON, H. C. China and the Powers: a Narrative of the Outbreak of 1900. With Illustrations and Maps. (Longmans.).....	4.00
WOOD-MARTIN, W. G. Traces of the Elder Faiths of Ireland: a Folklore Sketch, (Longmans.) 2 volumes. Cloth.....	12.00

***Any of the Books listed here or advertised elsewhere may be ordered from the publisher of this Magazine.**

THE HOMILETIC MONTHLY

AND

CATECHIST

VOL. II.

JUNE, 1902.

No. 9.

Sermons for the Month of July.

DEVOTION OF THE FIRST FRIDAY.

THE MOST SACRED HEART OF JESUS IN THE HOLY EUCHARIST IS THAT BUNCH OF GRAPES OF CYPRUS WHICH WAS PRESSED OUT IN THE WINE PRESS OF THE CROSS FOR THE SALVATION OF ALL THIRSTING SOULS.

“A cluster of Cyprus my love is to me.”—Cant. i. 13.

SYNOPSIS.—The Sacred Heart compared to a cluster of grapes: Holy Scripture speaks of these grapes as crushed in the wine press.—This wine press was the cross which pressed the precious blood from the heart of Jesus. This truth preached by a holy priest before Pope Urban VIII. The Sacred Heart prefigured by the grapes brought by the Israelites from the promised land. The explanation of this. The Sacred Heart under this aspect in the Holy Eucharist. The words of Jacob to Juda prefiguring the Sacred Heart. The words of Canticle of Canticles ii. 4 understood by some as referring to the Sacred Heart. Exhortation to all to draw near and taste the sweetness of this Divine Heart.

It is not without a special reason that the most Sacred Heart of Jesus is compared by the spouse in the Canticles to the grapes of Cyprus; for as the grapes of Cyprus surpass all the other grapes of the earth in sweetness as well as in size, and as they exhale a most delicious odor like that of the most fragrant flowers when crushed in the wine press, so also does the Most Sacred Heart of Jesus, which was pressed in the wine press of the cross, like the fragrant and sweet grape of Cyprus, pour forth its delicious fragrance and the sweetness of His passion far and wide over the whole uni-

verse, and pour the same now abundantly into the souls of the faithful in the Holy Eucharist. The wine press which pressed this mystical grape, the Most Sacred Heart of Jesus, and forced the last drop of blood from it for the salvation of the world was, according to the opinion of the Fathers, the Lord's cross, of which Isaias, in the name of Christ crucified, says: "I have trodden the wine press alone, and of the Gentiles there is not a man with me" (Is. lxiii. 3). When the angels of peace beheld with astonishment this bloody vintage and wine press they broke out into these words of compassion: "Who is this that cometh from Edom, with dyed garments from Bosra? Why then is thy apparel red, and thy garments like theirs that tread in the wine press?" O, Christian souls! I invite you all to-day to this bloody and unprecedented vintage. Who does not shudder at beholding this wine press? Who has not compassion for this Most Sacred Heart? It is pressed by our grievous sins, which as a heavy burden oppress this Most Sacred Heart, so that that delicious manna and that sweet wine may be poured out which He presents daily to His faithful in the sacrament of the Holy Eucharist. O boundless love!

This is the truth that the venerable Father Jerome Petruccius, of the Society of Jesus, preached with extraordinary zeal of this Most Sacred and Divine Heart of Jesus, in a public sermon at Rome before Pope Urban VIII., and in presence of the Cardinals, by addressing the following words to the Holy Father before he opened the Jubilee for the whole world: "The point of that cruel lance is changed into the keys of the high priest and invites us to the open door of life (the Most Sacred Heart of Jesus crucified), and for this reason that soldier opened the side, that thou mightest with a generous and powerful hand pour out the graces of Divine forgiveness upon the inferior nations, and open heaven to exiled humanity." Look there, Christian soul, and ponder what infinite, boundless and untold treasures flow from the Heart of Jesus (the mystical bunch of grapes that was pressed in the wine press of the cross), and from which the whole power of the keys in the Church, all indulgences, and the entire remission of sins has its origin and strength: "Without the shedding of blood there is no remission" (Heb. ix. 22). Although Christ the Lord received this wound in His heart only after death, still He foresaw it from eternity, accepted it voluntarily, and offered it to His Heavenly Father as the price of redemption for the sins of all. O sinners, I announce to you a great

joy: you have still hope of your salvation; go with contrite and humbled hearts to the Sacred Heart of Jesus crucified, and "if your sins be as scarlet, they shall be made as white as snow; and if they be red as crimson, they shall be made white as wool" (Is. i. 18).

I would remind you here of that exceptionally large and lovely bunch of grapes that the two Israelites brought with them on their return from the promised land, and which they carried upon a pole: "And going forward as far as the torrent of the cluster of grapes, they cut off a branch with its cluster of grapes which two men carried upon a lever" (Num. xiii. 24). This figure is excellent and full of mysteries. By that cluster of grapes from the Promised Land is understood rightly the Sacred Heart of Jesus; by the pole, however, upon which it hung, the holy cross. By the two men who carried this bunch of grapes is understood the two Testaments, or the Jewish and Christian people, as the Jews led in the belief in Christ the Messias, but would not believe in the crucified, while the Christians followed this mystical cluster of grapes and obtained salvation and life.

St. Augustine, in the explanation of this figure, says very beautifully: "Let us be careful not to throw this sacred burden from our shoulders." Yes, let us take pains so that we may bear this sacred burden (the Sacred Heart of Jesus) in our hearts, so that the Heart of Jesus and our heart may be one heart according to the example of St. Catherine of Sienna, who saw how her heart entered into the open side of Jesus, and there was melted into the Sacred Heart of Jesus. O how happy art thou, O Christian soul, if in the Holy Eucharist which thou receivest, thy heart unites itself with the Sacred Heart of Jesus. O how happy was that cup-bearer who shared Joseph's dungeon in Egypt, for in the dream which God sent him he saw an exceedingly fruitful vine, from which he picked the ripe grapes and pressed them into the king's cup: "I saw before me a vine, on which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes. And the cup of Pharaoh was in my hand, and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharaoh" (Gen. xl. 9). Dost thou desire, Christian soul, to see this image accomplished exactly? Lift up the eyes of thy body and soul to the Sacred Heart of Jesus when it is exposed upon the altar in the Most Holy and Most Divine Sacrament for public adoration. Behold, here is the vine, here the

branches and the bunch of grapes. The vine is the cross, which like a vine is implanted in the center of the Heart of Jesus and produces a delicious fragrance. The three branches are those bloody spiked thorns, by which the suffering Heart of Jesus was pierced during His whole life. The bunch of grapes which hangs upon this vine is the Sacred Heart of Jesus. O delicious fruit! What is sweeter than the Eucharistic grapes? By the buds and blossoms is understood the drops of blood and water that flowed from the Sacred Heart of Jesus. O precious buds! which paid the ransom for the whole world. The cup-bearer pressed these grapes into the cup, and presented the same to the king at table. This signifies the Sacred Heart of Jesus which is presented as food and drink at the Eucharistic table. As wine, which is the blood of the earth, rejoices the heart of man, and strengthens it, so does the flesh and blood of the Most Sacred Heart of Jesus rejoice and fortify the whole Church with divine love.

If we reflect upon this, we ought no longer to be astonished that the royal cup-bearer was restored to his former office, and enjoyed again the king's favor. "He will restore thee to thy former place, and thou shalt present Him the cup according to thy office." (Gen. xl. 13.) O loving souls! come, then, to this divine banquet. Come to the Sacred Heart of Jesus in the Holy Eucharist; for here Wisdom hath built herself a house, prepared a table, and mixed the wine. "Come and taste of it!"

This was foreseen by the Patriarch Jacob in the spirit of prophecy, when dying he called his sons to him and not only gave them his last paternal blessing, but announced to each one in particular and to his descendants whatever of good or evil would befall them. When he came to Juda he announced to him not only the advent but the kingdom of Christ, which was to be erected upon the cross, and indeed by the image of a bunch of grapes, and alluded even at that time in plain words to the Sacred Heart of Jesus our Redeemer. Let us hear his words: "The scepter shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations." Then he proceeds to the Passion of the Lord: "Tying his foal to the vineyard, and his ass, O my son, to the vine: he shall wash his robe in wine, and his garment in the blood of the grape." (Gen. xlix. 10.) What does this mean? What is the mystery of this prophecy?

This prophecy tells us of the Passion and Crucifixion of Christ, whom the dying Jacob plainly indicated here by the figure of the blood of the grape: "Tying his foal to the vineyard, and his ass, O my son, to the vine." By the vineyard the Fathers understand the Church to which Christ has by His Passion tied His foal, that is, the heathen people, who had never borne the yoke of the law; by the vine, however, they understand the holy cross to which Christ tied the ass, that is the Jewish people who were accustomed to the yoke of the law, and He hereupon bound and united these two peoples in the one Church.

It says further: "He shall wash his robe in wine, and his garment in the blood of the grape." By this robe Tertullian, St. Ambrose and others understand the innocent and pure flesh of Christ, which was dyed and washed in the wine of His vineyard, the blood shed upon the cross; His garment, however, that was washed and cleansed in the blood of the grape is the Church again prefigured through the cluster of grapes of the Most Sacred Heart of Jesus; thus St. Ambrose. He has called Him appropriately a bunch of grapes, because He hung upon the wood like a bunch of grapes. He Himself is a vine, He Himself is a cluster of grapes; a vine as He hung upon the cross, a cluster of grapes because His side was opened by the soldier's lance, whence flowed blood and water; water to cleanse, blood for the ransom; the water washed us, the blood redeemed us.

I come now to the Spouse whom the Bridegroom graciously invited into His wine-cellar: "He brought me into the cellar of wine: he set in order charity in me" (Cant. ii. 4). Some understand by this wine-cellar the mystery of the Incarnation of the Divine Word, as, for instance, Theodoritus and others. Some understand thereby the assemblage of the first faithful on the Mount of Sion, who on the feast of Pentecost received the plenitude of the Holy Spirit, as the apostles began to proclaim the works of God with a zeal as if they were inebriated by a Divine wine. Thus St. Bernard. Further, there are those who understand by this wine-cellar the altar upon which the priests consecrate and partake of the Eucharistic wine, that is the flesh and blood of Christ.

However, we can also say that by this wine-cellar is prefigured the Sacred Heart of Jesus in the Holy Eucharist, under the shadow of which the Spouse sat and tasted of the fruits of the cross. When this mystical wine-cellar in the side of Christ was opened by the iron

key of Longinus, and red and white wine, i. e., blood and water, flowed from the wounded Heart of Jesus like a new spring of life, the chosen Spouse was admitted to this Divine wine-cellar and 'exceedingly delicious wine of the Godhead, there to taste of it, and there to set in order charity within her. O, how many devout souls have drawn from this Divine wine-cellar of the Most Sacred Heart of Jesus their eternal salvation! Think of St. Edmund, Archbishop of Canterbury, who, at the hour of death, grasped the image of his crucified Jesus, the loving Redeemer, and pressed it to his lips and heart with glowing fervor, and, after devoutly kissing the Sacred Heart of Jesus, in which he desired to breathe forth his soul, filled with consolation and extraordinary rejoicing, he exclaimed: "You shall draw waters with joy out of the Saviour's fountains" (Is. xii. 3), and with these words he softly breathed forth his soul into the Sacred Heart of Jesus, his crucified love.

In conclusion, listen to St. Bernard: "For this reason the interior of the Sacred Heart was pierced with the lance and His side opened that an entrance might be made for us. 'Thy Heart was wounded that we, being delivered from outside distractions, might dwell in it and in Thee; it was wounded so that through the visible wound we might behold the invisible.' O beloved souls! approach this wine-cellar, taste and see."

SEVENTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XXXVI. THE FINAL SENTENCE.

“Come! Depart!”—Matt. xxv.

SYNOPSIS.—Only two sentences to be heard on the last day—one “Come,” the other “Depart.” These sentences are eternal and irrevocable. How terrible the thought of this eternity for those who shall be condemned! This sentence shall not be changed; for 1. It is an extremely just one; 2. There shall then be no mediator; 3. There shall be no time for contrition; 4. There will be no appeal to a higher court; 5. The Judge is unchangeable; 6. It will be executed immediately. What the action of the condemned would be if they were given one more chance. The thought of this sentence should deter us from offending God.

“Come! Depart!” These are the words with which that tremendous spectacle in the valley of Josaphat will end. “Come! Depart!”—with which everything that God has said, taught, proclaimed, all the actions of mankind will be finished. “Come! Depart!” These are the words upon which depend salvation or perdition, heaven or hell. “Come! Depart!” “Come, ye blessed of My Father, into heaven!” “Depart, ye cursed, into everlasting fire!” This is the final sentence which will be uttered, and either the one or the other of which will infallibly befall every man. Either one or the other will be for us also. May we all hear that blessed word “Come!” We shall thereby be born eternally, eternal life will be assured us. But woe unto those whose portion will be the second sentence! Woe to them if they must hear, “Depart!” This word also will be uttered for an eternity. It will never be altered. O just God! If only it were not eternal! Ah! If there was only a hope that the sentence here pronounced would be changed again, if such a ray of hope shone even in immeasurable distance, yet would every sinner have the consolation: “There will one day be a time when God will have mercy upon me and rescind His sentence.” But no; all hope is in vain, such thoughts are to no purpose. Never will the sentence be altered.

Never! There is therefore no possibility of this sentence being changed, for there could be no circumstance which could move Christ to this. This sentence is: 1. A supremely just sentence, the Judge Himself having the most precise knowledge of the actions of each man. He probed their most secret plans, the most hidden projects, the most intimate thoughts. He knows him from the first moment that he drew his first breath, saw everything beforehand that he would do in time. For this reason it is impossible that the Judge should pronounce an unjust sentence for want of intimate knowledge. Neither can He be deceived by false witnesses, for He has neither need of a witness nor an accuser, for He Himself knows best what man has done. Briefly, His omniscience and His justice do not permit Him to add the least injustice either from criminal suspicion or from precipitation, or from passion or from partiality to a person. 2. This sentence will nevermore be changed, for there will be no Mediator to beg for grace. It has already often happened, and still happens daily, that God rescinds His sentence of punishment at the prayer of a Godfearing man. God threatened once to destroy the Israelites, by the army of their enemy, on account of their idolatry, but Moses lifted his hands up to heaven until the people were forgiven; the victory over the enemy even was granted them. Thus also did David by his fervent prayer move God to replace the sword of vengeance in the scabbard. Ezechias heard that he was to die, thereupon he besought God so fervently that his allotted span of life was lengthened for fifteen years. But, at the final sentence on the Day of Judgment no cry for grace, for forbearance, for mercy will be made. Even Mary, full of grace, the angels of God, and guardians of men will have nothing more to do with grace, with the protection of their adopted children, but they will confirm the sentence passed by the Judge on the day of wrath. 3. This sentence will nevermore be changed, for there even contrition, which now can wipe out all sins, will have no more power. Therefore the wise Solomon says: "When the wicked man is dead, there shall be no hope any more" (Prov. xi. 7). The time of this life only is the time of grace. The Lord has limited His mercy to this life. As soon as this is over, grace also has an end, and rewarding or punishing justice alone remains. O how different it is now! If God passes sentence upon the sinner while he is living it is always conditional. If you are converted, if you will be converted and amend, the sentence can be changed through penance. There is, however, no question of such a

sentence at the last Judgment; it is not a conditional, but an unconditional sentence. "Depart from me, ye cursed!" it says. Consequently any contrition is fruitless, and there is no more time for amendment. 4. This sentence can nevermore be changed, for there is no higher court to which we can appeal. The court of justice which will be assembled in the valley of Josaphat is the highest. The Judge who there passes sentence is the Supreme Lord of heaven and earth. In Him is united all the power of jurisdiction; from Him flows all administration. There is no authority over Him, but everything is subjected to His sway. Certainly He is also man, but He is at the same time God, to whom the Father has conceded the right to judge the living and the dead. For "the Father hath committed all judgment to the Son" (John v. 22). If therefore a soul is once sentenced to eternal death it has no longer any recourse to a higher authority by whom the sentence could be altered. 5. No; it will nevermore be changed, for the Judge Himself is unchangeable. "I am the Lord!" He says, "and change not." I am He "with whom there is no change, nor shadow of vicissitude" (James i. 17). What He has once uttered by virtue of His wisdom and justice that will remain unalterable throughout eternity. For as His knowledge is incapable of improvement, so there will never arise any such motive by which He might decide to alter His sentence in anything.

For this reason the execution of the sentence will not be delayed a moment. As soon as it is uttered it will be executed in that same instant. The "blessed" surround the King of Glory, and on every side accompanied by the jubilant Saints, they hasten rejoicing toward the heavenly Jerusalem. Higher and higher they ascend, until they lose themselves exulting in the clouds. Then, however, will the "cursed" first know their loss. Parents, children, friends, brothers and sisters, behold themselves parted, alas, forever! Then the tooth of remorse begins to gnaw the heart; envy, hatred, anger feed upon them, and their whole body is convulsed by unspeakable agony. And whilst they behold the army of the blessed taken up into the clouds, the universe will yawn under their feet, and hell opening its jaws, they will be driven like snowflakes before the hurricane, and plunged in the wildest disorder into the fiery sea of torments, without consolation, without hope of grace or of redemption! "The wrath of the Lord on the day of vengeance will spare none."

O dearly beloved! If there was still time for these unhappy

souls to beg mercy of God, what would they not try! "Ah, Lord!" they would say, "although by our sins we have deserved to be excluded from the communion of Saints, and to be deprived of the Beatific Vision, O grant unto us the grace to lie under Thy sacred feet for evermore." But no. "Depart! and never let Me see you again." "But, O Lord," they would say again, "before we part, O remember that we are Thy creatures, for whom Thou didst shed the last drop of Thy blood." But no. "Depart from me, ye cursed!" "But, O Lord, if Thou dost condemn us to depart laden with Thy curse, grant us a spot upon earth as our place of punishment!" No! "Depart, ye cursed, into everlasting fire!" "Lord! Lord!" they would still cry, "put a limit to our punishment; say a hundred, a thousand, a million years! no matter; but grant a time when our punishment shall cease." No; not even that! "Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels."

Thus would their souls cry out in their death agony, if there were still time thereto. But there will be no more time; the sentence will be passed and executed immediately. "And these shall go into everlasting punishment; but the just into life everlasting" (Matt. xxv. 46).

Then the judgment in the valley of Josaphat is at an end, and with it everything that has existed in the world. The history of the world is closed; the changing destiny of each individual person is closed, and there begins everlasting life and eternal death, both of which will have no end. Let us now conclude the consideration of these truths, that every Catholic Christian must know and believe if he would be saved, these truths namely: "That Jesus Christ will be the judge of the living and the dead, that He will eternally reward the good and eternally punish the wicked."

I have preached a great deal about this truth, my dear brethren, but certainly not too much. There can be no greater incentive for a Christian to do good, no more powerful curb against the instigations to evil than the remembrance of the earnest truth, that we shall one day be judged publicly of all our words, works and thoughts by God, judged so precisely and rigorously that He will not even spare the just. Should you be indifferent to much which I have spoken of, at least pay attention to the two words mentioned to-day: "Come! Depart!" "Come, ye blessed! Depart, ye cursed! Come, ye blessed of my Father, possess the kingdom prepared for you from

the foundation of the world! Depart from Me, ye cursed, into everlasting fire, which was prepared for the devil and his angels." Certainly every one wishes for himself the "Come." But ever sinning again, and always more grievously; always offending God; always going to confession and not amending, and yet wishing that God might still be a merciful Judge; that is asking that God should act against all justice, and, if not rewarding evil, still not punish it. But this can never be in eternity. "For God is just, and just is His judgment."

Therefore, rather suffer all through life than voluntarily commit one mortal sin! Let this be our holy resolution. Then instead of "Depart, ye cursed," we shall hear "Come, ye blessed," and we shall rejoice, and our joy no one shall take from us!

THE TEMPORAL POWER OF THE POPE.

BY THE REV. DOM BEDE CAMM, O.S.B., B.A. (OXON), BIRMINGHAM,
ENGLAND.

"Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him."—Acts xii. 5.

SYNOPSIS.—St. Peter in prison is delivered at the prayer of the Church. This fact repeated many times in history. Is also true to-day. Deliverance will come this time also. Example of Pius VII. and Napoleon. The loss of Rome has not destroyed the Papacy. Its moral prestige higher than ever. Do we take our part in preparing the deliverance of Peter? Happy those who died for this cause. At least let us pray. The times are changing but the Papacy is immortal.

We are still within the Octave of the great Feast of SS. Peter and Paul, and although the Liturgy of this Sunday calls us rather to the contemplation of the Precious Blood of Jesus, and to rejoice at Its inestimable fruits, yet it will not be out of place to turn once more to the glorious figure of the Prince of the Apostles, himself one of the most magnificent conquests of the Precious Blood, as well as the most fervent heralds of Its all-prevailing efficacy. And this year it is specially important that we should devote time to the consideration of the privileges of Peter, since this year we are keep-

ing the Pontifical Jubilee of one of the most glorious of his successors, our most holy Father, Pope Leo XIII.

I. The Church has known many dark days, but none perhaps darker or more anxious than those early days when he whom her ascended Lord had appointed to be her ruler and chief in His own stead lay in prison, hourly expecting a violent death. It was the time of the Paschal solemnity, the precious anniversary of the Passion of Jesus, and it seemed as if the Church were again to be widowed, just when she needed help most keenly. Day and night her faithful children persevered in devout supplication, wearying heaven with their entreaties that the blow might be averted. And well you know the result; how when all seemed darkest and most hopeless, God sent His angel and delivered His Vicar from prison, and thus the prayers of the Church won the first of a long series of victories over the compassionate Heart of her Lord.

For this striking episode of apostolic times has been repeated again and again through the long course of the Church's life. When the head suffers, as St. Paul reminds us, all the members suffer with it; the whole body is so intimately linked with its head that you can not injure the one without threatening the very existence of the other. Now, the Pope is the head of the Church, because he is Vicar of Christ. And as the servant is not above his master, so the Vicar of Jesus of Nazareth can not expect, does not desire a lot different from that of his King. "Marvel not if the world hate you" had been that King's warning to His own; for its hatred is in fact but a witness to the union of the Church with Himself. We are, therefore, not to be surprised when we see Peter thrown into prison, Peter condemned to death, Peter driven into exile, Peter calumniated and hated, Peter suffering a cruel martyrdom. No! this is his lot, it is his privilege, as representative of Christ on earth, and as it was in the beginning, so it has been and will be even to the end. When we open a history of the Church we find it the story of a long struggle with the world and the powers of darkness, and in a struggle it is always the head that suffers most. Peter still suffers as he still reigns and still teaches in the persons of his successors, and so in history we find that more than five and forty Popes have at different periods been exiled from their see, more than forty have earned the palm of martyrdom.

Nine times the city of Rome has been held by usurpers; nine times the Pope has been driven out of her by his own people; seven

times Rome has been besieged; twice it has been nearly destroyed, and once it lay so utterly desolate that for forty days, we are told, nothing human breathed in the great city. Warfare, suffering, wandering, weakness linked with imperishable vitality and invincible power are the lot and the history of the Vicars of Christ, and of the city that shares their destiny.

And so, dear brethren in Jesus Christ, we are not surprised, nor cast down, nor discouraged, to see now for the tenth time Rome in the power of usurpers, to see now for the hundredth time the Supreme Pontiff a prisoner in his own city.

"Peter was kept in prison!" Yes; but in God's good time the deliverance will come. For those who war against the Church and her head seem to have fallen victims to a judicial blindness; they would appear never to have learnt the simplest lessons of history, to be incapable of drawing the most obvious conclusion from the experience of the past.

The great Hildebrand might be driven from Rome to die in exile, but as in all divine causes, so in his, his strength was in his weakness, and through his apparent defeat his cause triumphed. Or to take a modern instance: About a hundred years ago another monk, Pope Pius VII., was driven from his dominions and cruelly imprisoned by one who seemed the master of the world. All had gone well with Napoleon till, flushed with his success, he laid his sacrilegious hands on the Vicar of Christ. He mocked at the Pontiff's excommunication. "What! Could a feeble old man's curse make his soldiers' weapons drop unused from their hands?" Yes! Shortly afterward, in the fatal retreat from Moscow, the soldiers of the tyrant were so paralyzed with cold, that their arms literally fell from their nerveless hands. And the great Emperor, who boasted that the whole world was his had to sign the act of his abdication in that very castle of Fontainebleau where he had kept the Pope a prisoner.

More than this. Pius VII. had been imprisoned for five years, after which he was reinstated on his throne amid the enthusiastic rejoicings of his people and the applause of the whole world, while Napoleon had also to spend five years in prison, from which his only release was death.

Yes, we need not be discouraged if the Church has still to continue her old warfare, and if even now she suffers in the person of her head. "Peter was kept in prison." Yes; Peter is, indeed, in

prison, but he will not be there forever ; his cause must eventually triumph, because it is the cause of God.

II. The new kingdom of Italy still celebrates year by year with factitious enthusiasm what is called the crown and consummation of Italian unity, the sacrilegious taking of Rome by the troops of Victor Emmanuel in the year 1870. Many of you remember well that eventful day. Many of you can still recall the triumph with which this last victory of the brigand Garibaldi was celebrated in this as in other Protestant lands. You can remember how confidently it was prophesied by the press, the platform and the pulpit that this great event foreshadowed the final overthrow of the Papacy. There would be no more Pope after Pius IX. said the prophets, the Papacy has irretrievably fallen, and the triumph of the Gospel is complete. The calm serenity of the Holy Pontiff in the midst of his overwhelming misfortunes was looked upon as the fatuous blindness of a deluded imagination. A new era was prophesied for Italy and the world, for Italy a glorious future, when this great nation should resume her fitting place among the peoples of Europe, and prosperity, progress, and peace should be the heritage of the united country ; for the world, freedom from the spiritual despotism and imposture of Antichrist.

But what has been the result ? “ Why have the Gentiles raged, and the people devised vain things ? ” We see Peter still a prisoner it is true, but we see the moral influence of the Holy See infinitely higher and stronger than it was thirty years ago, more powerful perhaps than it has ever been before. We see a great Pontiff upon the throne of the outraged and saintly Pius, opening his voice to the world in the name of Christ, and all the earth keeps silence, and inclines before his words. We see him acknowledged by all, by Protestants as by Catholics, to be the greatest influence and power for good to be met with in the world in this our enlightened age. We find him by the sole force of his irresistible influence, shaping the destinies of nations, arbitrating amid their disputes, advising in their difficulties, pointing out to them the way of prosperity and progress. We find him protecting the poor and the oppressed, extending enormously the mission field of the Church, overcoming by his unequalled prudence the persecution and injustice of the astutest of statesmen, pleading above all for unity among Christians and union among nations.

And this is not only or chiefly the outcome of his unexampled

personality, because he, Joachim Pecci, has one of the greatest intellects the world has ever known. No! It is because he sits on the chair of the fisherman, it is because he is the recipient and depository of the divine promises, because he, Leo XIII., is the successor of that Peter who was kept in prison by Herod, but was released by the angel of God.

And let us not think that his enemies will escape unpunished. Napoleon has fallen, fallen as all the early assailants of the Papacy *have* fallen; nor has the nephew who bore his name, and would fain have followed in his steps, fared any better. Napoleon III., who so basely betrayed Pius IX., did he prosper? Nor will the house of Savoy, whose members amid the tremblings of a bad conscience, and with the Judas-kiss of pretended devotion, dared to lay their hands on the patrimony of Peter, prosper for long. It will surely fall as so many others have fallen, and if it seem long delayed the more terrible will be the vengeance when it comes.

III. And now, my brethren, what has all this to do with us? Simply this: "Prayer was made without ceasing by the church unto God for him." Yes, Peter is in prison: what are *we* doing? *Are* we, his children, praying for him without ceasing? Or are we going on our way in the gaiety of our hearts, eating and drinking and making merry, without a thought for our father, our pastor, our head, lying a prisoner in his own city? Do we realize what this means? Do we ever take pains to bring home to ourselves the fact that the Vicar of Christ is a prisoner, that he alone of men can not stir outside the threshold of his own house, can not pass through the streets of Rome, can not even visit the sanctuaries and churches of the holy city. Do we realize that now, when the summer heats are almost intolerable, and prince and prelate, burgher and tourist escape to some cool retreat in the mountains, the Sovereign of Rome alone must stay to battle with the torrid heats and stifling atmosphere of the city? Do we realize that he is absolutely in the power of his spoilers? That these people hate him and would destroy him if they dared? That any riot might be the occasion or the pretext for an attack on the Vatican and a wholesale massacre?

It may be that another martyr will be added to the long line of pontiffs who have shed their blood for Christ, before the captivity come to an end, and the Church be free again in the person of our head. But whatever God's providence may have in store, *our* duty is certain. Prayer, persevering, fervent, and united, must be un-

ceasingly offered up to the throne of God for the release of the Pope. If we are faithful children of the Church, surely our hearts will burn within us as we think of our father in his captivity, and our prayers will not be languid, cold, or unfrequent. Happy we, indeed, if God should require other sacrifices from us. Five and twenty years ago and more, the voice of the Vicar of Christ summoned his faithful sons from all Europe to fly to his defense. Young and generous hearts in every country were fired with enthusiasm for this new crusade, and hastened to enrol themselves under the banner of St. Peter. Happy those who at Castelfidardo or at Mentone were found worthy to lay down their lives for the cause of the Father of Christians. Ah, happy truly those young heroes who merited a confessor's death in defense of the Church! You have read, many of you, of those young crusaders, and, please God, if the necessity arise again, there will be more. Yes; surely if the call come, no stout arm that is free will hesitate to strike a blow for the holiest cause that this world can know, for the cause of Christ and His Church; for it is this and no other. The Pope has told us over and over again that it is necessary for the welfare of the Church that he should be free; we should be recreant sons, indeed, were we to disbelieve or doubt his word.

Yes. We will fight and we will die for our father, if need there be; and if he find it wiser not to appeal to force, well we will at least uphold him with the arms of our prayers. His cause *must* triumph, and, indeed, already there are signs of it. The Roman people who, like the Jews of old, tired of the government of God through His priests, and demanded a king, to be like the other nations round about, this ungrateful and rebellious people is beginning to find out its mistake. They have a king who, as Samuel foretold to the Israelites, loads them with heavy taxation, carries off their young men to be his slaves in the army, and their hard-earned savings to satisfy his costly and useless expenditure. They are beginning to repent of their bargain; discordant voices are heard all over the country, and what is stranger still, the world outside which looked on and applauded at the sacrilegious robbery thirty years ago, is now beginning to see what a blunder it all has been. Our great daily journals are beginning to talk of Rome being no fit capital for Italy, and even of the cession of it, under certain conditions, to its old rulers. Yes; the times are changing, and everything comes to him who can wait. And the Papacy can wait, for it is eternal, it is

divine. The kingdoms of the earth may crumble and fall, revolution after revolution may sweep over the face of the world, but Peter will live as long as time endures, and Peter will reign as of old over the hearts and consciences of the world. Only let us be faithful, earnest, watching unto prayer!

EIGHTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XXXVII. THE APOSTLES' CREED—ITS ORIGIN AND MEANING.

"In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one."—Eph. vi. 16.

SYNOPSIS.—*Many are the enemies against whom we have to contend. But St. Paul teaches that "faith" is a strong defense against all. The Apostles' Creed offers us the points of faith.*

I. The origin of this creed. Christ commissioned His Apostles to preach all He had told them. Hence in order that all should be instructed in all that was necessary for eternal life, in order to have unity in the doctrines as taught by the different instructors, it was necessary to have a determined formula. So the Apostles, under the guidance of the Holy Spirit, drew up the creed known as the Apostles' Creed.

II. St. Augustine's love of the creed. He likened it to 1. A mirror in which we see ourselves; 2. To a shield with which we protect ourselves.

III. Very profitable to study the creed. Hence parents should instruct their children from an early age.

Numerous, indeed, are the enemies of our salvation. We can hardly take a step, or breathe a word, or move a hand without coming in contact with them. They surround us in all shapes and forms, visible and invisible. The world in which we live, the devil who launches unceasingly the darts of temptation into the human heart, and, unfortunately, we ourselves conceal in the innermost chambers our domestic enemy, the concupiscence of the flesh. And who has not already been assailed by these darts? Could you count the thousands whose souls have been destroyed by that enemy? St. Paul,

therefore, admonishes us in his Epistle to the Ephesians: "In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one." Faith, then, is the sure shield against those powerful enemies. For this reason I have spoken on faith all this year. I have explained to you everything that this faith embraces; have shown you what you must believe about God; of God in three Persons, of God the Creator, of God the Redeemer, of God the future Judge of all mankind. What does it avail, however, to know all this if you do not live in conformity with your faith? "What shall it profit, my brethren, if a man say he hath faith, but hath not works?" (James ii. 14). Then faith would be a shield that you could not use. No; your works must accord with your faith, your professions, with all that which you have just heard. Now, how this should take place I will now begin to explain to you. But how? Shall I for this end repeat every single point? Not at all. For everything that I have explained in detail in the previous instructions is contained in just as brief, simple, and comprehensible a manner in the Apostles' Creed. Hence, it is sufficient if I explain this to you. But not so much according to the words and the sense, but rather in what way you should live according to your faith.

Now, before we treat of the apostolical symbol we ought to know whence it takes its origin, and what the term "the apostolical symbol" means. I shall speak to-day, therefore:

- I. *Of its exalted origin.*
- II. *Of its beautiful significance.*

I. For us and for our salvation, Jesus Christ Our Lord and God came from heaven to earth. Now, having lived upon earth as God and man until His thirty-fourth year, having preached the new law and the true faith, confirmed the same by many signs and miracles, having finally suffered and died, having been buried and having risen again, He commanded His Disciples to take this doctrine which they had received from Him into the whole world, and to proclaim it to all nations: "Go ye therefore into all parts of the world," He said, "and preach the Gospel."

To fulfil this commission of their Lord, the Apostles labored day and night, and how strenuously each of them strove to execute the command may be seen from the words of St. Mark: "But they

going forth preached everywhere.” For St. Jerome testifies that at the same time they elected the Apostle Matthias in the place of the apostate Judas; they divided the countries between them; so that the holy doctrine of Christ, His Gospel, the belief in Him should be proclaimed in all parts of the world. “The spirit of the Lord assembled them, and made known to each one where he should betake himself—the one to India, the other to Spain, another to Greece. Now, however, Christ had during the three years that He taught upon earth communicated to His Apostles so many mysteries, given them so many exhortations, spoken to them so much of the kingdom of God, that the Evangelist St. John writes: “But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written” (John xxi). Now, how should they communicate all these things to the unbelieving, savage nations? How were they to explain and announce all this, that even the most ignorant, ordinary man could learn it and obtain the knowledge of everything necessary to his salvation? And how should they beware of the danger of deviating from one another in many points, and of proclaiming false doctrines to the people? So as to prevent this, the Disciples met before their departure, and took counsel as to the manner in which they should preach the faith and the Gospel of Christ to the world, so that all nations might comprehend it, and they themselves be so united in spirit and faith that their teaching in all places should be one. For nothing could be more contrary to the spirit of Christ, nothing more injurious to the salvation of souls, nothing be more of an obstacle to the spreading of the Gospel than that St. Peter should preach one doctrine in Rome, St. Andrew another in Achaja, St. John still another in Asia. The Holy Ghost therefore assembled these twelve men before their apostolic journey, and enlightened by Him they composed together the creed containing a summary of the whole Christian doctrine in twelve articles, which they were to announce to all men. In this manner, according to tradition, the Christian profession of faith was composed by the Apostles before departing for their missions. For this reason, therefore, it is called also the Apostles’ symbol or apostolical composition. It is that profession of faith to which all the Bishops, all the Fathers, all the Councils of the Church have held. It is that profession of faith which embraces the whole Catholic belief, which is announced and said even to this day in all parts of the earth. It

is that profession of faith, "so brief in words, but so great in Sacraments, in mysteries. That which was prefigured in the Patriarchs, announced in the Scriptures, that which was prophesied by the prophets, whether of the Father, or of the Holy Ghost, or of the death of the Lord and the mysteries of His Resurrection; all that is briefly contained in this symbol, so that we may comprehend and profess it."

II. St. Augustine liked to speak of this creed, and he spoke thereof so powerfully, so impressively, and with such unction, that it is easy to understand how greatly he was permeated with its beautiful significance. It appears to him: 1. As a mirror, in which we behold ourselves, and 2. As a shield which we should use against our enemies. Most lovingly he says to his faithful: "O learn this symbol each one of you who professes the Apostles' Creed, and when you have learnt it write it upon your hearts, and say it daily when alone, especially at night before you sleep, and in the early morning when you rise, so that you may never forget it. Do not say: 'I said it yesterday, I said it to-day.' Say it always and remember it well. Renew your faith and look to yourself! Your creed shall serve you henceforth as a mirror. You shall behold yourself therein, as to whether you believe with your heart everything which you profess with your lips, and whether your works agree with your faith." O Christians, how profitable, how wholesome it would be to sit before this mirror for a quarter of an hour daily. In the mirror of faith you behold the interior of your heart. It is not sufficient to have this faith printed in books, or to drawl it out like a song; it should be, as St. Jerome says, as deeply engraved upon the heart as life itself. For in reality a life depends upon faith, the life everlasting, for without faith no one will be admitted to eternal life.

Parents, therefore, should be assiduous in impressing upon their children while they are yet of tender age, and for that very reason more susceptible to religious influences, that basis of the faith, the Apostles' Creed, in order, so to speak, that the faith may grow up with them, and be strengthened and fortified in them with the years. Still not only for the children, but for the parents themselves and for all adults it is profitable to say the Apostles' Creed often with devotion. In violent temptations or doubts in faith, against God and His mysteries, there is no better weapon than the creed. For the power of the infernal seducer is broken by the profession of the true faith. Hence St. Paul tells us to "take the shield of faith, where-

with you may be able to extinguish all the fiery darts of the most wicked one." This shield was grasped by the Saints in temptations, and they were always victorious in the combat. Therefore, dear brethren, when you are tempted by the evil spirit to doubt this or that article of faith do not waste words but say at once: "I believe, I believe everything that the faith represents to me. I believe, I believe." And this will be sufficient to overcome the devil. So much of the origin and signification of the Apostles' Creed or the twelve articles of faith. This at the same time will serve as an introduction to the future sermons in which I shall, God willing, explain one article after another to you, and say: 1. What we have to believe, and 2. How we should live accordingly. For our faith should not be a dead one, but a living one, one that combines with the faith works corresponding to it. This faith gives then that eternal life which is the last article of the creed we profess and which we hope to obtain.

ON WORLDLINESS.

BY THE REV. P. A. SHEEHAN, DONERAILE, IRELAND.

"Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him."—I. John ii. 15.

SYNOPSIS.—Christ came into the world not only to redeem us but also to leave us an example. Therefore the characteristic trait of a true Christian is imitation of Christ. Our Lord antagonized the world, its doctrines, its practices. Therefore the followers of Christ must antagonize the world. Conscience tells us when we are violating this plain duty. The spirit of the world very rampant at the present time. A conflict ever going on between the Church of Christ and the world—in this conflict every soul must do battle on one side or the other. No lukewarm, half-hearted warriors wanted in the camp of Christ. Increased fervor of faith and strong opposition to the evil practices of the world needed on the part of Catholics. What the vocation of a Catholic means—the great contrast between that vocation and the worldling. The happiest people in the world are those who have left all to follow Christ.

These words, my brethren, were spoken by one who had spent much of his life in close communion with Our Divine Lord and Master, who, therefore, might be supposed to know well what Christ expected of those who should call themselves by His name. He,

whom Christ specially loved, must have entered most fully into the feelings of his Divine Master, to him the secrets of the Sacred Heart must have been most fully revealed; he, therefore, must have well understood the principles of the faith which Christ came on earth to reveal. Now, the great characteristic of the followers of Christ was to be similitude to Christ Himself. He came not only to redeem us, but also to leave us an example. He was the Saviour of the world, but He was also the model of the world. He opened heaven for us, but, leaving us our free will, He will not force us to heaven; but He has left a path of light which we may follow, and which will lead us most securely, if we be faithful, to the home He has fitted for us in eternity. That path of light is His own example, His life as narrated by His Evangelists, and we must conform our lives with His, we must mould our character upon His character, if we would have any claim to the reward of a Christian. A Saint is a Saint only because he is like Christ. Heaven admits only those souls which bear the imprint of the soul of Christ in such a way that looking upon them we are irresistibly reminded of Him.

Now, my brethren, there was nothing more clearly characteristic of Christ than His antagonism to this world, there was no truth more constantly impressed upon His disciples than this, that He was not of this world. In the beginning of His ministry He professed that truth, and His life was consistent with His professions, and every act which He performed, and every doctrine which He preached only reiterated and confirmed His first declaration that He did not belong to the world, that He and this world had nothing in common; that His doctrines, professions, and practices were the reverse of those doctrines, professions, and practices which the world demanded of its votaries. His special mission was to destroy the empire of the world, to refute the false philosophy of the world, to supplant the teaching of the world, to expose its falsehood, to confound its pretensions, to destroy its practices, and all this He did by showing how much He despised the world, how little He cared for the world's opinion, and by teaching that those things which the world regarded as worthy of honor were mean and despicable, and those things which to the world's eyes were contemptible were alone worthy of honor, that the pleasures of the world were illusory, that the honors of the world were vain and delusive, that the practices of the world were degrading to men possessed of immortal souls destined to live in eternity. If, therefore, we are the

followers of Christ, and if we are bound to imitate the example of Christ, it follows that we, too, must declare war against the world, and manifest our hostility to the world not only in doctrine but in practice. Our vocation is to follow the footsteps of Our Divine Master, and to walk worthy of that vocation we must live completely separated from the world. This is the grace given us in Baptism, and if that grace would not be wasted upon us, if we would at all correspond with it, we must live as if we did not belong to this world, we must live in Christ, with Christ, and for Christ alone. "Would you wish to know, beloved brethren," said St. Augustine, "who are the elect, called, like the Apostle, according to the favorable decree of God? Those whom He has distinguished, whom He hath withdrawn from the corrupt mass of the world, whom He hath withdrawn by the virtue and grace of vocation."

This primary duty is so plain that it is not needful to insist upon it. The practical application of the principle, too, is really very easy to those who are truly Catholic in spirit. There is no Catholic, who knows anything of his religion, that is not able to draw for himself the clear, definite line between God and the world. His conscience unerringly tells him when he has transgressed that line. He knows well when he is playing false with God, and though long habit and frequent intercourse with a godless world will soon deaden the pangs of conscience, his Catholic instinct will always remind him that he is astray, and that, although he has forgotten his vows, they will never cease to bind him. In our days, too, the domain of the world and the domain of God are very clearly defined. Although the world has made encroachments into God's kingdom, and unhappily secured many who were the sworn disciples of Jesus Christ, that invasion has had the effect of making the defenders of God's honor on earth more vigilant and careful, and given to them the power of determining who are the friends and who are the enemies of Jesus Christ. A standard of faith and morality is proposed to Catholics in our age higher than any that was proposed since the age of the Apostles. A stronger faith is demanded of Catholics than was ever demanded before, our submission and obedience must be more confiding and complete, our adhesion to the truths of our Church must be more firm and constant, our reverence for the Holy See must be greater, our affection for the person of Christ's Vicar must be more devoted and warm if we would be Catholics not in name alone, but with all our hearts and souls. The children of God are now most

clearly distinguished from the children of the world. There is no longer any compromise or chance of compromise between the Church and the world. The Church declared its principles. Those principles are eternal because they are principles of truth; for the same reason they are unchangeable, and however the Church be threatened she will not modify them to suit the temper of the times, for the unjust demands of the world will serve only to confirm the Church in the determination to uphold the honor of God, and to maintain the principles of Christianity inviolate at any cost. The world has declared its principles, and they are found to be in direct antagonism to the principles of Jesus Christ, its doctrines are those which Christ labored most zealously to refute, its practices are those which Christ authoritatively condemned, and the Church, inheriting His authority and spirit, continues His work of refuting and condemning. The world repeats its aggression and declares it will not yield; the Church is thrown upon its defense, and we know that the Church can not yield. There only remains, therefore, a deadly conflict between both, and in that conflict every individual soul takes part. There is no neutrality. There are no spectators, all are actors. "He that is not with God is against Him." We find ourselves enrolled under the banner of Jesus Christ. We are there not from necessity but from choice. If we choose to remain so we must conform to the requirements of the Church in our age, and acquire the spirit which the Church demands in her followers. Now, the Church does not want any half-hearted followers, she does not want nominal Catholics, who but half believe her doctrines and whose allegiance is divided. She does not want Catholics who feel uneasy under the authority of the Church, and who have grown to believe that its mild yoke is a grinding despotism, and that the restraints it places upon intellectual pride and the passion of men are the exercise of an usurped power that is destructive of human freedom. She does not want Catholics, who take half their belief from her and the other half from the public press, which is the pulpit of the world, and the interpreter of the world's ideas; she does not want Catholics who are ashamed of their faith and the practices of their Church, who have, indeed, no faith at all, believing that faith is not necessary to salvation, and that a good, moral man (whatever that means) may be saved whatever religion he professes, no matter how he distorts the truths of God, and divide the seamless robe of Christ, which is His Church. In a word, she

does not want traitors in her own house, who have her name but whose views and sympathies are those of the world, which is inveterably hostile to her. By virtue, therefore, of our positions as Catholics, living in the midst of a world that has grown to forget God and His representative upon earth, we are bound to be doubly loyal to God's Church. Impressed by the sense of this obligation, we shall be careful to manifest our unswerving fidelity to the principles of our Holy Faith. We shall accept the truths which the Church proposes for our acceptance, not with hesitation, nor yet in the spirit of criticism, but in all things we shall defer to the judgment of the Church, not only as to the truths which she pronounces, but also as to the advisability of defining them. And conscious that we and we alone possess the truths of God, though we may be generous with the world from a sense of our own security, we shall never pare down our principles nor minimize our truths to satisfy the demands of the world. Least of all ought we to join with the world in complaining of the action of the Church. We know that she never lays too heavy a burden upon us. The world is sometimes considerate enough to give us a share of its pity and sympathy. We answer the world back with our disdain. All the calumnies and false representations of the world can not make the yoke of the Church other than sweet and mild to us, and on the other hand, we have sense enough to see through the hypocrisy of the world.

Increased fervor in faith and determined opposition to freethinking is what our separation from the world demands in matters of faith; in the department of morals, our character as Christians obliges us to avoid carefully the maxims and practices of the world, which are invariably sinful and dangerous. I am sorry to have to say that in this matter Catholics are too fond of forgetting the dignity of their vocation, too fond of forgetting that their lot is cast with the Saints, and that though from the necessity of existence we have to live in the world and mix with the world, it is sinful and treasonable to contract the spirit of the world, or to conform to the practices of the world, except in things that are absolutely necessary. Unfortunately, in these latter years, the love of God has grown so cold in the hearts of men, and the influence of the world has become so powerful, that we have grown to consider that we owe a duty to the world as well as to God, and there are many Catholics unhappily who are actually able to deceive themselves into the belief that where our

duties to God and the demands the world make upon us are irreconcilable the preference is to be given to the world, and unless the law of God positively forbids our intercourse with the world, we care very little about the will of God that bids us separate from the world not only externally, not only to outer appearance, but in heart and affection. Now, I am not going to enter into particulars, but I will give you first my idea of the vocation of a Catholic, and then the vocation of a worldling, and leave to yourselves to decide whether it is possible for one individual to fulfil the duties of both vocations.

I say, then, that a Catholic is one who is wholly consecrated to God. By his Baptism he is made a child of God, the temple of the Holy Ghost. In baptism, he undertakes obligations from which nothing can ever afterward absolve him. So often as he receives the Sacraments during life, so often does he renew his title of heirship to the kingdom of heaven, and at the same time he renews his promises and ratifies and confirms his treaty with heaven. Now, to be the child of God implies an honor greater than all honors whatsoever. It is a dignity that raises us to a level with the angels, and puts us side by side with the Eternal Son Himself. But it demands from us at the same time duties proportionate to the honor, and thus it requires, with all our hearts and souls, to be devoted to the service of our Maker. This means then, that every faculty of mind and body shall be directed to promoting God's honor, that we shall not have a wish that does not tend to God, that we shall have no hope but of possessing God, and no love that has not God for its ultimate object. As Our Divine Lord declared that even He Himself had no will but to do the will of Him that sent Him, and as St. Paul declared "Whatever we eat or drink, or whatever else we do, we do all for the glory of God," our path lies straight before us, that is to promote God's greater glory, to address ourselves to that task, and to allow nothing to withdraw our attention from it. Now, this by a natural consequence induces another obligation, that is to copy the example of Jesus Christ, to reproduce the life of Christ in our own. What does this mean? It means that, like Christ, we be mortified. If Christ, who had no sin, did penance for sin, shall we not do penance for sin whose whole nature is sinful? It means that, like Christ, we be humble, that we bear the taunt and the sneer, and the injustice, not only patiently but thankfully. It means that, like Christ, we be meek and never angry but with the anger that is no sin. It means that, like Christ, we be retired, and hidden, and uneasy when any eye

rests upon us but the eye of God. It means that, like Christ, we shun the honor and applause of the world, since our kingdom, like His, is not earth. It means that, like Christ, we be gentle and reverential to the poor. It means that, like Christ, we hate sin. It means that, like Christ, we be poor in spirit; holy as Christ was holy, pure as Christ was pure, humble as Christ was humble, hidden as Christ was hidden; bent only upon doing the will of Our Father as Christ did. That is our vocation.

Now, what is a worldling? One who practically ignores the existence of God, who is addicted to false pleasures, and the profane joys and criminal intrigues which the world sanctions, but which God condemns; one who is unmortified, who does not know what it is to check passion; one who hates Christ in his soul because the life of Christ rebukes him. We are all familiar with the portrait. Every day we meet it at the railway station, at the hotel, at the theater, the hero of a fashionable novel, the central figure in the police court, or, oftener still, the "respectable man in society." But there is another worldling. One who calls himself a Christian, but is only a Christian through fear of God; who commits no grave sins, but goes as far in venial sins as he possibly can; who likes the world and half wishes that there were no heaven but the world; who is often seen in places of public amusement, very seldom in the house of God; who is often seen in the public streets ministering to his own vanity, but is never seen in lanes ministering to the poor of Christ; who thinks that religion, that is, much prayer and frequent reception of the Sacraments is a very good thing for children, but is scarcely fitted for men; who does not know how God can be pleased by fasting; who goes to confession but falls again into the same sins; who is fond of jesting about the holiest things; who is a constant reader of the corruption of the day; who would think it a very hard penance to be asked to read a page of the "Lives of the Saints" or "The Imitation of Christ," that is another portrait, and with that, too, we are still more painfully familiar. It looks very like that strangest of all creations, a Catholic worldling. A Catholic worldling, one who declares himself a follower of Christ, and yet is a follower of the world which Christ abhorred.

My brethren, I do not want to particularize your duties, but I would have you think less of the world, and more of God. I would wish that day by day, you make the likeness of your Divine Master more evident in your souls. This you can only do by weaning yourself

from the world and approaching more nearly to God. We have a thousand worldly ways and habits that custom has brought us to regard as necessary, but with which we can very well dispense. And there is one thing we can all sacrifice without inconvenience, and this is the spirit of the world, of attachment to earthly things which induces forgetfulness of heaven. This does not suppose that the lot of a Christian is anything dismal or melancholy. It is a truth that can not be denied, that they who have separated themselves altogether from the world, forsaken its joys, its happiness, its pleasures to embrace an austere and mortified life are in the full enjoyment of happiness which worldliness can not taste. But, happy or wretched, it is a matter of principle with us to lead Christian lives. This demands a perfect sacrifice of ourselves. You will ask what do we get in return, and we answer that Christianity has nothing better to give than Jesus Christ and Him crucified.

NINTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XXXVIII. THE FIRST ARTICLE OF THE CREED.

“I believe in God the Father Almighty, Creator of heaven and earth.”

SYNOPSIS.—I. This first article of the Creed contains an abundance of truths. By it we profess that (a) there is a God; (b) Three in Person, One in Nature; (c) that He is almighty. It is not enough to confess this, we must believe it with our whole heart.

II. Therefore, 1. We should not live as the heathen who knows not God; 2. Since God is our Father we should give ourselves over to His loving dispensations, cheerfully accepting in resignation and obedience all that comes from Him; 3. Since He is almighty we should trust in Him, go to Him in all necessities.

III. Conclusion—We should be ever grateful to God for all His gifts, and always use them in the proper way.

Even the Pharisees, that hypocritical race, said to Jesus: “Master, we know that thou art truthful, and teachest the way of God according to the truth.” He is the foundation of our faith. He alone it is

through whom we believe in our hearts what we profess with our lips. In His most holy name, therefore, I begin to explain to you the twelve chief points of this faith, praying that I may be enlightened by Him who filled with His grace and inspired the Disciples to compose this creed.

According to the first article of this creed therefore :

I. What have we to believe?

II. What have we to do?

I. "I believe in God the Father Almighty, Creator of heaven and earth." As often as we repeat these words in prayer we utter an abundance of the greatest truths.

"I believe," we say ; that means : I profess and affirm, that everything that is contained in these twelve articles is the eternal, infallible, and incontestable truth, for which I, as a Christian, am obliged to answer for with life and property. Firstly : "I believe in God," we say. With these words we profess that we believe firmly that there is a God. "I believe in God," we say, not "I believe in the gods," so as to show that we confess and adore only one God, and to distinguish ourselves from the pagans and unbelievers who, having lost the knowledge of the one God, are sunk in idolatry and worship animals, plants and stones, as gods.

Secondly, When we say : "I believe in God the Father" we confess at the same time the distinction of Persons and the oneness of the Godhead. For the first Person of the Godhead is the Father, who according to His Person is distinct from the Son and the Holy Ghost, but yet with them constitutes only one God, therefore is not earlier, not older, not greater, not more in the Godhead than the Son and the Holy Ghost.

Thirdly, We confess of this Divine Father that He is "almighty ;" that means, so mighty that He can do all things, that He has all power, all strength and might to operate, to create and to make what and how He will, without having need of any assistance.

And of this Almighty Father we confess that He is the "Creator of heaven and earth." That is to say, of all visible and invisible creatures which are in heaven or out of heaven, upon earth or under the earth, which are of body or soul, which have been or will be. We confess that in the beginning He made the world and the heavens

out of nothing, by His word alone, which no man, no angel, could do, which God alone can do.

We confess all this in the words of the first article: "I believe in God the Father Almighty, Creator of heaven and earth." Still it is not enough for us to believe and confess that there is one God, who alone is God the Father Almighty, Creator of heaven and earth. The spirits in hell believe this and they tremble on that account. Nor is it enough that we believe His words and works, and hold this for an undoubted truth of faith. For this is known no less by the damned and is experienced by them as well as by the blessed. But for true faith it is expected that we also agree to all this with our hearts, that we embrace all this faithfully with our hearts, and consequently direct our heart and mind to God, place all our confidence, our love and hope in Him, adore Him as our Lord and God, fear and love Him as our Father, never despair of His goodness and mercy. For it is written: "Not every one who says: Lord, Lord" will be saved, but only those may hope to enter the kingdom of heaven who live according to the will of the Father, who by their works show forth and attest His faith.

Now, dear brethren, listen and learn how you should live according to the first article, so that your faith may not be fruitless and lifeless, but living, i. e., profitable and conducive for eternal life.

II. Firstly, then, when we believe according to our confession that there is a God we must not live like heathens, who either observe no law, because they do not know of the existence of a God, or live so godlessly, being blinded by the evil spirit whom they worship in their gods and who incites them to impurity, murder, and criminal actions, so that under the appearance of devotion they practise the most abominable vices.

What must we think of those Christians who live so godlessly that they neither keep the Divine law nor the commandments of the Church? You who lie, do you believe that there is a God who "will destroy all that speak a lie" (Ps. v. 7)? You who deceive do you believe that there is a God who "curses him that acts deceitfully" (Matt. i. 14)? Do you believe, you who are addicted to impurity, that there is a God "who shall judge fornicators and adulterers" (Heb. xiii. 4)? Do you believe, you who sin by stealing, that there is a God who says that "confusion and repentance is upon a thief" (Ecclus. v. 17)? Behold, this means to act in one manner

and believe in another : to say I believe in a God and to act as if there were no God.

Secondly, if you believe, as you profess, dear Christian, "that God is thy Father, that He hath possessed thee and made thee of all mankind, you must be subject to Him like a devout child. You must obey Him from your heart, and endeavor to do His will in all things. You must undertake nothing that could offend Him, do nothing that might call forth His holy anger. You must relinquish to His paternal dispensations, to His solicitude, your life and all that is yours, you must abandon yourself as completely as a blind man to his leader, as the child lets itself be led by the loving mother's hand. This is to show in reality that you believe in "God the Father." "Dost thou then not remember," says the Holy Ghost, "that God is thy Father, that He hath possessed thee and made thee and created thee? That He preserves thee, feeds, watches over and cares for thee?" Now, if you think and believe this, where then is the honor, the love, the obedience, the resignation, the childlike confidence to your Father? Ah, your works are different from your words, they do not agree with your faith.

Thirdly, if you believe as you profess, that God is almighty, you would always gladly submit your understanding and will to His words. You would leave no room for unbelief, allow no doubt to take root in your heart in regard to what He has said and promised. You would never ponder over His mysteries, never make over-curious inquiries as to how this or that could or could not happen, why and for what reason this so happened, will or might happen, how this is possible and can be true, and so forth. But it would be sufficient for you to know that He is truthful in His words, wonderful in His works, that He is almighty, and that for this reason nothing that He has ever said or promised can be impossible. And for this very reason you must know that everything comes from God, sin only excepted. You should thank Him for the good that He shows you, and praise Him also for that which appears to you to be a misfortune. For He can, as the Apostle says, "even out of temptation, i. e., out of evil, prepare an advantage for you." You must never doubt when want oppresses you, never despair when you no longer know how to help yourself. For the hand of the Lord is not shortened, His almighty arm has never been weakened. Abandon yourself therefore to the Lord, and you will experience that God can always help, when even man is of no further assistance. The

reason that want always oppresses you is because your hope, your confidence is far from being as strong as it ought to be, if your belief and profession really is, as you say: "I believe in God the Father Almighty."

In conclusion, if you believe, as you profess to do, that God is the Creator of all things in heaven and upon earth, you ought also to believe and know, that from Him alone you have to beg and to expect all graces, everything necessary for your salvation in time and eternity. You should believe and know that He has created all creatures not without a purpose, but each one has a destined end and aim, namely, in the case of man, to serve God, his Creator, love and honor Him, and thus be blessed some day; in the case of other creatures, to serve man so that through them he may attain to the end and aim appointed for him. Hence you are not at liberty to use God's creatures according to your will and opinion, but according to the will of God for His honor and your salvation. If you do otherwise you violate God's property, antagonize all creatures, because you deprive them of their end and aim and oppose yourself to the will of God. As heaven and earth and everything therein are the works of the omnipotent Creator, so must you know that He preserves and rules them as He does you, and that none of them would serve you if He had not decreed and permitted it.

This is all deduced from the first article. We declare all this when we say: "I believe in God the Father Almighty, Creator of heaven and earth." We must observe all this that our works may agree with our faith. Then shall we one day enjoy the fruit of the true faith, namely, everlasting life in heaven.

CHRIST WEEPING OVER JERUSALEM.

BY THE REV. ARTHUR DEVINE, PASSIONIST.

“And when he drew near, seeing the city he wept over it.”—Luke xix. 41.

SYNOPSIS.—1. *The circumstances attending this event as narrated in the Gospel as to time, place and persons.* 2. *The mystery of Our Saviour's weeping and shedding tears referred to and the sense in which it is understood that Our Saviour wept as the God-man.* 3. *The causes assigned for Our Saviour's weeping.* 4. *This whole scene is to be taken as a warning: First, to nations, and second, to individual souls not to neglect the grace of God. Under the first of these considerations reference is made to the conversion of England and to the sense in which we may hope and pray for that result. Under the second, attention is directed to the special graces which God offers to individual souls, and the necessity of corresponding to them. Preparation to be made every day for that which may be called in reference to the state of our souls for eternity, the great day of the Lord, namely, the day of death.*

I. This event narrated in to-day's gospel happened on the Sunday before Our Saviour's Passion, known since that time as Palm Sunday. He was making a triumphant entry into Jerusalem amidst the acclamations of the people, who were crying aloud: “Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.” When Our Saviour came near to the city He wept over it, and whilst weeping He foretold its downfall; that a wall would be built around it, that it would be straitened on every side, and finally that it would be destroyed, so that a stone would not be left upon a stone. The scene is an extraordinary one, and the occasion momentous. Our Saviour riding on an ass, accompanied by a great procession of the people who had come out to meet and welcome Him, was passing near the Garden of Olives, and through the valley of Josaphat, when He beheld the city. The Temple, according to Josephus, of Jerusalem was at that time magnificent with gilding and white marble, which flashed resplendently in the spring sunlight. But, as it has been remarked by a recent author, “that mass of gold and snow woke no pride in the Saviour's heart.” Few scenes are more striking than this burst of anguish in the midst of the exulting procession. I may here remark, on the authority of Josephus, that nearly forty years after the death

of Christ, the Romans, in laying siege to Jerusalem, pitched their tents in that very same place, and on the anniversary of the same day that Our Saviour wept over Jerusalem and foretold its downfall.

II. It is mentioned in Holy Writ that Our Saviour shed tears on two other occasions. Once before this at the grave of Lazarus, and again when dying upon the cross. According to the words of St. Paul referring to Christ in his epistle to the Hebrews: "Who in the days of his flesh with a strong cry and tears offering up prayers and supplications to him that was able to save him from death, was heard for his reverence" (Heb. v. 7). We can easily understand the cause of Our Saviour's prayers and tears when He was dying upon the cross, and we can contemplate His weeping over the tomb of Lazarus, taking into account all the surrounding circumstances of that solemn and sorrowful occasion, but we may with good reason ask the cause of Christ's weeping over Jerusalem and on that joyful and festive occasion. It takes some great cause, some great and intense grief to make a strong man weep, and to weep publicly, in the presence of a crowd of people and in the midst of their rejoicings and acclamations. But here we have an instance, not merely of a strong man, well educated and with a deep sense of dignity, but of the God-man weeping, and that, too, publicly, and when all around Him were raising their voices with shouts of joy and happiness. Christ wept as man, it is true, but not as one overcome with emotion or as forced into tears involuntarily; but as the God-man, having perfect control over all his sensibilities, He of His own free will and choice wept in order to manifest His love, His mercy and compassion toward that doomed city and its inhabitants; and through this example to signify His love, mercy, and compassion toward sinners.

III. Let us now examine the cause or causes that called forth this manifestation of sorrow from Our Divine Lord. Many causes are assigned by commentators and interpreters of the sacred text. As, for example, 1. The blindness, the obduracy, and the ingratitude of the Jews; 2. The efforts of the Scribes and Pharisees and Chief Priests to frustrate His labors and His sufferings; 3. The knowledge of the impending Divine vengeance upon that city and its inhabitants; 4. The crimes of the Jews and their one great crime of putting to death the only begotten Son of God. These causes, whether taken collectively or separately, are sufficient to account

for Our Saviour's weeping and lamentation over Jerusalem. It will, however, better serve our purpose, and serve to the better understanding of Our Saviour's purpose, if we dwell upon His own remarkable words, in which we may find the whole reason of His sorrow expressed. *If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes.* . . . Then, after enumerating the temporal calamities that would come to pass and bring about the utter ruin of the city, Our Saviour continues His warning by the words: "*because thou hast not known the time of thy visitation.*" *If thou hadst known.* As if He had said: O Jerusalem, My daughter and My favored city, if thou hadst known, and that in this thy day, the things that are to thy peace. In this day in which I, the true Messiah promised by Zachary, enter thy gates to announce thy redemption and liberation; the things that are to thy peace. *Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: Behold thy king will come to thee, the Just and Saviour* (Zacharias ix. 9). By the word *peace* every happiness, every blessing, and every prosperity are signified. If thou Jerusalem hadst known the things that are to thy peace, that is, for thy welfare and salvation, thou also wouldst weep with Me over the sins of thy inhabitants; thou wouldst acknowledge Me as the true Messiah in order to escape the Divine punishments, the eternal punishments in store for unrepentant sinners, and the temporal punishments which are impending and which will come to pass in thy fall and devastation by the Roman soldiers under Vespasian and Titus. Now, He adds, *these things are hidden from thy eyes.* Because thou art unwilling and obstinately unwilling to know the things that are to thy peace, namely, the Incarnation, the Preaching and the Passion of Christ, as well as thine own perfidy and blindness.

This scene may be taken as a warning (1) to nations and (2) to individual souls not to neglect God's grace.

(1) *A Warning to Nations.*—Jerusalem, and through her the Jewish nation, represented by its chief city, were on this occasion offered a great grace—the grace of conversion and reconciliation with God—and this only a few days before Our Saviour's death and by Our Lord Himself, but she refused to accept that grace, and obstinately persevered in rejecting Christ and His ministry, and thus brought down upon herself and the Jewish people the fearful punishments, both spiritual and temporal, which Our Lord pre-

dicted, and which seem to be everlasting, as witnessed by the history of the Jews even to the present day. It has been remarked that Our Lord did not weep over any Gentile city, such as Babylon, Tyre, Ninive or Rome, neither did He weep over any of the other cities of the Kingdom of Juda, which very probably equaled Jerusalem in crime and wickedness; but it has been answered that no Gentile city had fallen away from virtue like Jerusalem; and though the other cities of Juda were under the law, none of them ever shone forth in justice and in sanctity like Jerusalem, which was called the Holy City, the City of God, so famous for saints and for the virtues of the children of God. Its falling away from the exalted state to which it had been elevated was therefore the more to be deplored. That defection is described to us by the Prophet Isaias when he says: "How is the faithful city, that was full of judgment, become a harlot? justice dwelt in it, but now murderers . . . Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: and the widows' cause cometh not to them. Therefore saith the Lord the God of hosts, the Mighty One of Israel: Ah! I will comfort myself over my adversaries: and I will be revenged of my enemies. . . . Sion shall be redeemed in judgment, and they shall bring her back in justice (Isaias i. 21-27).

Jerusalem did not know the things that were to her peace. She did not know the time of her visitation. No other city had received so many favors of God, and we may say that no other city was offered such a manifest opportunity of repentance and conversion, and no other nation abuses the Divine favors and graces as did the Jewish nation.

From the example of Jerusalem and the Jewish nation, other cities and nations may indeed learn a lesson that may be to their peace. But, it may be asked, how are we to convey to them Divine warnings? Are we to expect a prophet to appear somewhere in sight of the city of New York or some other place in this country? Or are we to expect a special, a visible mission of Christ Himself in our day to bring back cities and nations to the faith? Or, practically speaking, can we reasonably and sincerely expect in our day the conversion of a whole city or a whole nation, say, for example, the conversion of England, for which so many are fervently praying and zealously laboring? I wish we could expect such a thing, but there are one or two historical facts that show us unmistakably

the ordinary course of Divine Providence in regard to the conversion of nations. One fact is that no nation which has rejected the Catholic faith has ever been converted as a nation to that faith. It is thought by many that England some day is to be a glorious exception, and God grant that it may be. Cardinal Manning was accustomed to assign as a reason for this the fact that the people of England did not reject the faith, but that they were robbed of it. I do not wish to throw doubt on this proposition, but as it stands I have always thought that it is not well founded, either on historical evidence or theological principles. If England were robbed of the faith, how is it that Ireland was not robbed of the faith also? And on theological principles we have to hold that no earthly power can rob an unwilling person, and much less an unwilling nation, of the gift of faith or of the grace of God. However, as to the ultimate return of England, and of English speaking people, to the faith we are not prevented from hoping for such a result; and considering the prayers and the tears of Saints and holy persons, and the blood of the martyrs we have strong reasons for our hopes, and considering the number of individual conversions each year we are assured that the work is progressing and we have every reason to expect the continuance of the progress; but, according to the usual mode in which nations are converted to or brought back to the faith, we must not expect a miraculous intervention, so that some fine day we may hear the news of one great body of Anglicans being received into the Church, or the wholesale conversion of some large city or province.

(2) *Our Lord's weeping over Jerusalem a warning to individual souls, and the danger of neglecting His graces and inspirations.*—According to the interpretation of the Fathers and other holy writers, the city of Jerusalem is a type or figure of a soul in sin. St. Bernard says: "This city mystically signifies the soul." Origen says: "We are the Jerusalem that Our Lord wept over." And St. Anthony of Padua writes that "Christ wept not only over the earthly city but principally over the soul, not alone over the ruin of the stone building, but over the spiritual loss and destruction of virtues." We must not, therefore, assume that the prophecy and warning of Christ, which obtained their fulfilment in regard to Jerusalem and the Jews, have no reference to us, for that which was threatened against the impenitent Jews is also threatened against impenitent sinners. The destruction of Jerusalem is a type of the

perdition of sinners, and what happened literally to Jerusalem will happen spiritually to the man who perseveres obstinately in sin, and heeds not the Divine warnings and favors. Our Saviour wept over such souls as He wept over Jerusalem, and we may say for the same cause; because sinners do not know what is to their peace; they do not know the day of their visitation, that is, the day when God calls them and offers them the grace of repentance or the special grace that would insure their salvation, and they reject and obstinately refuse His admonitions and His help.

Quitting the consideration of God's graces in general, and of the obligation of corresponding to His graces, I wish to direct attention to His special graces, and His special warnings. I think it may be safely asserted that there is a time or occasion in the life of each one of us in which God offers a special grace, to which if we correspond our salvation will be secured, and the rejection of which will mean our ultimate ruin. Special graces are also at times offered to just souls to which their correspondence means a higher place in heaven and a special degree of glory. We may consider that many of the souls in purgatory were offered during their lives here on earth some special grace to which had they corresponded they would at this present moment be in possession of their beatitude. We may also maintain that it was to some special graces of this kind that the Saints refer when they speak of their conversion or the day of their conversion; and we may say of those Saints, now reigning with God in heaven, that one and all of them can look back to a particular day of their wayfaring life on earth in which they received the sanctifying gift of grace which was the beginning of that series of graces and of virtues, which rendered them more and more holy, that gift of grace which they never afterward lost, but to which was added the grace of final perseverance, uniting their last moments in this life to the first of a happy eternity.

As the just souls and the saints in heaven may look back to some particular instant of their lives, and date their salvation from that instant of grace, so may the lost souls look back to the moment or the day of their falling away and of their rejection of the grace that would have saved them. How many souls are there in the world to-day who, finding themselves in a state of sin, can date their fall from some particular occasion when they refused to listen to the Divine warning and when they obstinately refused the grace of conversion and of repentance? And may we not further reflect on the many lost

souls who, from the midst of their pains and sorrows, look back with everlasting shame and bitterness on the moment when they lost grace forever, when they refused the last grace and warning which came to them from God.

The root and the beginning of all evil is to refuse the grace of God and to abuse His Divine favors, and on this account, dear brother, let me remind you of the duty of hearkening to His voice, of taking to heart His heavenly warnings, and of corresponding to His graces. This day may be the day of your visitation. The occasion and the means of conversion and of sanctification are offered to us every day of our lives to enable us to be prepared for other days to come. "For the days shall come upon thee," says Our Saviour, meaning in the spiritual sense, in which He is understood as addressing sinners. 1. *The day of death*, when the devil will lay special siege to the soul and attack it by the storms and violence of temptation. 2. *The day of judgment*, when for the sinner there will no longer be any escape from the Divine chastisements—that awful and terrible day which will close in eternal death.

Let us invoke the assistance of the Saints of God that we may follow their example in corresponding to the special graces of God. Let us value in a true sense our own souls and the heavenly gifts that God bestows upon them. Let us value perfection and holiness and charity above all earthly riches and pleasures, that we may spend the days of our lives in such a way that they may be a worthy preparation for death, which may be called the great and the final *day of our visitation*, and to this end I may suggest two practices recommended by Father Faber: 1. A habitual looking to the Most Holy Mother of God as having a very peculiar and distinct jurisdiction over death beds. 2. A perpetual thanksgiving for the death of Christ. All holy deaths come out of His. If He had not died how should we dare to die?

TENTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XXXIX. THE SECOND ARTICLE OF THE CREED.

"And in Jesus Christ his only Son, Our Lord."

SYNOPSIS.—I. In this article we confess Christ (a) as God, (b) as the only Son of God, (c) as Our Saviour, (d) as Our Lord. He is Our Lord because 1. He purchased us with His precious blood; 2. He was sent by the Father to unite heaven and earth; 3. He is God and Creator; 4. He is Head of the Church.

II. The name of Jesus (a) a name of power and sweetness; (b) to be used with reverence; (c) we should try to be worthy of it.

III. We are brothers of Christ—we should try to imitate His virtues.

IV. Christ is Our Lord and Master. We owe service to Him, not to men.

I. When in the first article of the creed we say: "I believe in God the Father," we confess thereby the existence of only one God, the oneness of the Godhead. But we confess also at the same time the distinction of the Persons who are in the Deity when we say: "I believe in God the Father." We explain this distinction of persons more explicitly when in the second article we say: "And in Jesus Christ, His only Son our Lord." According to this we declare, firstly, that we believe Christ to be the natural Son of the Eternal Heavenly Father and the second Person of the Godhead in the same pre-eminent manner as St. John gives testimony of Him when he says: "We confess that Jesus is the Son of God" (I. John iv. 15); therefore that Father and Son are one God in substance and distinct only in Person.

Secondly, we confess of this second Person that He is the only Son of the Heavenly Father. We indicate thereby that God has no other natural Son, who is begotten of the Father from eternity, equal to Him in substance and in nature. For although the Heavenly Father as Creator of all mankind is at the same time also the Father of all, yet we can not be called the natural sons or children of God, but only

adopted sons, because He has graciously adopted us as His children. For St. Paul also writes to the Romans: "You have received the spirit of adoption of sons, whereby we cry: Abba (Father)." We have thereby become children of God, heirs of heaven and co-heirs with Christ; but Christ is the only begotten, the only natural Son of the Heavenly Father, and He has no equal.

Thirdly, we confess that this natural only Son of God is called Jesus Christ. With this name we testify that He is also our Redeemer and Saviour. For this He was called by the Angel Jesus before He was born of Mary, "because He was to save His people from their sins." We call Him also Christ, i. e., the anointed of the Lord, to express thereby that the Son of God is at the same time man and God, consequently the true Messiah, whom God sent into the world for the redemption of His people, whom He anointed as High Priest according to the order of Melchisedech, and who offered Himself as the bloody sacrifice of expiation for the whole world.

Fourthly, we confess of the only Son of God that He is our Lord when we say: "And in Jesus Christ His only Son our Lord." We express thereby that Christ has power and authority to control our whole being, that He is Lord over all we possess, over life and death. This right was acquired by Christ: 1. Through the redemption. Christ became our Lord by buying us with the infinite ransom of His own most precious blood from the bondage of the devil.

2. He is also our Lord because He has received from His Heavenly Father the most absolute power to rule over all mankind and the choirs of angels, over heaven, earth and hell. Christ Himself told us this when He said: "All power is given to me in heaven and in earth" (Matt. xxviii. 18).

3. He is our Lord because according to the Godhead He is one with the Father, therefore He is also our Creator and Author, who has the right to control and command His creatures as He wills.

4. He is in particular our Lord because we are Catholic Christians, and He is the Head of the Catholic Church. We are united with Him as members to the body which is led by the head. This is all contained in the words of the second article, and this we believe and confess when we say: "And in Jesus Christ His only Son our Lord." But we have much to learn herefrom in order that our life may be conformable to our faith.

II. This article mentions the holy name of Jesus. We confess: "I

believe in Jesus." Jesus signifies Saviour, Redeemer. This is the most holy name that can be thought of or uttered in heaven and upon earth. It is so holy that we men can not even say it unless, as the Apostle says, God grants us the grace to do so. And it also cost the Son of God exceedingly to acquire this name. "He humbled himself," writes St. Paul, "becoming obedient unto death, even to the death of the cross. Wherefore, God also hath exalted him, and hath given him a name which is above all names; that in the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth" (Phil. ii. 8, 9). Mark well, dear Christian, how precious this name is, how glorious, how awful! When this name is invoked in grievous temptations, in great dangers and necessities, the devils fear and all hell trembles, and the angels of heaven hasten to assist. And the Heavenly Father has promised to grant every petition offered to Him in this name. With what respect, with what devotion should that name be uttered at which all creatures should reverently bow! How sinfully do those persons behave who at every little worriment use the name of God, unmindful of the second commandment wherein God expressly commands: "Thou shalt not take the name of the Lord thy God in vain." There is no more salutary name, indeed, upon God's earth than the name of Jesus, when it is used in a right and befitting manner. For our salvation depends upon this name, and we can only be saved in it and through it. But at the same time there is no name so injurious and so harmful, none through which we can sin more grievously than the name of Jesus, when it is misused by cursing and disgraceful utterances. St. Augustine says: "He who would profit by the name of Jesus must keep away from sin when he desires to call upon the name of the Lord." We are all Christians, and we are called Christians after our Lord. But what does this name avail us if we do not lead a Christian life and imitate the example of Christ, but rather act against Christ, i. e., in an unchristian manner? In this way the name does us more harm than it profits us. We bear this name unworthily, to the greatest dishonor of Him after whom we are called. "Alas! we act and live so that just because we are called Christians we offer Christ the greatest affront."

Furthermore, we confess that Christ is the only begotten Son of the Heavenly Father, and that this Heavenly Father is also our Father; consequently, that we are brothers of Jesus Christ. If we are brothers of Christ, then we have hope of the inheritance of the Father; but if we wish to have an equal share with Christ we must

be assiduous in showing an equal love toward God, equal obedience, equal patience, equal purity, in a word, an equally holy course of life, otherwise we have no claim to the kingdom of heaven.

Lastly, we confess that Christ is our lawful, absolute Lord, to whom we are subject in all things, who can condemn us to eternal perdition in soul and in body. No one except God has such authority upon earth. For although the rulers of this world punish their subjects, or may even kill them, yet the soul is not subject to their authority. Hence Christ says: "Fear not those that kill the body, and can not kill the soul; but rather fear him that can destroy both soul and body in hell" (Matt. x. 28). O how unreasonably you behave when you esteem a man more than God, when you would rather offend God than displease a man! It is true you do not perceive this now, for money is being pressed into your hand. You are invited to well-spread tables. All this dazzles you. But it is a human recompense. You will hold on to it until this earthly existence ceases. Then another kingdom will open before you where only one Lord rules and distributes everlasting punishment or eternal recompense. Do not forget this, dear Christian, so that you may so serve men as not to lose the reward of the Eternal Lord.

SANCTIFYING OUR ORDINARY ACTIONS.

BY THE REV. F. X. M'GOWAN, O.S.A., CAMBRIDGE, N. Y.

"I say to you, this man went down into his house justified rather than the other."—Luke xviii. 14.

SYNOPSIS.—Virtue is a supernatural habit, something besides words necessary to gain heaven. I. Sanctifying our ordinary actions. The Pharisee and the Publican types of two classes of men. The life of Our Lord contrasted with the life of the Pharisee. Perfection does not consist in doing many actions, extraordinary actions. It means fidelity to the duties of our state. Examples: Naaman's cure. Christ will praise us for fidelity to our duties on Judgment Day. The Publicans and the Baptist. II. How to sanctify our actions. Merit comes from interior act, not exterior act. The interior act must have pure motive. The spirit of the act is everything. Angels write down our merit in gold, silver, ink, or water. As Christians we must act with order, with exactness, with perseverance, with fervor. Conclusion.

Virtue is a habit, a supernatural habit. A virtuous man is a man who possesses virtues, or rather the virtues that belong to his state of life. There are virtues which are infused into our soul by sacramental grace or by some particular favor of Almighty God, but the virtues in general are acquired by the efforts of the soul acting under the inspiration of grace. In the supernatural, as well as in the natural order, the facility of doing such and such an action is only acquired by the frequent repetition of the same act. Morally, as physically, exercise leads to habit. St. Paul intimates to us that the kingdom of heaven must be gained by something else than words, and Christ has told us that it does not suffice to say merely, Lord, Lord, but to do the will of the Father, to obtain eternal life.

Let us consider :

- I. In what consists the sanctifying of our ordinary actions.*
- II. How we must sanctify them.*

I. We find in the Gospel of to-day an example of how men may corrupt seemingly good actions by the poison of human motive, and how also they may hallow the same actions by the flavor of

supernatural motive. The proud Pharisee is a type of the former class, the humble publican an example of the latter.

Our Saviour has said: "It is enough for the disciple that he be as his master" (Matt. x. 25). When we look attentively over the life of Our Blessed Lord, we are much impressed with its charming simplicity. What a contrast it affords to the life of the Pharisees! These "whited sepulchers" boasted, like the specimen of their class in to-day's Gospel, of their good deeds, their fasts, their tithes and their alms, and they heralded their own excellence, thanking God that they were not "as the rest of men: extortioners, unjust, adulterers," as were the publicans. When they distributed alms they were wont to have a trumpet sounded in the streets and synagogues that men might witness their benevolent deed. Christ, on many occasions, denounced bitterly their disgusting hypocrisy. How different the earthly career of the Saviour! Nothing was in men's eyes more ordinary, nothing more exempt from pomp and display. For nine months, He, the God of heaven and earth, remained hidden in His Virgin Mother's womb, enjoying meanwhile the plenitude of His faculties. For thirty years He led the apparently uneventful life of childhood, boyhood and manhood in a poor home at Nazareth. He lived unknown to His neighbors, but known by Mary and Joseph, the three forming a shadow of the Heavenly Trinity on earth. So little recognized was His divine character that He was looked upon as Joseph's son. Everything about that humble home was indicative of retirement, peace, and contemplation. Love existed between the three, love that words could not express. So occupied and attached were they to each other, that their concord, as Cardinal Newman expressed it, "was like three instruments absolutely in tune, which all vibrate when one vibrates, and vibrate one and the same note in perfect harmony." The single thought that pulsed in the heart of that Judean home was obedience to the Father's will. The same calm dignity and absence of display or ostentation mark every footstep of Christ's missionary career. When He has finished His wearisome labor of instructing and curing the people, He withdraws from the multitude, and when the grateful people would make Him king, he retires from their midst. The Saviour, until He went on His public mission, acted as those who were round about Him. He assisted His foster-father in the manual labor which provided for the scant wants of their lowly household, and though He was Lord of all, He concealed

the brilliance of His divinity from the eyes of the world. Here is a model of Christian life. "Look and make it according to the pattern that was showed thee on the mount" (Ex. xxv. 40).

Perfection, to which we are all more or less obliged according to our state, does not consist, as many foolishly think, in multiplying our actions, in busying ourselves much like Martha, or in undertaking many things all at once. Sufficient for each day is its task. Perfection does not require that we do great, singular, or extraordinary things. God does not call all to be anchorites, martyrs, or confessors of the faith. He has placed us in a certain condition, high or low, in the world, and all that He demands of us is to fulfil the duties of that condition. Some have been destined to rule peoples, others to live the sequestered life of religious. Some have been destined to do only mental labor, others to be hewers of wood and carriers of water. Fidelity to the duties of our state is really the sanctifications of our actions. Our Lord gave us a notable example of this conformity to duty. As Bossuet said: Jesus, though He was God as well as man, handled the saw and the plane. The valiant woman of Scripture turned the spindle with her fingers and wove the wool. The Apostles, even after they were called, labored as fishermen, and St. Paul was a tent-maker. All these pleased God in accepting willingly and performing earnestly the duties of their state. God wills our personal sanctification by the performing of the duties of our condition, our age, profession, and even our social position. He does not exact of us hard and impossible things. "Go and wash seven times in the Jordan," said Eliseus to Naaman, the Syrian general, who was afflicted with leprosy. Such a simple, easy act God commanded as a condition for the cure of an incurable disease. God so respects our faithful service in our smallest duties that St. Bonaventure declares: "Constant fidelity in small things is a heroic act." "The small virtues," says St. Francis de Sales, "make the great saints." These are simple things to which Bossuet directs our attention: To rule well our family, to edify our servants, to show justice and mercy, to do the good that God wishes us to do, and to bear patiently the trials that He sends us. Yet these practices of everyday Christian life Christ will praise on the last day before His Heavenly Father and the angels. Where then shall be the glory of the world? History will be doomed in the fate of the nations, and the Lord will not speak of the deeds with which it was filled. We must be careful of our small duties, for as St. Teresa said: "The devil makes a

breach in our souls by little things, by the contempt of our small duties." When the publicans and soldiers, moved by the spirit of penance, came to St. John and asked: "Master, what shall we do?" the Baptist answered the former: "Do nothing more than that which is appointed you" (Luke iii. 12, 13). That is enough. To do our duty, to do nothing but our duty, and to do our whole duty. When we do this, we are obeying the Lord's order. "Do this and thou shalt live" (Luke x. 28). God's law will be thus "always in our mouth" (Ex. xiii. 9).

II. How should we perform our ordinary actions, to sanctify them? Our actions may be ordinary, but we must perform them in an extraordinary manner. Man does not act like an animal without reason, and the Christian does not act like man. St. Paul warns us that if we wish to be saved, we must put off the old man and be clothed with the new man. We must act as Christians and not as men of the world. It were well for us to consider the following points and keep them before our minds.

1. All the merit which we obtain from our good works comes from the interior act which urges us to the external act. So true is this, that without the interior act the most worthy acts seemingly are not deserving of God's notice, and are not in any degree meritorious for us. The external act, no matter how great or small, ordinary or extraordinary, it may be, is estimable in God's sight only in proportion to the purity and perfection of the interior act.

2. Every interior act from which the external act draws all its value will be all the more perfect and the more meritorious, the more lofty and pure the motive which dictates it is, and the more earnest the zeal is with which we perform it. Let us suppose, for example, that we distribute some alms among the poor. When we do this act willingly, joyfully and for God's sake, without being influenced by any human motive, we obtain far more merit than if we did the same act from a motive less worthy, or with hesitation and regret. Everything depends on the spirit with which we do our daily actions. "Bodily exercise," says St. Paul, "is profitable to little" (1 Tim. iv. 8). External works are not unprofitable altogether, but they are of small value. "Godliness," says the same Apostle, "is profitable to all things" (Ibid.). The spirit of our actions is what makes them acceptable to God. "It is the spirit," says Christ, "that quickeneth." It is the spirit, grace which imprints a supernatural

stamp on our least actions. The spirit, the intention, gives all value to our works, and it stops the divine flood of mercy in its course, directing its saving waters to the sanctification of our souls.

When we think that the angels write down the merit of our daily actions in gold or silver, in ink or water, according to the intention with which they are done, we ought to be careful to do everything for God's sake and the interests of our eternal salvation. We do some things that are contrary to the will of God and incur condemnation; we do other things that are simply natural acts, but even these should have God for beginning and end. "Whether you eat or drink, or whatever else you do, do all for the glory of God" (1 Cor. x. 31). Has not the Lord Himself told us: "I am Alpha and Omega, the first and the last, the beginning and the end" (Apoc. xxii. 13)? To-day, amidst all the worldly progress which we have made, naturalism has a strong hold on men's hearts. The world claims all our time and energy. We live in the world and for the world; we live for money, pleasure, fashion, and self-indulgence. Many live for worse, for gross sinfulness and dishonor. Wrapped up in the world and its interests, we grow unaccustomed to the thought of God, and we think that we have done all that is required of us if we keep the commandments. It were well for us to meditate often on Our Saviour's words: "Unless your justice abound more than that of the Scribes and Pharisees you shall not enter the kingdom of heaven" (Matt. v. 20). St. Peter tells us: "Decline from evil, and do good" (1 Pet. iii. 11). If we do no good, we are only "wicked and slothful servants." We are like the steward in the Gospel, "we have wasted the Master's goods" (St. Luke xvi. 1). How few of us are as was Victoria Fornari, the Foundress of the *Annonciades*, who never permitted even the most important business to turn her from the thought of God?

3. As Christians we ought to act with *order*, *exactness*, *perseverance*, and *fervor*.

With *order*. The holy spouse in the Cantic of Canticles speaks of the order of charity which God established in her soul: "He set in order charity in me" (ii. 4). Order, regularity, is the perfection of a virtuous soul. Few seem to know how to lead their lives in an orderly manner. During the day they pass thoughtlessly from one work to another, and like the spider, as says a spiritual writer, they are very busy doing nothing. Order increases our works tenfold. In reading the lives of the great saints, we are astonished at the

amount of work they did. The voluminous writings of St. Augustine, Jerome, Chrysostom, Bernard and other Fathers are simply marvelous. They had other urgent duties besides writing and preaching. They accomplished marvels by pursuing an orderly method of work. To set our lives in order, we must place God before the creature, religious duty before everything else, the affairs of eternity before those of time, and the interests of the soul before those of the body. But who pursues this line of action? Most men consider the time given to prayer as lost time, and they forget that God attends to our business when we attend to His. "If I were to spend my days in gaming or in hunting," said St. Louis, King of France, "all would praise me. They think it less worthy in a king than in a monk to give so many hours to prayer."

With *exactness*. Exactness is closely allied to order. We act exactly when we observe the circumstances of time, place, and manner that attend our actions. Exactness in spiritual matters consists in our fidelity in flying from all that may hinder the performance of our works. We appreciate and avoid the danger of delay.

With *perseverance*. We must act with assiduity sustained by generous effort, not pausing before obstacles from within or without, and not yielding to disgust or weakness. Perseverance is a constant, sustained sum of interior efforts which are manifested in acts. "It is a long martyrdom," says St. Bernard; "harder sometimes to endure than the ax." Look, for instance, at the life of St. Benedict Labre, who vowed to give his body neither truce nor repose on this earth. It was harder than a martyr's death. Eternal life has been promised to perseverance, and our sanctification has been assured. "He that shall persevere unto the end," said the Lord, "he shall be saved" (Matt. x. 22).

With *fervor*. We must not be influenced in our actions by taste or humor, by whim or human respect, but act with generosity and courage, with a strong will and a devoted heart. Natural fire produces heat, light, and motion. Fervor inflames our hearts, enlightens our minds, and gives strength and impulse to the faculties of the soul. St Paul demands fervor in our spiritual life: "In spirit fervent, serving the Lord" (Rom. xii. 11).

The will of God is our sanctification. All that is asked of us is care, vigilance, and conformity. The prize is valuable, the labor for it easy. "Be thou faithful until death, and I will give thee the crown of life" (Apoc. ii. 10). Amen.

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF
PAROCHIAL AND SUNDAY SCHOOLS.

XXV.

THE FOURTH ARTICLE: "SUFFERED UNDER PONTIUS PILATE, WAS
CRUCIFIED, DEAD, AND BURIED."

DEAR CHILDREN:—After having spoken in the last two lessons about the life of Jesus upon earth, we come to-day in the explanation of the Catechism to the fourth article of the Creed which says: "Suffered under Pontius Pilate, was crucified, dead, and buried."

What does the fourth article of the Creed teach us?

It teaches that Jesus Christ suffered for us, died on the cross, and was laid in the grave.

This article accordingly contains three different points, namely:
1. That Jesus Christ suffered for us, 2. That He died, and 3. That He was buried.

On account of His Passion and death for mankind Jesus is called by St. John the "Lamb of God who taketh away the sins of the world." The Israelites, we are told, on the day of atonement took two lambs, which by the laying on of hands were supposed to take away the sins of the Israelites. One of these lambs was slaughtered, but the other was driven into the desert. This sacrificial lamb of the old covenant was the prototype of Jesus in the

* In response to many requests this Catechetical Part may also be had in separate form under the name of "THE PRACTICAL CATECHIST." Clergymen wishing to give their teachers the advantages of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

new covenant, because He took upon Himself the sins of the whole world, i. e., the sins of all mankind, and He died for us. It says of Jesus in the Holy Scriptures: "He was sacrificed," and again, "He gave Himself up to death," and you may perhaps ask which of these is right? Answer: Both expressions are right. (a) He was sacrificed, that means, delivered up to death, 1. By His false apostle Judas, who betrayed Him; 2. By the Roman governor Pontius Pilate, who condemned Him, innocent, to death; 3. By the boundless malice of the Jews, who demanded His death, and finally, 4. By His heavenly Father, out of compassion toward us fallen, sinful men, that He might become our Saviour and Redeemer.

(b) Jesus, however, also sacrificed Himself of His own free will, to make satisfaction to the Divine justice and to save us from everlasting death.

Did Christ suffer as God or as man?

Jesus Christ suffered as man—that is, according to His human nature.

As God, Jesus could not suffer or die, He must therefore have suffered according to His human nature—as man.

Jesus suffered inexpressibly during His whole life. Finally He was made prisoner, reviled, spit upon, scourged, crowned with thorns, and finally nailed to the cross.

Whoever thinks that Jesus only suffered at His death, and in the last days of His life, is very greatly mistaken. The whole life of Jesus was a continual chain of sufferings and afflictions. At His birth in the stable at Bethlehem, He suffered from cold and exposure, poverty and dishonor. At the circumcision He shed His Precious Blood with suffering. During His flight into Egypt Jesus endured the hardships of the journey. Until His thirty-third year He took part with His parents in hard work and poverty.

In His public life, during the three years of His teaching, He was continually exposed to the hatred, enmities, and persecutions of the Pharisees and Jews, who even sought His life.

His soul was filled with a great sorrow that so many persons should remain deaf and hardened to His sacred teaching, although His miracles gave testimony to His Divinity. Filled with anguish He beheld the approaching misery and ruin of His enemies and the city of Jerusalem, inasmuch as He shed tears over them upon more than one occasion. But His sufferings reached their height in the last two days of His life, and the Prophet justly says: "See,

if there be a sorrow like unto my sorrow." Rightly, therefore, is Jesus called the King of Martyrs.

Of His sufferings during the last two days of His life Scripture relates the following: "After Jesus had eaten the Paschal Lamb, and instituted the last supper, He spoke for some time with great affection to His apostles. He promised them the Holy Ghost as comforter. Thereupon He repaired with His Disciples to the Mount of Olives in the Garden of Gethsemani to pray. There His whole Passion passed before His soul. A great agony fell upon Him, and His sweat ran down upon the ground as drops of blood. "Father," He prayed, "if it be possible let this chalice pass from me! Yet not my will, but Thine be done."

Meanwhile Judas the betrayer approached with a number of armed men. Jesus let Himself be taken prisoner, bound and led before the Judge. Here He was mocked, spit upon, and struck in the face with clenched fists, then declared deserving death by the high priests. He was delivered by them to the Roman governor Pontius Pilate, who in turn sent Him to King Herod, but He was acknowledged by both to be innocent. Still He was scourged and crowned with thorns, and finally by the persistent importunities of the high priests and the Jewish people, who preferred the murderer Barabbas to Him, He was condemned to death upon the cross. To increase His sufferings Jesus was compelled, though weak and bleeding from a thousand wounds, to carry His cross Himself to Mount Calvary. Exhausted and weakened, He sank three times to the ground under its heavy weight, but was always driven on again with blows and kicks. At last a passer by, Simon of Cyrene, was obliged to help carry the cross.

When He arrived at the summit of Mount Calvary, or Place of Skulls, the soldiers and His brutal executioners tore the clothes from His body and crucified Him.

Where was Jesus Christ crucified?

Upon Mount Calvary, near the city of Jerusalem. The place is called also Golgotha, or Place of Skulls, from the bodies and skulls of the executed buried there. Crucifixion as a means of death was considered at that time the most ignominious death and the most painful. The Saviour selected it to teach us that for the sake of virtue we should not fear the most ignominious death.

Jesus was crucified between two criminals, thieves. This happened:

1. That the prophecies might be fulfilled: He is reckoned amongst evil doers.

2. As a prototype. The penitent thief who repented his misdeeds upon the cross and found mercy, signifies those just persons whom Jesus saves at the judgment and whom He will place at His right hand. The impenitent thief prefigures those persons who die hardened in their sins, and who will one day be eternally damned by God.

How long did Jesus hang upon the cross?

For three hours Jesus hung upon the cross in the most terrible agony of body and soul, until He bowed His head, and died.

What Jesus suffered during these three hours can not be expressed in words. Jesus was fastened to the cross with nails driven through His hands and feet, upon them hung the whole weight of His body, and the slightest motion increased His sufferings indescribably. Besides, the body of Jesus was already covered with wounds from the scourging, the crowning with thorns, the carrying of the cross, and the other ill-treatment He had received. To this inexpressible suffering of the body were now added the blasphemies of the Jews and His enemies. "He helped others," they cried, "but He can not help Himself." "If Thou art the Son of God, descend from the cross!" Of the last three hours of His life, particularly memorable are those seven words which He spoke upon the cross, by which He gave us the most excellent teaching and admonitions.

I. "Father, forgive them, for they know not what they do!" Thus did Jesus pray for His enemies, to teach us how we should forgive our worst enemies and pray for them.

II. Jesus said to the repentant thief: "This day thou shalt be with me in Paradise!" to teach us that even the greatest sinners find mercy with God when they turn to Him repenting.

III. To Mary Jesus said: "Behold thy son!" and to John: "Behold thy mother!" to teach us to care for our parents with affection until death.

IV. "My God! My God! Why hast Thou forsaken me?" We should in all afflictions and abandonment take our refuge in God

V. When Jesus was tormented with a burning thirst He cried aloud: "I thirst!" As Jesus asked for water, so should we thirst after the source of eternal salvation, after virtue and justice, after union with God in celestial bliss.

VI. "It is consummated!" Our Saviour had finished the work

of His mission, the redemption of the world, the victory over death and hell. So also should we not relax in our efforts until our work is ended by death.

VII. "Father, into Thy hands I commend my spirit!" O how consoling it is so to live that at the end of life we can commend our soul with confidence into God's hands.

We also profess in the fourth article of the creed that Jesus died and was laid in the grave. Enemies of the Catholic Church and ungodly men not infrequently doubt or even deny the actual death of Jesus, by saying that Jesus was taken down from the cross and laid in the tomb in a state of feigned death. For this reason the Catechism asks: Did Christ really die? The answer says: Yes; His soul was truly separated from His body.

Exhausted unto death Jesus arrived at the place of execution. How great His weakness and fatigue was may be understood from the fact that He had fallen three times beneath the weight of the cross, and had been driven on again by savage blows and kicks from His executioners. Imagine now a body thus lacerated and covered with wounds stretched upon the cross for three long hours, and we must be astonished that Jesus did not yield up His spirit in the first moments after the crucifixion. That Jesus really died upon the cross we know from the following proofs:

1. The Evangelists say unanimously that Jesus departed (died) upon the cross;
2. The rage of His enemies was so great that they could only be satisfied by His death;
3. The executioners did not break His limbs, as was the case with the others put to death, because Jesus was already really dead;
4. When a soldier pierced His side, blood and water flowed therefrom, a sign that death had actually taken place.
5. Pilate would certainly not have allowed Jesus to be taken down from the cross and laid in the grave until the statement made by the soldiers and guards was confirmed, that He was really dead.

What happened at the death of Jesus?

At His death the sun was obscured, the earth quaked, the rocks were split open, the graves opened and the dead arose.

The darkness of the sun at the death of Jesus was miraculous, not a natural phenomenon, for it occurred at the time of the full moon, when a natural eclipse of the sun can not take place.

It was a sign of the mourning of creation over the death of its Creator.

The resurrection of the dead from the open graves was to prove that Jesus died not only for the living but also for the dead.

What does this miracle prove?

It proves that Jesus Christ is truly the Son of God, as the centurion who stood by the cross remarked to his companions.

In a miraculous and awe-inspiring manner God wished to prove and confirm by visible miracles that He who had just died upon the cross was really the one whom He declared Himself to be, namely, the Son of God. Even the lips of the centurion, a pagan, publicly and loudly confessed what the Jews would not believe: "Verily, He was the Son of God."

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken in to-day's lesson? Of the fourth article of the Creed.

2. What is the fourth article? Suffered under Pontius Pilate, was crucified, dead, and buried.

3. Who suffered? Jesus Christ.

4. What means: Jesus suffered under Pontius Pilate? It means: Jesus suffered during the time that Pontius Pilate was the Roman Governor in Judea.

5. What does the fourth article teach us? It teaches us that Jesus Christ suffered for us, died upon the cross, and was laid in the grave.

6. What did Jesus become through His suffering for us? He became an expiatory sacrifice.

7. What does St. John call Jesus for this reason? He calls Jesus the "Lamb of God" that taketh away the sins of the world.

8. Why is Jesus called by St. John the "Lamb of God"? Because in the old law at the feast of atonement a lamb was driven into the desert and another one was sacrificed, which the Jews believed took away with them their sins.

9. But how could St. John know that Jesus would, like a lamb, take upon Himself the sins of the world? St. John knew this by Divine inspiration.

10. Now, we find in Holy Scripture different sentences about the expiatory death of Jesus. One says: "He was sacrificed," delivered up to death by others, and another says: "He gave himself up to death." Which of these is right? Both sentences are right.

11. By whom was Jesus given up to death? Firstly by Judas, who betrayed Him for thirty pieces of silver.

12. Secondly? By the Roman governor Pontius Pilate, who condemned Him, though innocent, to death.

13. Thirdly? By the Scribes and Pharisees, whose boundless malice demanded His death.

14. Fourthly? By His own Heavenly Father.
15. What induced Him to give His only begotten Son up to death? His goodness and mercy toward men.
16. Why did Jesus voluntarily give Himself up to death? To redeem mankind by His death.
17. Was Christ compelled to this by His Heavenly Father? No; He did it of His own free will.
18. Why did He not suffer as God? Because God can not suffer.
19. Why does the Catechism ask particularly whether Jesus suffered as God or as man? Because many believe that it was not hard for Our Saviour to suffer.
20. Why should it not be hard for Him? Because He was not only man but God at the same time.
21. Did Jesus suffer less on this account or not so painfully? No; Jesus did not suffer less pain on this account.
22. What did Jesus suffer? Jesus suffered unspeakably all His life long. At last He was mocked, spit upon, scourged, crowned with thorns, and finally nailed to the cross.
23. What did Jesus suffer, for instance, at His birth in the stable at Bethlehem? He endured cold, exposure, poverty, and humiliation.
24. What did Jesus suffer at His circumcision? He shed His blood under pain.
25. What did Jesus suffer at His flight into Egypt? The hardships of the journey.
26. What did Jesus have to suffer until His thirty-third year? The inconveniences of poverty and hard work in His parents' house.
27. What did Jesus endure during His public teaching office? The hatred of the Jews, the enmities and persecutions of the Pharisees and His other enemies.
28. When did Jesus suffer the most? During the last two days of His life.
29. Where did His passion begin? At the institution of the Last Supper.
30. What did He suffer then—what must have grieved Him greatly upon this occasion? The leave-taking from His apostles, the duplicity and betrayal of Judas, the denial of Peter, and the timidity of His disciples.
31. To where did Jesus repair after He had taken leave of His disciples? He went to the garden of Gethsemani, on the Mount of Olives.
32. What befell Him there? The agony of death.
33. How great and terrible was this agony? It was so great that He sweated blood.
34. What did Jesus do in His agony? He prayed to His heavenly Father.
35. How did He pray? "Father, if it be possible, let this chalice of suffering pass away. Yet not my will, but Thine be done."
36. What consolation did Jesus receive in His agony? An angel appeared and consoled Him.
37. Meanwhile who was approaching Him? Judas Iscariot, His apostle.
38. With what intention did He enter the Garden of Olives? To betray Jesus.
39. With what? With a kiss.
40. Whom did Judas bring with him? The soldiers and servants of the priests.
41. With what intention did they come? With the intention of taking Jesus prisoner.

42. Could Jesus as Son of God have frustrated His being taken prisoner? Yes, He could have done so.

43. Whence do you know this? When Jesus asked the soldiers and servants of the high priests, "Whom seek ye?" and they answered, "Jesus of Nazareth," He said, full of holy dignity: "I am he!" and at these words, as if struck by lightning, the soldiers and servants fell prostrate upon the ground.

44. What did Jesus wish to prove by this? That they could not have taken Him prisoner if He had not willed it Himself.

45. What did Jesus do? He let them bind Him and take Him prisoner.

46. Where was Jesus led directly after being made prisoner? To the high priest Caiphas, where the chief justices were assembled.

47. What happened there to Jesus? He was falsely accused.

48. What false accusation was brought against Jesus? He was accused of having blasphemed God and of calling Himself the Son of God.

49. What did the high priests make use of to condemn Jesus? They made use of false witnesses.

50. What did the high priests do at this false testimony? They rent their garments and exclaimed, "He is deserving of death!"

51. Where did they take Jesus then? Into the court-yard of the palace.

52. How long did Jesus have to remain there? All night long until the next morning.

53. What did Jesus have to suffer during that time? He was mocked, spit upon, struck in the face with clenched fists, crowned with thorns, and, in mockery, arrayed in a crimson mantle.

54. Where was Jesus taken on the morning after His apprehension? To the Roman Governor, Pontius Pilate.

55. What false accusation was here pronounced against Him? He was accused of having instigated the people to revolt.

56. In what way did the Jews try to prove this? They declared that Jesus had forbidden tribute to be paid to Cæsar.

57. How do you know that this accusation was false? When the tributary coin was demanded of Jesus, He said: "Give to God that which is God's, and to Cæsar that which is Cæsar's."

58. Did Pilate yield to this complaint? No; he declared that he found no fault in Jesus.

59. What did he do, however, to appease the anger and animosity of the Jews? He caused Jesus to be scourged.

60. Were His enemies satisfied with this? No; they demanded His death.

61. What did the high priests and Jews do to compel Pilate to condemn Jesus? They threatened to denounce him to the emperor if he gave Jesus His liberty.

62. What did Pilate do then from fear of the Jews? He sentenced Jesus to death.

63. How did Pilate publicly acknowledge that this condemnation was a compulsory and undeserved one? He washed his hands before all the people and said, "I am innocent of the blood of this just man."

64. What happened when Jesus was condemned to death innocently? He was led to the place of execution.

65. How was Jesus still further tortured on the way? He was made to carry His own cross to Calvary.

66. What took place on the way because of His weakness? He fell three times under the weight of the cross.

67. In what way was He driven on again by His executioners? By blows and kicks.

68. Who was finally obliged to help Jesus carry His cross? Simon of Cyrene.

69. What happened to Jesus when He arrived at the place of execution upon Mount Calvary? He was stripped of His garments and nailed to the cross.

70. How long did Jesus hang upon the cross? For three hours Jesus hung upon the cross in the most awful sufferings of body and soul, until He bowed His head and died.

71. Who was crucified with Jesus? Two thieves.

72. Was this an accident? No; it happened that the prophecy might be fulfilled.

73. What was this prophecy? "He is reputed amongst evildoers."

74. Whom did these two thieves prefigure? The penitent thief signifies those persons who will be pardoned by God at the last judgment.

75. And the impenitent thief? The impenitent thief signifies those who will be damned by God on the last day.

76. What is particularly memorable in the three last hours of the life of Jesus? The seven words which He spoke upon the cross. (The pupil will here repeat them.)

77. Did Jesus really and truly die? Yes. His soul was truly separated from His body.

78. Why does the Catechism ask this question? Because there are unbelievers who say that the death of Christ upon the cross was only feigned.

79. What proofs are there that Christ really died upon the cross? 1. The Evangelists say unanimously that Jesus died upon the cross.

80. The second proof? The rage and hatred of the Jews toward Jesus was so great that they would only have been satisfied with His death.

81. The third proof? The executioners did not break His limbs, because they saw that He was truly dead.

82. The fourth proof? When a soldier pierced His side blood and water flowed out.

83. The fifth proof? Pilate would certainly not have given permission to take the body of Jesus down and lay it in the grave if the soldiers and guards at the cross had not declared that Jesus was dead.

84. What took place at the death of Jesus? At His death the sun was darkened, the earth quaked, the rocks were split, the graves opened and the dead arose.

85. Would such miracles occur at the death of an ordinary man? No; at the death of an ordinary man no such miracles could occur.

86. What then did those miracles at the death of Jesus prove? They prove that Jesus Christ is truly the Son of God, as the centurion who stood at the cross acknowledged to his soldiers.

87. What led the pagan centurion to make this confession? The miracles of which he was an eye witness.

88. How did it happen that Jesus was sentenced to death by a Roman governor? At that time the Jews were under Roman rule. They were themselves not allowed to condemn a criminal to death.

89. Who alone could do this? The Roman governor, who at that time was Pontius Pilate.

90. How was he forced to pass this unjust sentence upon Jesus? By the threats of the Jews to denounce Pontius Pilate to Cæsar.

This will be continued in our next religious instruction.

XXVI.

CONTINUATION OF THE FOURTH ARTICLE OF THE CREED.

DEAR CHILDREN:—We will now resume the explanation of the fourth article by the question:

Was Christ compelled to suffer death?

No; Christ suffered death of His own free will.

Holy Scripture gives us a proof of this by saying: "He was offered, because it was His own will" (Is. liii. 7). In another part of the Holy Writ Jesus Himself says: "I lay down my life that I may take it again. No man taketh it away from me, but I lay it down of myself; I have power to lay it down and I have power to take it up again." Jesus as God omnipotent was not obliged to suffer for us, He did it of His own free will.

Why was it the will of Christ to suffer and die?

In order to satisfy the Divine Justice for our sins and thereby to redeem and save us.

Jesus knew by virtue of His Divine omniscience in to what great misery mankind had fallen through sin; He knew that to propitiate the Infinite Majesty of God an Infinite satisfaction was necessary, which no man or no finite being could render. Man's misery grieved Him. From compassion and kindness toward mankind He left heaven, became Incarnate, suffered and died for us, in order to render satisfaction to the Divine Justice, to redeem man and to save him.

For this reason Holy Scripture says: "He was wounded for our iniquities, He was bruised for our sins." Never, therefore, let the thought arise in you that Jesus was crucified like a malefactor for His own guilt, for you know indeed that Jesus as the Most Holy was free from all guilt.

For what sins has Christ given satisfaction?

For the sins of the whole world, namely, for original sin and all the other sins of mankind.

Jesus by His death atoned for those sins which as general guilt oppress the whole human race as well, as for those which one commits personally. By the sins of "the whole world" we understand the sins of all mankind. Jesus took upon Himself the sins and the eternal punishment for sin of all mankind and removed them

by His Passion and death. He effaced them completely, blotted them out as if they had never taken place.

That you may understand this still better I will give you a parable. Imagine that the sins of all mankind were written down by God in a large account book. What do we do when we no longer wish to see that which has been written down? We efface it. So long as our sins were not effaced before God, they were present to the sight of the Divine Majesty, and we were guilty. Then God effaced all our sins, as it were, with the blood of His only begotten Son, who sacrificed Himself for us.

Now another question is this: "Why did Jesus suffer so much and so terribly?" One single drop of His Precious Blood would have worked our redemption, and the least act of Jesus would have reconciled us with God.

But Jesus wished to suffer:

1. To show us how great His love for mankind was;
2. To show us how great the malice of sin is; and
3. To animate us to bear the greatest sufferings and pains with patience and resignation.

From what has Christ redeemed us by His sufferings and death?

He has redeemed us, 1. From sin; 2. From the slavery of the devil who had subdued us by sin; and 3. From eternal damnation, which we had deserved by sin.

The first blessing then of redemption is deliverance from sin; for through the merits of Jesus Christ we not only obtain forgiveness of our sins committed, but also the grace of justification, and besides sanctifying grace also actual grace to lead a God-fearing life. Between God and man there was a chasm, a wall of separation was erected, for as soon as man had turned away from God by sin, he lost also the love and good grace of God. By His death of expiation, Jesus removed the wall between God and man, and reconciled God with man again.

Further Jesus has redeemed us from the slavery of Satan. As one who serves a king is his servant or subject, so man, by falling away from God and sinning, was in the slavery of Satan. From this profoundly miserable and deplorable condition did Jesus redeem us. He delivered us from the bonds in which as it were the whole human race through the cunning of the evil one were ensnared. He opened the dungeon and gave us the blessed freedom of becoming the children of God.

Finally Jesus also redeemed us from eternal damnation. Without the sufferings and death of Jesus we should have shared with the evil one in eternal damnation, because we should have remained children of Satan. Whosoever cooperates with the graces of redemption which Christ merited for us by His Passion, can gain heaven and escape thereby everlasting perdition. He who lives with Jesus, keeps His commandments, imitates Him in all things, and makes use of His means of grace, can not be separated from God. For this reason the Holy Scripture says: "God so loved the world that He even gave His only begotten Son, that all who believe in Him might not be lost, but have everlasting life."

What more has Christ gained for us through His sufferings and death?

He has, 1. Reconciled us with God; 2. Reopened heaven to us; and 3. Merited abundant graces for us, in order to enable us to lead a holy life and to obtain eternal happiness.

Jesus has, therefore, 1. Reconciled us to God.

A reconciliation takes place between two persons who were enemies. The one who prepares this reconciliation and brings it about is called a mediator. Jesus Christ is this Mediator. Through sin men had become enemies of God, and they had lost the love and friendship of God. Then Jesus was the Mediator between God and man. He took our guilt upon Himself, He paid as it were what we owed to God. He appeased the offended majesty of God, and rendered satisfaction through His death of expiation.

Without the mediation of Jesus, the wrath of God would never have been removed from us.

Hence Holy Scripture says: "When we were enemies, we were reconciled to God by the death of His Son" (Rom. v. 10).

2. Jesus reopened heaven to us.

However, you must not take this in a literal sense, as if there had been a closed door to heaven. As a man closes his house to his enemy, and as a disobedient child who has rebelled against his father is no longer permitted to enter the paternal abode, so in consequence of sin no one could enter heaven, and without Jesus' death of expiation heaven would have remained closed forever. Jesus appeased the just Father again, and God, reconciled by the merits of the death of sacrifice of His Son, allowed grace to take the place of justice, and forgave His guilty children and reopened to them heaven, the paternal house. The cross was as it were the key wherewith the closed door of heaven was reopened.

3. Jesus merited abundant graces for us in order to enable us to lead a holy life and to obtain eternal happiness. As from a spring, refreshment flows for the thirsty, so is Jesus' death of sacrifice an abundant source of grace for us. Every one who thirsts for His salvation can come and refresh himself at this source. It flows for all men, and no one will be refused.

It was not sufficient for Jesus, by His Incarnation, to become our brother, by His death of sacrifice our Lord and Redeemer, He wished by His merits to be also our blessing, the cause of our eternal salvation.

Has Christ merited grace and eternal salvation for those only who will really be saved?

No; He has merited it for all men, without exception, as He died for all without exception.

This question ought not to appear strange to you. A heretic named Calvin had taught, namely, that God had destined a part of mankind, without their fault, to eternal damnation, the other part, without their fault, to everlasting happiness. The former, therefore, might do as much good as they would, they would still be damned, and those destined to blessedness might do as much evil as they wanted to, they would still go to heaven. This is a heresy contrary to the justice of God. How could it be possible that God would eternally damn good men, and make bad men eternally happy? God has not only created and destined all men for eternal happiness, but Jesus also died for all men, and all men obtain as much grace as they will need to save them.

Holy Writ gives us a proof of this in saying: "A Mediator is between God and men—Jesus Christ, who gave Himself for the redemption of all." In another part it says: "Jesus is the sacrifice of atonement for our sins, yet not for our sins alone, but for the sins of the whole world."

If Christ has merited eternal salvation for all men, why, then, are not all saved?

Because not all do, on their part, what is necessary for obtaining salvation; that is, because they do not all believe, keep the commandments, and use the means of grace. If, therefore, all men are not saved, the fault lies with them, and not with God. If you offer bread to a hungry man, it is his own fault if he refuses it and starves. If you offer water to a thirsty man, and he will not take it, it is certainly his own fault if he is parched with thirst.

When a physician orders medicine for a sick man, who does not take it, the patient bears the blame if he should die. If there is a treasure buried in a field, he alone finds it who digs for it. If you hold out a saving hand to a drowning man and he does not grasp it, it is his own fault if he sinks and is drowned. If, then, any one wants to be saved, he must not fold his hands idly in his lap, but he must cooperate with God's graces; he must believe, keep the Divine Commandments and make use of the means of grace which Christ has ordained for our salvation. To many the doctrine of Jesus seems absurd. From pride they will not subject their reason to the faith. Others obey their own will rather than the will of God. Others again can not detach their hearts from temporal affairs. Their cares, their troubles, their earthly goods stifle the thought of their eternal salvation. Again, there are others who believe that they can work out their salvation by their own strength, and they do not seek the means of grace that God has ordained for our salvation. For this reason also Holy Scripture says: "Not every one that saith to me Lord! Lord! shall enter into the kingdom of heaven, but only he who doth the will of my heavenly Father." Neither is heaven opened for us at our mere wish, but we must advance toward the grace of God and cooperate with it. The holy Doctor St. Augustine says: "God has indeed created thee without thy concurrence, but He will not save thee without it." Hence Jesus said: "If thou wouldst enter into everlasting life, keep the commandments."

The bitter Passion and death of Jesus Christ obliges us to love and show our gratitude to Him. That man is unloving and ungrateful, who forgets or does not value the graces and blessings of which he is made partaker through the Passion and death of the Son of God. We have certain means at hand to remind us thereof. Above all the crucifix reminds us of the death of Jesus.

Now, crucifixes may be found in many places: in church, at home, and in some countries in the streets and byways. The stations of the cross likewise remind us of the story of Christ's sufferings. The celebration of Good Friday reminds us of the day upon which our Divine Redeemer died, for which reason also the Church has set Friday apart as a day upon which to abstain from flesh meat, partly to recall to our memory the Passion of Jesus, partly to give us an opportunity to return thanks to our Saviour for His sufferings.

Never forget, then, the exceeding great love which moved Jesus to come from heaven to this earth, to become Incarnate, and on account of our sins to suffer so much and so severely. But let this love be living in you, and promise to live for Him who died for your sake. Avoid sin, for in Jesus' sacrifice of expiation you can see what a terrible thing sin is in God's sight. The Passion of Jesus and His agonizing death upon the cross should make your own adversities seem but small to you, for Jesus suffered innocently; men, however, deserve what they have to suffer.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken in to-day's instruction? We have continued the explanation of the Fourth Article of the creed.
2. Was Christ compelled to suffer death? No; Christ suffered death of His own free will.
3. How can you give me a proof of this? From Holy Scripture.
4. What says the text which I gave you? "He was offered because it was His own will."
5. What says the other text? "I lay down my life that I may take it again. No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again."
6. What then does it mean, Christ suffered death of His own free will? It means that Jesus was not compelled to do so by any one.
7. Why could not Jesus be compelled? Because He was God.
8. Why did Jesus will to suffer and die? Jesus willed to suffer and die to make satisfaction to the Divine justice for our sins and thereby to redeem and save us.
9. By what was the justice and majesty of God so grievously outraged? By original sin and innumerable other sins of men.
10. What had all men lost by sin? The grace and love of God.
11. What had mankind deserved for their sins? They merited everlasting punishment.
12. What did Christ do to efface our guilt before God? He took upon Himself the guilt and the punishment of all sins and He died for us.
13. What did Jesus prove for us by His death and Passion? Jesus proved how great His love for men was.
14. What did Jesus become for us through His death? Jesus became the sacrifice of expiation for the sins of the whole world.
15. What, therefore, does Holy Writ say of the Passion and death of Jesus? Holy Writ says: "He was wounded for our iniquities, He was bruised for our sins."
16. Give another passage of Scripture? "He has loved us and washed us from our sins with his blood."
17. For what sins has Christ given satisfaction? For the sins of the whole world, original sin and all the other sins of mankind.

18. Whence can you prove this to me? From Holy Scripture, which says: "Christ is the propitiation for our sins: and not for our sins only, but also for those of the whole world."

19. What means the expression: sins of the whole world? It means for the sins of all mankind.

20. Could no one but Christ make full reparation for our sins? No; no one could do this.

21. Why not? Because the justice of God demanded an infinite satisfaction, which a finite being could not give.

22. From what has Christ redeemed us by His sufferings and death? He has redeemed us 1. From sin; 2. From the slavery of the devil; and 3. From eternal damnation.

23. How did Jesus redeem us from sin? He took upon Himself the guilt and the punishment of all sin and He died for us.

24. Why then did Jesus suffer so much and so greatly to redeem us from our sins? 1. To show us how great His love was for mankind. 2. To show us how great is the malice of sin in God's sight, and 3. To encourage us to endure the greatest sufferings with patience.

25. From what else did Jesus redeem us? From the slavery of Satan.

26. How did mankind become slaves of Satan? By the sin of our first parents.

27. What did all men become through sin? Servants and slaves of Satan.

28. Who then redeemed mankind from this terrible state? Our Saviour Jesus Christ.

29. By what? By His death upon the cross.

30. Why do we say that Jesus redeemed us also from eternal damnation? Because all men would have suffered eternal damnation if Jesus had not died for us.

31. Why would they have had to suffer eternal damnation? Because they were all children of Satan.

32. What more has Christ gained for us through His sufferings and death? He has 1. Reconciled us with God; 2. Reopened heaven to us; and 3. Merited abundant graces for us, in order to enable us to lead a holy life, and to obtain eternal happiness.

33. With whom has Christ reconciled us? Christ reconciled us with God.

34. Between whom can reconciliation take place? Between persons who are enemies.

35. Did enmity exist between God and man? Yes; through the first sin, enmity existed between God and mankind.

36. What is that one called who brings about a reconciliation between enemies? He is called a Mediator.

37. How did Jesus become our Mediator? He appeased the anger of God, and made God our friend again.

38. Why does it say: Jesus reopened heaven to us? Because through sin heaven was closed against mankind.

39. How are we to understand this? That no man could enter into heaven.

40. How did Jesus open heaven to man? By the merits of His death of atonement mankind could enter again into heaven.

41. What else did Jesus gain for us by His death? He merited abundant graces for us that we might be enabled to live a holy life and be eternally happy.

42. Is it sufficient for man to be free from sin only? No; he must also do good.

43. What do we require, however, for this? For this we require the Divine grace.
44. Why? Because of our own strength we can do no good.
45. How do we participate in the abundant graces merited for us by Jesus Christ? Through the Holy Sacraments.
46. For whom did Christ merit these abundant graces? He merited them for all mankind.
47. Is no one excepted? No one is excepted.
48. Has Christ merited grace and eternal salvation for those only who really will be saved? No; He has merited for all men without exception, as He died for all without exception.
49. Why does the Catechism ask this question? Because a heretic named Calvin taught that God had destined a part of mankind without fault of theirs to eternal damnation, and the other part He had destined to eternal happiness.
50. Why is this a heresy? Because it is contrary to God's justice.
51. How is it contrary to the justice of God? Because all good men will go to heaven and all wicked men to hell.
52. But why will not all be saved? Because not all do on their part what is necessary for obtaining salvation: that is, because they do not all believe, keep the Commandments, and use the means of grace.
53. What then does God demand of every man who wants to be saved? God demands his cooperation.
54. In what does this cooperation consist? Man must 1. Believe; 2. Keep the Commandments; and 3. Use the means of grace which God has appointed for our salvation.
55. Do all men do that which God demands of them? No; they do not.
56. Why do they not believe? Because they will not subject their reason to Faith.
57. Why do they not keep the Commandments? Because they prefer their own will to the will of God.
58. Why do they not use the means of grace? Because they think that they can do good by their own strength.
59. What, therefore, is the cause if all men are not saved? It is man's own fault.
60. What is the application with which the Catechism concludes? "Never forget how much Jesus has loved you, and what He has suffered for you."
61. What reminds us first of all of the death of Jesus? Every crucifix or picture of the cross.
62. Where do we see crucifixes? In churches, in cemeteries, in our homes.
63. What reminds us of the whole story of Christ's Passion? The stations of the cross.
64. What devotions do we perform during Lent? Devotions to commemorate the Passion of Jesus.
65. What has the Catholic Church commanded to thank Jesus for His death of sacrifice? The Catholic Church has commanded that we abstain from flesh meat on Fridays.
66. What reminds us in Holy Week of Jesus being laid in a sepulcher? The repositories for the Blessed Sacrament which are erected then in the Catholic Churches.
67. On what account did Jesus die? On account of the sins of mankind.
68. What, therefore, does every one do who sins? He nails Jesus to the cross anew.

69. What then must you avoid? Sin.

70. Must you one day suffer and die? Yes; I, too, will have to suffer and die one day.

71. Who should be our model in all sufferings and death? Our Divine Saviour Jesus Christ.

72. What did He say upon the cross? It is consummated! Father, into Thy hands I commend my spirit!

And this is what you should say at death.

With the hope that you may never forget the bitter Passion and death of Jesus, and that Jesus may not have died for you in vain, we will conclude the religious instruction for to-day, and should Divine Providence have destined you also to suffer much in your life and to carry a heavy cross, look upon the Lamb of Sacrifice, bleeding upon the cross innocently for the sin of others. His Passion will be your consolation, and as Jesus hangs upon the cross with outstretched arms, as if He would embrace us, so will He one day receive into the wound of His opened side all those who in this world have suffered and died according to His example.

XXVII.

THE FIFTH ARTICLE: "HE DESCENDED INTO HELL, THE THIRD DAY HE ROSE AGAIN FROM THE DEAD."

DEAR CHILDREN:—In the explanation of the Catechism we come to-day to the fifth article of the Creed: "He descended into hell, the third day He rose again from the dead." This article contains two points:

(a) That Jesus descended into hell; and

(b) That Jesus upon the third day rose again from the dead.

The Catechism asks: "What means He descended into hell?"

It means that the soul of Jesus after His death descended into "Limbo"—i. e., to the place where the souls of the just who died before Christ were detained.

The word hell has, according to Scripture and the language of the Church, a threefold meaning:

(a) It signifies a place where the damned, i. e., those who die in mortal sin, suffer eternally. From out this hell there is no redemption.

(b) It signifies that place where the souls who departed in venial sin must remain for a time in Purgatory, until God vouchsafes to admit them to everlasting happiness.

(c) It signifies the place where those just souls who departed this life before Christ awaited the day of redemption.

To this place the soul of Jesus betook itself after the soul departed from the body upon the cross. The following passage of Scripture has reference to this: "He was put to death 'indeed in the flesh, but enlivened in the spirit; in which also coming He preached to those spirits that were in prison'"—that is, announced to them their redemption (1 Pet. iii. 18-19). Limbo is here called a prison because the souls of the just who were shut out from the vision of God were detained here, until they were redeemed by the merits of Jesus' death of expiation.

Why were the souls of the just detained in Limbo?

"Because heaven was closed through sin, and was first to be opened by Christ." It is an article of faith that original sin shuts us out from the vision of God. After the fall of our first parents, the celestial Paradise, heaven, was closed, even to the just souls of the old law.

As a large stone was rolled before the tomb of Jesus, to render His Resurrection impossible, so, as it were, a large stone had been placed before the gate of heaven. This was original sin which was perpetuated from Adam upon all mankind. Through the death of Jesus this obstacle was removed. When Jesus made satisfaction to God for the sins of the world, heaven was reopened to man.

Why did Christ descend into Limbo?

1. To comfort and set free the souls of the just;
2. To show forth His power and majesty even there in the lower regions.

For centuries and centuries must the souls of the just who died before Jesus have pined in Limbo, shut out from the vision of God. As one parched with thirst longs for water, so did those just souls in their sadness and affliction long for union with God. Therefore, after Jesus had accomplished His sacrifice of expiation upon the cross, His soul betook itself into Limbo, to announce to these just souls their deliverance. As a prisoner longs for liberty, for fresh air, and sun, so did those just souls in Limbo long for their deliverance, for their union with God. This deliverance was now announced to them by Jesus Himself.

3. To show forth His power and majesty even there in the lower regions.

Jesus desired to show His power and majesty even in the lower regions, that is to say, the kingdom of spirits, for Holy Scripture

says: "That in the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth" (Phil. ii. 10). The doctrine that Jesus descended into Limbo should 1. Encourage us to persevere in our hope and in our confidence in the Divine promises, and not to be discouraged and vacillating if God's assistance is delayed for some time. It should 2. Encourage us to be compassionate toward our unhappy fellow men, and lavish as much consolation and help upon them as lies in our power.

Did the soul of Jesus remain in Limbo?

No; upon the third day it was reunited with His body and Jesus arose gloriously from the grave, as He had foretold, when He said: "Destroy the temple, and in three days I will raise it up."

In commemoration of this we celebrate Easter day. The resurrection of Jesus was prefigured in the Old Testament by the Prophet Jonas, who had to pass three days in the belly of a whale. Scripture relates to us the following about the Resurrection of Jesus: "On the morning of the third day (after the death of Jesus) there was a great trembling of the earth. An angel of God descended from heaven, approached the tomb, rolled back the stone and seated himself thereon. His countenance dazzled like lightning and his raiment was whiter than snow. The guards were benumbed with fright and fell upon the ground as if dead. But Jesus came forth glorious and immortal from the grave.

Of the Resurrection of Jesus you must know now:

1. That Jesus was not awakened by God, but that He rose from the grave through His own power. We shall rise from the grave also at the last day, but not like Jesus, by our own power, but through the omnipotence of God.

2. That the body of Jesus after His Resurrection was incapable of suffering and immortal. Therefore we say that Jesus arose from the dead with a glorified body, a body like that which the Disciples beheld at His transfiguration upon Mount Thabor. Still Jesus retained in His glorified body the marks of His wounds, as a proof that He rose again with that same body which had suffered and died.

Did the enemies of Jesus know that He would rise again?

Yes; Jesus had foretold it; for this reason they sealed the tomb, and placed a guard before it.

Already in the Old Testament the Resurrection of Jesus was foretold by the Prophet David: "My flesh shall rest in hope, for thou

wilt not leave my soul in hell.” Jesus Himself spoke of His Resurrection beforehand. “The Son of Man will be delivered into the hands of His enemies, and they will put Him to death; but when He is put to death, He will rise again the third day.” As the enemies of Jesus knew of His Resurrection, they rolled a heavy stone to the opening of the tomb, sealed it, and placed a guard before it. If the grave had not been guarded they could have said that the dead body of Jesus had been stolen. But through a wise dispensation of God all suspicion of a deception was avoided. The soldiers keeping guard were witnesses of His Resurrection.

We have now to prove that Jesus really rose again from the dead?

1. The irrefutable proof is this: His Disciples often saw Him **after His Resurrection**, touched Him, ate, spoke, and conversed with Him, and suffered death to confirm His Resurrection.

Holy Scripture enumerates ten appearances of Jesus after His Resurrection. Even a Disciple of Jesus, named Thomas, doubted His Resurrection. Jesus convinced him, however, and said: “Put in thy finger hither (into the place of the nails), and see my hands; and bring hither thy hand, and put it into my side” (John xxii. 27).

Thus Jesus appeared to two Disciples who were going to Emmaus, explained the Scripture to them, sat at table with them, blessed the bread, broke it and gave it to them.

2. The Apostles proclaimed His Resurrection everywhere and gave their lives for this truth.

Peter said fearlessly to the Jews: “You nailed him to the cross by the hands of the ungodly and put him to death. God has awakened him; of this we are all witnesses.”

How long did Jesus remain upon earth after His Resurrection?

He remained upon earth forty days.

What did He do meanwhile?

He conferred upon His apostles, especially upon Peter, various powers and instructions for the good of His Church. Jesus appeared once to His Disciples as they sat at table. At this appearance He gave them the power to remit sins or to retain them.

Then He appeared to His Disciples as they were fishing on Lake Tiberius. Upon this occasion He conferred upon Peter the guardianship of His Church with the words: “Feed my lambs! Feed my sheep!”

At a subsequent appearance upon the mountain in Galilee He conferred upon them the power and the commission to proclaim the

Gospel to the whole world and to baptize the faithful, and He promised them perpetual assistance until the end of the world, namely, the Holy Ghost.

What effect ought the doctrine of the Resurrection of Jesus to produce in us?

It ought 1. To strengthen our belief in His Divinity, and our hope of our own future resurrection; and 2. To incite us to rise from the death of sin to a new and holy life.

1. The Resurrection of Jesus is the greatest of His miracles, inasmuch as He thereby showed Himself as the conqueror over death and the grave. He proved thereby the Divinity of His Person and also the Divinity of His doctrine. Jesus Himself gives His Resurrection to the Scribes and Pharisees as a sign of His Divinity: "This generation is a wicked generation: They ask a sign, and a sign shall not be given them, but the sign of Jonas the prophet."

The Resurrection of Jesus should strengthen us also in the belief in our own resurrection. St. Paul the apostle says: "If Christ is risen so also shall we rise again, and as in Adam all died, so also in Christ will all live again." If there is no resurrection of the dead, then Christ also is not risen.

2. The Resurrection of Jesus should incite us to rise from the death of sin to a new life. The life of a sinner is spiritual death. He who lives in the state of sin and disgrace, who has lost the grace and friendship of God, is according to the state of his soul, dead, and in a spiritual manner lies in his grave. But the Resurrection of Jesus should encourage us to leave the grave of sin, to renounce sins and passions, evil desires and habits and to begin a new, God-fearing life.

All men will rise again one day, but not all alike. Only the bodies of the good will at their resurrection resemble the glorified body of Jesus. Therefore the application says "Reflect what St. Paul says: 'That as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life'" (Rom. vi. 4). The life of the sinner resembles the sleep of a man in a boat that is tossed about, that is being driven toward a yawning abyss, a waterfall.

The sleeper is dreaming perhaps a pleasant, sweet dream; but alas! if he does not awaken in good time and save himself, the little skiff will be suddenly plunged into the abyss and the dreamer will be swallowed up by the wild waves. Dear children, do not be led astray by the bad example of the world. If others are hurrying

toward the abyss, that is no reason why you should do so. He who is once ensnared in the chains of sin can only with difficulty extricate himself again. Should you, however, be so unhappy as to fall into sin, Oh do not delay to return from this dangerous path. He who continues thereon goes most surely toward perdition. The Catholic Church lets the forty days of Lent and penance precede the feast of Easter, and exhorts us during this time in an earnest voice to do penance in dust and ashes, to put off the old man, and to put on the new, so that with the Resurrection of Jesus we may celebrate also our resurrection from the death of sin. Never let this admonition of the Catholic Church pass you by unheeded, and as in the Church there is joy over the Resurrection of Our Saviour, so will there be joy in heaven over the resurrection of the sinner from spiritual death. As Jesus rose from the grave glorious and immortal, so then will our resurrection be a joyful one to life everlasting.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken in to-day's instruction? Of the fifth article of the creed.
2. What says this fifth article? It says: "He descended into hell, the third day He rose again from the dead."
3. Who descended into hell, and rose again from the dead? Jesus Christ.
4. How many truths are contained in this article? It contains two truths: 1. That Jesus descended into hell, and 2. That Jesus on the third day rose again from the dead.
5. What means "He descended into hell?" It means that the soul of Jesus Christ, after His death, descended into "Limbo"—*i. e.*, to the place where the souls of the just who died before Christ were detained.
6. Does it mean that hell where the souls of the damned are? No; it does not mean that hell.
7. What is Limbo also called? It is called a prison.
8. Why? Because the souls of the just were there shut out from the vision of God.
9. How long were they shut out? Until they were redeemed by the death of Jesus.
10. Why were the souls of the departed just in Limbo? Because through sin heaven was closed against them, and was only to be opened by the death of Christ.
11. What means heaven was closed? It means that no one could enter into heaven.
12. Through what was heaven closed against mankind? Through the sin of our first parents.
13. To whom was heaven closed? To all men.

14. For the just also who lived before Jesus? Yes; heaven was also closed to the just because they had original sin upon them.

15. Why did Christ descend into Limbo? 1. To comfort and set free the souls of the just; and 2. To show forth His power and majesty even there in the lower regions.

16. Who has need of comfort? The unhappy and the suffering.

17. Were the souls of the just unhappy and suffering? Yes; their unhappiness and suffering consisted in their being shut out from the vision of God.

18. How long had this lasted? Many thousands of years.

19. In what consisted the comfort that Jesus brought them? In this, that He set them free from Limbo.

20. What then must the souls of the just have experienced when Jesus announced to them their redemption? They must have experienced great joy.

21. How did Jesus descend into Limbo, with His body or with His soul? With His soul.

22. Where did His body lie during this time? It laid in the grave.

23. What was the second reason why Jesus descended into Limbo? To show forth His power and majesty even there in the lower regions.

24. To whom had Jesus already shown His glory upon earth? To the living.

25. To what should the truth that Jesus descended into Limbo encourage us? 1. To persevere in our hope in the Divine promises and 2. To be compassionate toward our unfortunate fellow men and to render them as much consolation and assistance as lies in our power.

26. How long a time elapsed from the promise of a Redeemer which God gave to our first parents until it was fulfilled? A period of four thousand years.

27. Did God's promise, however, remain unfulfilled? No; it was fulfilled.

28. What do we learn therefrom? That we should not be discouraged and become pusillanimous when God's assistance is sometimes delayed.

29. Did the soul of Jesus remain always in Limbo? No; upon the third day it united itself to His body, and Jesus rose gloriously from the grave.

30. Had Jesus foretold His Resurrection from the dead? Yes; Jesus said: "Destroy this temple, and in three days I will raise it up."

31. What did Jesus mean by the destroyed temple? He meant thereby His body, which on the third day was to rise again from the grave.

32. By whom was the Resurrection of Jesus prefigured in the Old Testament? By the prophet Jonas, who for three days lay in the belly of a whale.

33. What feast has the Catholic Church instituted to commemorate the Resurrection of Jesus? Easter day.

34. Can you repeat anything from the story of the Resurrection of Jesus? On the morning of the third day after the death of Jesus there was a great trembling of the earth. An angel of God descended from heaven, went to the grave, rolled back the stone, and seated himself upon it. His countenance was as dazzling as lightning and his raiment was as white as snow. The guards were benumbed from fright and fell to the earth as if dead. Jesus, however, proceeded from the grave immortal and glorious.

35. Did Christ rise from the grave through His own power or was He aroused from death by God? Christ rose from the dead by His own power.

36. How was this possible? Because Jesus as God is omnipotent.

37. What difference is there between the Resurrection of Jesus and our own future resurrection? Jesus rose from the grave by His own power, but we shall one day rise from the grave through God's omnipotence.

38. Was the body of Jesus after His Resurrection just as it was before His Resurrection? No; after the Resurrection of Jesus His body was incapable of suffering and immortal; it was a glorified body.

39. Had the Disciples already seen the body of Jesus in a glorified form? Yes; upon Mount Thabor.

40. How does Scripture describe His glorified body? Scripture says: "His countenance shone like the sun, and his garments were white as snow."

41. What has Jesus retained in His glorified body? The marks of His wounds in hands, feet, and side.

42. Why has Jesus done this? To prove that He rose from the dead with the same body with which He suffered.

43. Did the enemies of Jesus know that He would rise again? Yes; Jesus had foretold it; for this reason they had sealed the grave, and placed a guard there.

44. Why did they do this? So as to prevent the Resurrection of Jesus.

45. By whom was the Resurrection of Jesus prophesied in the Old Testament? By the prophet David.

46. With what words? "My flesh shall rest in hope, for thou wilt not leave my soul in hell."

47. With what words did Jesus Himself foretell His Resurrection? Jesus said: "The Son of man shall be delivered into the hands of His enemies, and they will put him to death: but when he is put to death he will rise again on the third day."

48. Why was it well that the enemies of Jesus placed a guard at His grave? Because otherwise they might have said that the body of Jesus had been stolen.

49. Whence do we know that Christ really rose from the dead? From the testimony of His Disciples, who often saw Him after His Resurrection, touched Him, ate, spoke, and conversed with Him, and in confirmation thereof suffered death.

50. How many appearances of Jesus does Scripture enumerate. Scripture enumerates ten.

51. Which of the Disciples doubted the Resurrection of Jesus? Thomas doubted it.

52. How did Jesus convince him? Jesus said to him: "Put in thy finger hither (into the place of the nails) and see my hands: and bring hither thy hand, and put it into my side."

53. How long did Jesus remain upon earth after His Resurrection? He remained upon earth forty days.

54. What did He do meanwhile? He conferred upon His apostles, especially upon Peter, various powers and instructions for the good of His Church.

55. What powers did He confer upon Peter? He made him the head of His Church and delivered to him the highest authority in the Church.

56. What commands and instructions did Jesus give to His apostles? That they should go into the world and preach the Gospel, and that they should baptize all those who believed it.

57. What power did He charge them with and give them? The power to forgive sins and to retain them.

58. What is this power called? The power to bind and to loose.

59. What did Jesus promise His Disciples? He promised them the Holy Ghost, who would teach them all things and remain with them until the end of the world.

60. What effect ought the doctrine of the Resurrection of Christ to produce in us? It ought 1. To strengthen our belief in His Divinity and our

hope of our own future resurrection; and 2. To incite us to rise from the death of sin to a new and holy life.

61. The Resurrection of Jesus should therefore strengthen our belief in the Divinity of Jesus. Which of the Divine attributes did Jesus prove by His Resurrection? 1. His omniscience and 2. His omnipotence.

62. Why His omniscience? Because He had prophesied His Resurrection beforehand.

63. Why His omnipotence? Because Jesus rose from the grave through His own power.

64. What consoling hope do we draw from the Resurrection of Jesus? The hope that we, too, shall one day rise again.

65. May all men rejoice in the resurrection? No; only the good.

66. What men must be afraid of the resurrection? The wicked.

67. Why? Because they know that they will rise to eternal damnation.

68. When shall we rise? At the last day.

69. How shall we rise? As we have lived.

70. Explain this more exactly. The just will rise with a glorified body, like unto the glorified body of Jesus Christ, but the wicked will not.

71. To what can we therefore compare the body of man, as it will one day rise from the grave? To a grain of wheat.

72. What must you do, that you also may rise with a glorified body? We must not do wrong.

73. What does sin make of the human body? It makes it an instrument of vice.

74. Why? Because the body does the evil which the soul wills.

75. But if you have had the misfortune to fall into sin, *i. e.*, to commit a grievous sin, what must you do? I must do penance and amend.

76. What is this called? It is called a spiritual resurrection.

77. What is a man in a state of sin? He is spiritually dead.

78. Why? Because he lives in a state of disgrace with God.

79. How is man reawakened to the spiritual life? When he is converted and becomes a better man.

80. What does the life of a sinner resemble? It resembles the sleep of a man in a boat tossed by the waves, which is being driven toward the abyss.

81. If a man does not awaken in good time from his sleep of sin, what happens? He is lost eternally.

82. What feast has the Catholic Church instituted in commemoration of the Resurrection of Jesus? Easter day.

83. In order that men may celebrate their own resurrection with the Resurrection of Jesus, what season does the Church allow to precede the feast of Easter? The forty days of Lent.

84. What does the Church ask of us during this season? She exhorts us to do penance and amend.

85. How should you employ the holy season of Lent every year? Do penance and amend.

86. If you do this what kind of resurrection may you hope for one day? A glorious resurrection.

87. To what will you rise then? To eternal life.

And that this may really happen, may God grant us His blessing.

WEAK-MINDED CHILDREN AND THEIR RELIGIOUS TRAINING.

The weak-minded children whom we meet here and there amongst our usually fresh and bright youth stand between the night of idiocy and the daylight of intellectual health. You may have seen a child of this description, how listlessly and dejected it sits there during the instruction, taking no interest, gazing idly or anxiously about when the teacher puts a question to it; how unsteadily it walks about, hands, feet, and mouth continually in motion, disturbing its schoolmates and annoying the teacher! Call to mind a child thus afflicted—how ungainly it is, unable to control its body, only hearing and seeing half that is taking place around, often incapable of expressing even ordinary occurrences; how in talking it stammers and stutters; and then you will have a picture of the children which we wish to describe here as incapable, intellectually backward, half idiotic, or weak-minded in a lesser degree.

Who is more poverty stricken than such a child, especially if the most important education for this world and the next, the religious, is entirely neglected or carried on in the wrong way, if its ignorance and moral weakness becomes a source of all kinds of faults and crimes! If we could go through the prisons and reformatories and subject the inmates to an examination in regard to their early education, we should find that the greater part of them belong to those who were intellectually weak from their youth. The English physician and instructor of idiots, Dr. Brodie, tells us that in a period of twelve months no less than 541 weak and idiotic criminals were committed to the English prisons. Even if we leave these direct consequences of weak-mindedness out of consideration, it still remains a fact to be greatly regretted that there are so many weak-minded children who know nothing, or only very little, of Christian life, because they have not been properly educated.

It makes no difference who should be in general or particular cases their guide and instructor: parents, teacher, or priest, or any one else who has authority to do the work of the Divine Friend of children. Where it is a question of spiritual works of charity for the poorest of the poor, when that which is of the greatest value to every child of man, even the poorest, is endangered, then it is immaterial who it is to undertake this work of love and active charity.

Weak-minded children, particularly if they are afflicted in a higher degree, are often allowed to grow up without any schooling or education; they are often erroneously considered complete idiots and as such unable to be educated. And yet it should be easy to imbue their minds with some degree of religiousness, because the sense for the supernatural is to be found even when there seems to be an entire absence of mental activity. An author recounts from his wide experience an astonishing example of this fact. An idiot was once greatly excited when people attempted to deprive him of his most faithful companion, his dog, by shooting it. At first he struggled with these people, but when his anxiety reached the climax he pointed to a crucifix

in the room. Now if this unfortunate idiot showed a certain kind of religious sentiment, how much easier must it be to kindle the spark of religiousness in those who are merely weak-minded. The first requisite is a moral breaking in, a prevention of all evil actions, if necessary by prudent corporal punishment, and an insistence upon proper behavior. If any and how much religious knowledge and practices can be imparted to such a weak-minded child, whether it can be sent to school with any profit, and whether it may be admitted to the reception of the Sacraments of Penance and the Holy Eucharist, should be carefully considered and decided upon by the priest in each individual case. The rule should be: Where conscious sinning is possible, there the greatest pains should be taken to give instruction in regard to the making of a good confession. A great many weak-minded children are sent to school, where they have at least the advantage of being indoors and prevented from running wild. But we must not be deceived about the educational success in regard to such children. The educational course is laid out for rational-minded children, and what these learn during the six or eight years of their schooling is much too advanced for the others; what for them is an incentive for attention, diligence, and moral religious conduct may be for the others only meaningless talk and indigestible mental nourishment. There is great danger that if a weak-minded child is not brought up in accordance with its slender capabilities, the hoped-for education may miscarry, and peevishness, moodiness, laziness, envy, and stupidity may spread a black veil over the already darkened soul.

Whenever possible special classes for weak-minded children should be instituted in the interest of proper religious education. Where this is impossible the teacher should give them his particular attention and affection, as long as it is not detrimental to the discipline of the whole class; for religious instruction and the religious life of weak-minded children seem to be worthy of consideration.

As weak-minded children are as a rule particularly distracted and inattentive, they should be placed as near as possible to the teacher's desk, so that, especially during religious instruction, they can be carefully watched over. Special care likewise should be taken of them in church. To clear the mind, to excite attention, to awaken their self-consciousness, and to further the facilities of speech, we recommend that these pupils be frequently called upon to answer easy questions. Biblical history seems to be the most suitable and principal subject of instruction, to which may be added the most important teachings of faith and morals. Weak-minded children have often been found as clever as others in the reciting of stories from the Bible. Illustrated histories and catechisms will be found of great assistance in this work. Daily prayers, the awakening of the Divine virtues, and of repentance, the most necessary doctrines of the faith, and other similar subjects, should be most especially inculcated, so that these poor in mind may retain this treasure for their whole lives. In most cases it will be found necessary to assist the child by private instruction, which should always be given if possible, particularly at the time of preparation for first Confession and Communion.

True affection for weak-minded children is equally far removed from rigorous severity as from culpable indulgence. It will take each particular case and consider it with due regard for individuality, and will never let even the least misdemeanor go unpunished. Stubbornness, quarrelsomeness, lying, disobedience, and revengefulness occur as shown by experience more often and in a more aggravated form in weak-minded children. If proper precaution is not taken, and the child is too much indulged, there is danger that the weak-minded child will soon grow into a wicked criminal.



BOOK REVIEWS.

The Rights of Man. A Study in Twentieth Century Problems.
By Lyman Abbott. (Boston and New York: Houghton, Mifflin & Co.)

In modern democracy Dr. Abbott sees the triumph of Hebraism over Roman imperialism and its offspring, ecclesiasticism. It is needless to say that in working out this finding, which is less a finding than an *a priori* thesis to which facts are adapted by a process of selection, Dr. Abbott makes many sweeping generalizations. And generalizations of this kind are seldom correct. The first six lectures deal with fundamental principles, the other six with the actual problems of American democracy. In his exposition of primary principles he dispenses himself from carrying analysis as far as fundamentals; he makes no effort to show the ultimate source of right and duty. In shunning this vital question he shows his good sense, for it would have proved a very difficult task for him to demonstrate any ultimate foundation of obligation consistently with the views which he expresses on ethics and religion. In the two most important chapters, those dealing with Educational and Religious Rights, he is a thoroughgoing advocate of individualism which considers authority, or, as he prefers to call it, dogmatism, an infringement of human rights. There must, he says, be moral training and religious training. But he deprecates the teaching of any ethical dogmas. He devotes much eloquence to the enforcement of this view. A very little reflection is needed to show that, when we descend from the realms of theory to the plane of practical life, to attempt moral training without exercising teaching authority, is to essay the manufacture of bricks, not alone without straw, but even without clay. He would teach geography and history by merely training the child's faculties, without teaching any geographical and historical truth, which the child must be left to find out for himself! Similarly the conscience of the child must not be oppressed by having any moral principles or precepts authoritatively taught to him. He must merely be trained to discover them. Of course nobody, not even the Doctor himself, would act upon such a theory. No teacher or parent does act upon it. In religion he accepts the logical consequences of individualism. After quoting Newman's observation that the obvious difficulty in attempting to form a theory of private judgment in religion is that private judgment leads men in different directions, Dr. Abbott says: "That is the glory of it—the splendor of it. Send ten thousand men in dif-

ferent directions, each to look with his own eyes, feel with his own heart, realize in his own experience some aspect of the divine character, and they will bring back from their quest ten thousand manifestations of God." Not always. Professor Haeckel and hundreds of his followers, for example, came back from their voyage with the report that there is no God at all. If he is true to his theory, Dr. Abbott is bound to treat this discovery with respect, and to grant that it is just as likely to be true as his own view. Dr. Abbott varies the expression of his principle by stating: "I am almost prepared to say that it would be safe to believe all the affirmations of all the creeds, and to reject all their denials." It would be difficult to put more nonsense into fewer words. All the affirmations of all the creeds will contain all the denials too. And the first step requisite for a mind to place itself in a state of receptivity ample enough to accept this conglomeration would be to throw overboard the principle of contradiction. He pokes a little legitimate fun at Huxley, who first declared that all talk about God is but tinkling cymbal and sounding brass, and then proceeded to write several volumes on the subject. It has not occurred to the Doctor that in his lectures aimed against dogmatism he is dogmatizing nearly all the time on moral and religious topics. The last six lectures deal with American democracy, its foreign and domestic problems, the perils which confront it, and the outlook which it has. In his consideration of practical issues he appears to much more advantage than he does when handling abstract principles. Although there is much in his views from which every Catholic will dissent, yet his kindly and irenic temper, with his broad sympathy and healthy optimism, disarms resentment. And there is much instruction in his discussion of the political and economic complications which press for solution.



The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Vol. I. Arch-Apocalyptic Literature, xxi. + 685. (New York: Funk & Wagnalls Co.) 1901.

This important publication is intended, as the title shows, to be a storehouse of information concerning all things Jewish, and so abundant is the material that when completed the work will comprise no less than a dozen large quarto volumes. Nor is this surprising when it is remembered that by their long, unique history and wide dispersion the Jews have been connected with nearly all of the most important movements in the history of mankind. Apart from the fundamental relation of Judaism to Christianity, and the fact that for so many centuries the history of the Jewish race was bound up with that of divine Revelation, the student of profane history finds the Hebrews in contact with and often holding their

own against the principal empires of antiquity; while the story, strange and unparalleled, of their existence ever since they ceased to form a nation exhibits phenomena of a manifold and absorbing interest.

The promoters of the Encyclopedia realizing, as stated in the preface, that the historic rôle of Judaism on account of its uniqueness is particularly liable to be—and often has been—misunderstood, desire to compile and lay before the English reading public a record, faithful and relatively complete, of the multifarious activity exercised by that extraordinary people, at once so exclusive, so closely attached to its national traditions, and at the same time so thoroughly cosmopolitan.

“Utilizing all the resources of modern science and scholarship, the Encyclopedia endeavors to give in systematized, comprehensive, and yet succinct form, a full and accurate account of the history and literature, the social and intellectual life of the Jewish people, of their ethical and religious views, their customs, rites, and traditions, in all ages and in all lands. It also offers detailed biographical information concerning representatives of the Jewish race who have achieved distinction in any of the walks of life.”

That the purpose of the work should be to a considerable extent apologetical is of course to be expected, not only on account of the general and longstanding attitude of the Christian world toward the Jews, but especially in view of certain well-known unfriendly publications which have appeared within recent years, and which, notwithstanding their extravagant bias and violent *parti pris*, have been received in some quarters as a new Gospel.

The promoters have secured the cooperation of a numerous staff of competent writers on both sides of the Atlantic. Naturally the great majority are Jews, but some Christian Semitic scholars are also on the list: thus among the members of the Editorial Board we find Dr. Toy, of Harvard, and among the Consulting Editors, Dr. Hyvernât, of the Catholic University.

As in all such works, much of the material which goes to make up the present volume can be found in one form or another elsewhere, in Encyclopedias, Biblical Dictionaries, etc.; in fact, the Editors acknowledge in the preface their indebtedness to such sources, in particular to the *Dictionnaire de la Bible*, published by Vigouroux. But, there is also a great deal of useful and curious information drawn from sources hitherto accessible only to specialists, and even as regards the matter which the volume has in common with other available sources, it is not a little interesting to find it compiled and treated from the particular standpoint of this publication. Thus, nearly all of the Old Testament subjects discussed in Bible Dictionaries and Commentaries find a place here, but in connection with each there is something new, viz.: the Jewish aspect of the case, and by a happy arrangement of the material this factor

can be readily found. The mode of treatment is simple and uniform. First the Biblical data are briefly summarized, next the Jewish traditions, both Rabbinical and popular, pertaining to the subject are given with some detail, and finally, the conclusions of modern research, if any, are briefly stated. Apart from the lively interest taken in folk lore generally at the present time, these Jewish legends and fantastic beliefs are particularly interesting on account of their connection with the progress and development of Divine Revelation. Hitherto but little attention has been paid to them, even by scholars, but their importance, as shedding an indirect light not only on the contents of the Old Testament, but also on the New, and on early Christian tradition, is becoming more and more apparent. Since popular beliefs are always and inevitably more or less reflected in the literature of any time or country, it is plain that no true, adequate appreciation can be formed of the New Testament writings without taking into due account, not only the fundamental religious beliefs, but also the current legends and traditions, however childish they may seem to us, of the time and people to which these writings belong. Another aspect of the case is worth mentioning, viz.: the unquestionable service that this publication will render to Biblical science by aiding the ordinary reader to form a correct estimate of the value of the so-called "Jewish traditions." Unquestioned faith in these has long been one of the chief obstacles in the way of serious, scientific criticism. It used to be generally supposed that regarding such questions as the date and authorship of the Old Testament Books the Hebrews were in possession of definite, reliable traditions, and though the incorrectness of this view has more than once been pointed out, it remains still nevertheless in many minds—and in not a few books—the starting point of a sweeping prescriptive argument. The truth is that in most cases, with respect to such matters no trustworthy Jewish tradition exists, but rather a collection of vague, incoherent reminiscences, based on the most superficial data, and often mingled with idle, childish speculations. That such is really the case no more convincing proof is needed than that furnished by a perusal of the Jewish traditional lore concerning Biblical facts and personages as set forth in various articles of the Encyclopedia.

In some of the historical articles bearing on the status of the Jews in the Christian world expression is occasionally given to views and inferences which Christian historians would doubtless contest, but on such points harmony of view and appreciation can not of course be expected, and when one recalls the many persecutions, often cruel and fanatical, of which the Jews have been the object in various countries, it is an agreeable surprise to find so little in the volume that is bitter and aggressive. In this respect the Encyclopedia contrasts favorably with the current anti-Jewish literature. No fair-minded person can question the right of the promoters

to present the cause of their race from its most favorable side, and let it be said to their credit that the tone of the work throughout, even in such articles as the one entitled "Anti-Semitism," is characterized by a praiseworthy moderation.

Not a few of the articles, as for instance the one on the Hebrew Alphabet, are ably treated from the scientific standpoint, and in general it may be said that the work embodies the results of modern research as far as is required by the subject matter and the nature of a publication intended chiefly as a popularizing medium.

The numerous biographical notices of obscure medical and other personages may not interest the average reader. However references to such persons are becoming more and more frequent in the literature of the day so strongly imbued with the spirit of detailed historic research, and to many it will be a convenience to have at hand a source containing summary notices of them all.

The typographical execution leaves nothing to be desired; cuts and graphic illustrations of various kinds abound, while the use of heavy type for the titles and marginal subtitles renders the work a model of clearness and facility of consultation.

Let it be said in conclusion that the work deserves special encouragement on the part of the Clergy, and it is therefore not surprising to find it endorsed and patronized by several distinguished Prelates. Experience must have long since made it plain that the conversion of the Jews to Christianity can only be approached through a better understanding on the part of Christians of their ideas, customs, and prejudices, through a more tolerant and sympathetic appreciation of what is good in that remarkable race, often more sinned against than sinning. It can not be doubted that the Encyclopedia will contribute its share to bring about this desired result, and the zealous pastors who have at heart the salvation of those who are outside the fold will be glad to discover in its pages some avenues of approach toward that strange, isolated element of modern society which has at various epochs not only produced great men in every sphere of action, but also furnished some of the most earnest converts to the Faith.



Renaissance Types. By William Samuel Lilly. (New York: Longmans, Green & Co.)

Mr. Lilly seems to have taken for his province the whole tract of human knowledge that pertains to man himself. His professional studies were in the science of law. His published works include treatises on Theism and Ethics, on Comparative Religion, on Politics, on History and Biography; he has even written a novel, though not a very successful one. In his method, he is primarily an essayist

and critic; nearly all his larger works have grown up by the development, rearrangement, or fusion of magazine articles. This feature, however, rather adds to than detracts from the value of his work, as it insures that the subject will be treated with an eye to its very latest developments. Mr. Lilly is a keen and discerning critic, but he is far more than a picker of flaws in other men's work. Together with striking powers of analysis and criticism, which his legal training seems to have developed, he possesses a synthetic grasp of principles; he is constructive, he has strong convictions, which he puts forward sturdily; he has a philosophy; in the universe, in human history, in man, he sees more than a mere series—he perceives the higher unity.

He has the great advantage of being thoroughly at home with the modern developments in many branches of knowledge, and in various tongues. His words display a catholic range of reading on all manner of subjects, and are enlivened by frequent and apt quotations, which are striking by their cleverness, freshness, and variety. In controversy he is honest in exposition of opposing opinions, and frank in acknowledgment of difficulties. Devotion to the phrase sometimes leads him to overstate a position, but the effect is generally stimulating and illuminating rather than misleading.

In the present volume Mr. Lilly gives studies of five men whom he considers to represent the "ideas, inspirations, tendencies, and events" of that period of change which has been called the Renaissance. His typical men are Michael Angelo, the artist; Erasmus, the Man of Letters; Reuchlin, the Savant; Luther, the Revolutionist; More, the Saint. This list might be supplemented with names illustrative of striking achievements of the age in other branches of human endeavor, such as statesmanship, science, and discovery, but no objection can be made to Mr. Lilly's choice of typical men in the fields he has selected. His intention is to reduce to some sort of order the various tendencies which make the period so difficult to understand, and which have given rise to the bewildering variety of judgments passed upon it by men of different schools of thought. In general, the selection of types is excellent for his purpose, though Reuchlin will be considered by many not so much a representative of the age in which he lived as a forerunner of new times and new types of scholarship.

The subjects are treated with the author's customary clearness and attractiveness. A vast deal of erudition is clothed in delightful style, and the reader will not readily lay down the work once he takes it up. It is not a work of controversy, but a study in history. The author states his intention of approaching the period with an unbiased mind. However, there is such a thing as standing up so straight that one leans backward. The fact that he is a well-known Catholic perhaps inclines Mr. Lilly to be careful of the appearance of fairness sometimes at the expense of exact truth. This may

account for some of his concessions concerning the iniquities of the times and the deplorable state of the monasteries, which we do not feel called upon nowadays to accept in full. Since the careful work of such men as Pastor, Janssen, Gasquet, and others, we feel that we can look on the monastic institutions of the period with a good deal of satisfaction. We feel we can take toward them the attitude of More, and not that of Erasmus.

For the careful reader there is one merit in all of Mr. Lilly's books which deserves praise and imitation. He gives a double index, one in the beginning of the work, which is a very full synopsis of the contents of each chapter, and another, an alphabetical index, at the end. Few writers pay more attention to the needs and comfort of his readers than Mr. Lilly. As a consequence few writers are more readable.



Other Worlds. By Garrett P. Serviss. (New York: D. Appleton & Co.)

Those who have read Mr. Serviss' other works on astronomy know the ease and charm of his style in dealing with the popular aspects of a dry and difficult subject. In this work he has taken up the nature and habitability of the other planets of the solar system—a question in which popular interest has been already aroused by the discoveries of astronomers like Schiaparelli, and the clever romancing of novelists like H. G. Wells. The method of Mr. Serviss gives scope both to reason and imagination, but the work of the imagination is restricted to aiding the mind to overcome the difficulty of getting a real and vivid hold of the concepts involved.

The author does not set himself the impossible task of deciding whether the other planets are inhabited, or what kind of people live in them; he restricts this portion of his work to examining whether they could support life such as exists on the earth, and what conditions of climate, atmosphere, etc., a man would probably find if he could be transported to them. Nothing is left to the unaided imagination; the work is filled with accounts of the observations of patient investigators, and careful processes of reasoning. But the distinctive part of Mr. Serviss' work is the way in which he changes the difficulties of sense, by the help of imagination, into aids to the understanding of astronomy. From our narrow standpoint on this little planet, the other heavenly bodies seem to us mere specks of light, but the author, like a djinn in an Arabian tale, whisks us about the universe until we see it from various points of view. We are thus enabled to get the broad view of the universe as a whole which the astronomer takes.

The Basis of Social Relations. By Daniel G. Brinton. (New York: Putnams.)

This work is No. 10 in the Science Series. It is a posthumous work of Dr. Brinton, whose labors in the field of ethnology, and especially American archaeology, are well known in the scientific world. The secondary title of the book is a study in Ethnic Psychology. It is an attempt to lay down general principles for a new branch of the science of anthropology—the study of racial characteristics and development, and the physical and psychical causes which influence them. This is not, of course, a new study, as it has always formed a part of the work of historians and psychologists, but it is considered now to be sufficiently advanced to assume the dignity of a separate science with its own methods and principles.

Dr. Brinton possessed some valuable qualifications for the work assigned him, especially in the wide range of his knowledge of facts and in the lifelong training which gave him ability to introduce method and order into the vast disarray of facts at his command. In fact, the principal value of the work will be found in this, that the author has laid down the broad outlines of his science and marked the path for others to follow—no small service to perform for a new branch of knowledge. The development of his principles—if one may use such an adjective concerning so serious a work—is *sketchy*. There is much work to be done to fill in the outlines. From the theologian's point of view, the practical conclusions of the author are of varying degrees of merit. To take the one important point of sex relations, the author is of opinion that open licentiousness, the disregard of those sentiments and principles which attach in lasting unions persons of opposite sex, can not have other than a detrimental effect on individual and national character (p. 94). He says, too (p. 98), that "intentional limitation of offspring to a number less than four means certain extinction of the family." And although he is willing to take another man's opinion of the harm done by sacerdotal celibacy to civilization in Europe, he quite nullifies this charge when he comes to lay down principles concerning celibacy: "Nor is the individual who would direct his activities by the highest motives at all compelled to increase his kind. The accessory demands upon his time and powers which such an action usually entails, would probably hinder him in his efforts" (p. 139).

Concerning divorce he writes (p. 95): "Facility of separation is a potent stimulus to connubial harmony; for the one most satisfied with the relation will always strive to render it agreeable to the other, in order to avoid a dissolution of the tie"—a most lame and impotent conclusion to a very weak argument, as all who come in contact with real men and women can testify.

The work, as might be expected nowadays, takes no account of Providence or Design, and considers religion on the same plane with other factors in racial development. This may be passed over, but

there is certainly ground for criticism when the author of a work on ethnic psychology shows grave defects of reasoning power in his treatment of the psychology of the individual. That his defect is in power of reasoning and not of observation is evident, because the enumeration of the facts of human psychology is quite full and clear, and yet the conclusions drawn from them are in direct variance with the facts themselves. He recognizes quite clearly the points of distinction between man and brute—the power of forming universals, the possession of ideals, self-consciousness, the “Rubicon of language”—and yet he accepts the opinion that man and brute do not differ essentially; he even accentuates strongly the psychological unity of the human race, and the fact that the very earliest men of whom we have traces had the same mental equipment as ourselves, and yet he puts forward a theory of mental evolution like that of Romanes without advancing a single argument in its support; he defines mind as a *sum* of *vital* activities, and seems to think he is compelled to accept a mechanical explanation of mental processes by his faith in modern science, and yet he knows enough of the facts to cling to the notions of personality and independent will. To sum up his inconsistencies in two quotations from his work, he says (p. xiii.): “While fully acknowledging the inseparable correlation between all psychical activities and the physical structures which condition them, let us not fall into the common and gross error of supposing that physical is in any way a measure of psychical function.” And on p. 37 he gives his assent to the notion that “the psychical life of man follows the same laws as does his physical,” and “we can read both with equal correctness in terms of thought or terms of extension.”

Dr. Brinton could have found quite ample grounds for his science in the Aristotelian psychology to which his knowledge of the facts would naturally have led him if he had done his thinking for himself, but he was misled by what Dr. Martineau calls the “plump assurance” of the dominant materialism of the day. Even in ancient days, the same authority remarks, this school was noted for the same characteristic, and Cicero pictures the materialist arising to speak as if he had freshly arrived from the council of the gods—“*tanquam modo ex deorum concilio descendisset*.” It is a lamentable instance of how a man whose natural gifts fit him for clear seeing is misled by the mists in what Mr. Balfour calls the “psychological climate” in which he lives.



The Apostles' Creed: Its Origin, Its Purpose, and Its Historical Interpretation. A Lecture with Critical Notes. By Arthur Cushman McGiffert. (New York: Charles Scribner's Sons.)

Dr. McGiffert's monograph is a scholarly discussion of the text,

date, origin, and birthplace of the symbol commonly known as the Apostles' Creed. It is constructed with the fine scrutiny and patient thoroughness of the trained historian. The lecture with which the book begins—and which has been delivered at the Harvard Summer School of Theology, at Chicago University, and before the American Historical Association—makes up less than one-fifth of the present volume; the remainder is devoted to critical notes, and to discussions of various opinions still in debate among scholars.

The actual Apostolic origin of the very words of the formula is rejected by practically all the great historians of to-day. When some ten years ago the Faculty of the University of Berlin committed itself to the denial of the Apostolicity of this Creed, the controversy which raged around the question showed few or no names of the first order among Harnack's opponents. That even for Catholics the Apostolicity of the words, as distinct from the contents of the Creed, is an open question, is sufficiently apparent to all who followed the discussion carried on in the pages of the *Revue des Questions Historiques* in 1899 and 1901, by Abbé Vacandard and Dom Chamard. These writers and Padre Semeria have recently shown that the authorship of the Creed is no longer to remain a question of almost exclusive interest to the German and English scholars.

Here and there the volume before us reveals the author's doubt, or rather disbelief in the Apostolic character of some of the very contents of the Creed—although this opinion is manifested only by the way, and does not interfere with the generally sound and pertinent treatment of the subject proper. Again, Dr. McGiffert betrays a disposition to theorize a little too persistently, and to exaggerate the weight of *a priori* considerations—a tendency, without doubt, inherited from the German school to which he, and in fact the whole learned world, owes so large a debt that we are ready to overlook many of its eccentricities. With considerable force, the author maintains against Zahn and Kattenbusch, that Irenæus and Tertullian are the earliest witnesses to the existence of the Old Roman Symbol. Against Caspari and Sanday, the author makes the genuinely Roman origin of the same document appear as at least highly reasonable. In opposition to Harnack, reasons are presented for disbelieving Rufinus' testimony that the text used in the fourth century had been preserved "unchanged from the beginning." All this work is done by Dr. McGiffert with a thoroughgoing scholarship and an enviable clearness of exposition. Supposing some little familiarity with the question on the reader's part, we venture to affirm that a more intimate acquaintance will be obtained in a very pleasant way by a perusal of this book.

Anticipations. By H. G. Wells. (New York: Harper & Brothers.)

The full title of this book is *Anticipations of the Reaction of Mechanical and Scientific Progress Upon Human Life and Thought*. It is written by H. G. Wells, who has become famous during the past few years in the field of scientific fiction so long worked by Jules Verne. Like his stories, this book is an experiment in prophecy, but it aims at being a very serious contribution to modern thought. Mr. Wells tries to forecast the changes which will be wrought during the next century or two in our modes of living and of thinking by the changed conditions produced by modern inventions.

His investigations run into almost every form of human thought and activity, from the religious and ethical beliefs of the man of the next century to his methods of cooking food and cleaning window-panes. The most striking and welcome prophecy he makes regarding the material conditions of life is that the population of our now crowded cities will be diffused over the countryside within a radius of 100 miles of the present centers, such as New York and London. This will be effected by improved means of rapid transit, when broad-tired, wide-axled, self-motor carriages will be running at the rate of 100 miles per hour, not on rails, but over broad, level roads, which will extend like spokes through the surrounding country. His picture of the future city with its wide, clean, covered streets, its moving sidewalks, and its artistic shops, and the broad, busy, shining roads running through charming suburbs for a hundred miles, is certainly a pleasing one.

But he does not pretend that all of this advancement in comfort and prosperity will be for the greatest good of *the greatest number*. Society tends, in his opinion, toward the formation of certain well-defined classes. At the top in social eminence and physical well-being will be the functionless wealthy, the share-holding, non-producing class, who will be patrons of the arts and mere literature. At the lowest ebb will be the submerged class, the people of the abyss, the mental and physical weaklings who are left behind as useless survivals when machinery supersedes the manual labor of which alone they are capable. The march of events will push them downward lower and lower toward industrial slavery, or better still, extinction. Meanwhile there is forming a class which he calls kinetic, functioning, progressive, represented now by engineers, scientists, surgeons, etc., the men who are erecting the present conditions of scientific progress.

Mr. Wells, being a consistent Darwinian, and believing firmly in the ultimate survival and predominance of the best-fitted individuals, despises equally the attempts at government by the blue-blooded or by the votes of majorities. The present democratic system will last until the headless, thoughtless mob is involved in war, and then the progressive, scientific classes will discover that

they have in their hands, by virtue of their knowledge, the means of power, and they will proceed to "clear the jabbering war tumult out of the streets" and organize a capable government. The "people of the abyss" will be helped to extinction by being instructed in the methods of preventing propagation, and by the cessation of foolish charities; and if they become obnoxious to the best interests of the state, they will be gently but firmly *removed*. This is Nietzsche with a vengeance—worse indeed, for Nietzsche had the excuse of insanity.

In ethics, Mr. Wells prophesies a change like that which has taken place with regard to religious beliefs. There will be no system of morality to safeguard institutions like monogamy, as there will be no strong organized church or public opinion to impose restrictions. Within limits placed by the rights of others, there will be freedom in moral (or immoral) practice just as there is now freedom in religious beliefs. Divorce, harlotry, and polygamy will be tolerated; childless families will be common. In fact, whether by choice or by force, the people of Mr. Wells' new state would seem to tend toward extinction, unless, indeed—and the thought gives us hope that his prophecies are vain and self-destructive—the decent religious people will, by obeying the commands of God once more, inherit the earth.

His scientific men must have a religion; it is a testimony to the author's clear-headedness that he recognizes this fact. He knows that unless they have some belief in God and responsibility and free-will, they can not survive, so he introduces these notions into his scheme. He gives some rational ground for believing in some sort of Spencerian God, but he drags in free-will in the most irrational and arbitrary way, simply because he knows that any worthy human activity can not get along without it. Protestantism, he thinks, will die; and he pays a left-handed compliment to Catholicism by swelling its numbers with members of the classes he despises—the idle wealthy and the abandoned poor. Mr. Wells has written a clever and stimulating book. His prophecy fails, where every such construction must fail, by being one-sided, inadequate. No one man can measure all the forces which go to make up human life and progress. The author's view of life is a newspaper view; it fails to give proper prominence to the higher motives which influence not frequently, perhaps, but strongly, the actions of mankind. He thinks that humanity will be content with a bread-and-butter civilization, a civilization of roll-top desks and automobiles and Maxim guns. If he had read history to any purpose, he could have found out that "not by bread alone doth man live." And if it happen, as indeed it may, that his energetic, materialistic friends get control of society, evidence may be found in his own book that that society with its soulless religion and its pliable morality and its atrophied family life will tend, like the great social structure

which the Romans built, to decay and extinction. And even when the system would be most successful, the noblest of those who share in its material benefits would sadly ask themselves the question, "What is it all worth?" and would seek once more, as humanity will always seek, in ideals and religion, for the true happiness which mere physical well-being fails to give. It may be generations before society in general returns to its old ideals; it may be only when the experiment of trying to make the best of this world has been fully tried and worked out to its inevitable and indubitable failure that mankind will look once more to the teachings and the promises of revelation for its morality and its happiness, but such a result must come in God's time. "God is patient, because He is eternal."

But if we refuse credence to Mr. Wells' principles or prophecies, we must give him a hearing as a shrewd reader of the signs of the times. He can give a reason for every prophecy he indulges in, verifying it to some degree by pointing out some tendency in present-day life or thought. The special value of the work is that he takes such tendencies and notions, which are to the ordinary observer lost in the sum of things, and by raising them to the *n*th power makes them evident at all. A thinker who carries principles to their conclusions and clears up the inconsistencies which coexist with them does a very real service to truth, even if he defend error. And this service Mr. Wells has in great degree rendered. The reader of this book will understand how the world at least *may* be drifting, and if he does not like the direction, he can set manfully to work to change its course. Ethics based on a frank acceptance of the Darwinian theory of struggle and survival are becoming more and more popular, openly so in the sphere of international ethics, and in more or less veiled form in social questions at home. Lovers of religion and lovers of democracy should look to it "*ne respublica detrimentum capiat.*"



History of American Verse. By James L. Onderdonk.
(Chicago: McClurg & Co.)

The author of this work, though not known to fame as a poet himself, had certainly a most accurate and extensive knowledge of the poets and poetry of his native land. The historical portion of the book shows wide reading and careful discrimination. Mr. Onderdonk was not only a well-informed historian; he was a well-balanced and judicious critic. His appreciations of tendencies in American literature and of the merits of versifiers are the product of a well-stored mind and a sound judgment. The volume is a good work of reference, and in the case of the more eminent poets, it possesses excellent and searching criticisms. There is, however,

lack of that lightness of touch and aptness of quotation which could make such a work full of interest and charm.

The writer treats only native-born poets; this ruling, which we think ill-advised, excludes from consideration poets like O'Reilly, Williams, and McGee. Moreover, he is very brief in his treatment of living poets, so very few of the names of Catholic writers are mentioned. We might, however, expect at least a mention of poets like Tabb, Egan, and Guiney, and a more extended notice of Father Ryan under the poets of the Confederacy.



Father Mack. By Leo Gregory. (New York: Christian Press Association Publishing Company.)

On the last page of this story there is an account of Father Mack's inspection of the manuscript of a novel which had been returned him from the publishers "He opened the manuscript and read the first chapter. On the last page he saw written in lead pencil these words: 'Condense this chapter.' . . . He turned over a few more pages, when his eye caught sight of another marginal note in the same hand: 'Omit the sentence within brackets.' . . . Tearing open the publishers' letter, he read: 'With the slight changes suggested in marginal notes on the MS., your novel would be excellent. We will publish it.'" If this is an account of Leo Gregory's own experience with this novel, the publishers should get a new reader. If the portion "between brackets" were extended to take in the whole story, the advice would be excellent.

The author wrote this book with a purpose, and a very laudable purpose—to advocate the fusion of various national elements and the building up of a thoroughly American clergy in the Church in this country, but he lacks the sense of humor, the breadth of view, the geniality of temper which are required in one who would handle such vexed questions in a way to do good. He is sore-headed about them; and his book will only arouse resentment and opposition. Nor are these very serious defects recompensed by artistic excellence. A very essential element of literary power is the ability to omit the tedious and the irrelevant. And this is just what the author fails to do. There is about as much art in it as there would be in almost any priest's account of a day's sayings and doings. This sort of thing may be very realistic, but it is decidedly not artistic, and it is woefully uninteresting—"weary, dull, stale, flat, and unprofitable."

Leo Gregory seems to have too much time on his hands. He has here and there good ideas which he might work up and present in a more broad-minded spirit, and in another form than this, for this experiment of his ought to teach him that he can't write a story.

Officium Corporis Christi et S. Cordis Jesu. (New York: Pustet.)

In these days when publishers are putting forth their best efforts to reduce the Roman Breviary to a more portable size, and when readers of the divine office are showing their appreciation of such efforts by securing copies of the latest edition of the Breviary, with its many and notable improvements, this little volume will come in for its full share of popularity. It contains the office for the Feast of the Corpus Christi, and for the whole octave, as well as for the semi-double feasts occurring during that octave. The office of the Sacred Heart is likewise included, and there is an appendix giving the Ordinary and Canon of the Mass.

We think it would be an improvement to omit the matter contained in the appendix, as it is not serviceable to those who are obliged to recite these offices and to substitute the "*preparatio ad Missam*" and the "*gratiarum octio post Missam*." This excerpt from the Breviary will be found specially serviceable to those of the clergy who are in the habit of reading the office on railway cars while traveling.

LITERARY NOTES AND NEWS.

The "Report of the Conference Held at Fulham Palace" on "Confession and Absolution" furnishes such a fine example of the marvelous diversity of opinion in the Church of England on weighty matters that it should do much to open the eyes of her adherents to their position. It contains, moreover, an illustration of the value attaching to "the seal" so extraordinary as to be almost incredible. Canon Aitken told the story of a clergyman who had refused absolution to a young man, who obtained it from another minister. The narrative proceeds:

The Bishop of Bedford, speaking about the man, said to this clergyman, "I am sorry you did not give the man sacramental absolution when he asked for it." "Did he tell you," said the clergyman, "why I refused? Did he mention that I found he owed a large sum of money to you, and that, although he was in a position to repay it to you, he would not?"

"Imagine," continues the Canon, "the good Bishop's feelings at the revelation!" Imagine, the *Catholic Book Notes* adds, the feelings of the Anglican reading this narration, which elicited no protest or expression of surprise from any member of the conference!

With regard to religious art, we quote from an English paper: "This is often of the very crudest character. It is merely commerce in religious objects. One has only to gaze into the windows of the religious furnishers

to be struck with the full horror of it. A movement has just been started to found a school of Christian art in Paris, which shall revive the glories of the Middle Ages of the Renaissance, not only, of course, in respect of *objets de piété*, but of painting and sculpture. The ecclesiastical authorities are to be asked to sanction the attendance of young priests at special classes at the Beaux Arts, and the school will form a sort of consultative body, to which the parochial clergy may turn for advice on the embellishment of cathedrals and churches."

Of the late Aubrey de Vere's "Recollections" a new edition is announced by John Lane.

A collection of extracts from writings of eminent Biblical scholars and of scientists of Europe and America has been made by a Protestant writer. It is entitled "About the Bible," by Charles L. Hammond. Another new book for Bible study is "A Short Introduction to the Literature of the Bible," by R. G. Moulton, also a Protestant writer.

In "The Path of Rome," Hilaire Belloc, a Catholic author, describes a walk of six hundred miles taken last summer from a town of Lorraine to Rome, illustrating in some eighty sketches the scenes through which he passed. It is an interesting volume of descriptions, anecdotes, and adventures.

"The Unpublished Letters of Charles Carroll of Carrollton" is the title of the latest publication of the United States Catholic Historical Society.

Those contemplating the building of a school can obtain much necessary and useful information from "School Architecture: A General Treatise for the use of Architects and Others," by E. M. Wheelwright. The volume is profusely illustrated.

"Music in the History of the Western Church," by E. Dickinson, has just been published. A review of this important work will shortly appear in our pages.

The best sermon often loses its force by monotonous or untrained delivery. An excellent book for acquiring proficiency in the art of elocution, and with that the control over an audience, is found in "Select Recitations, Orations, etc., With Actions and Emphasis," by Professor C. J. Birbeck. This book supplies ample material for practice, with minute directions as to gestures, pitch of voice, pauses, etc. A third edition, augmented by a theoretical chapter on "Voice and Expression," has just been issued.

In response to our recent suggestion regarding the issue of books for the Catholic blind, a correspondent informs us that the "Manual of Prayers" as well as a "Catechism" and the "Faith of Our Fathers" have been issued in point print for the blind. The manual may be had from the Catholic Free Publication Society for the Blind, 27 West Sixteenth Street, New York, and the other two books from the Institution for the Blind, Louisville, Ky.

The Pope is about to introduce a new decoration, as a mark of distinction, to Roman Catholic men and women of letters of all nations who have produced excellent work. The name of the decoration has not yet been made public; as described, it will be composed of two palm leaves surmounted by a lamb. "Both purposes and design," remarks *The Catholic Telegraph*, "are certainly striking, and show the esteem in which literature is held by the Pope."

A commentary on St. Paul, which forms at the same time an ideal book of spiritual reading, is Father Wilberforce's "Devout Commentary on the Epistle to the Ephesians." What St. Paul says to the converts of Ephesus has a very real and practical application to the Catholics of this country, who live in the midst of practically pagan views of life.

A "Casus Conscientiæ" has just been issued by the well known author Lehmkuhl. It contains such up to date cases as transmission of faculties by telegraph, absolution by telephone, etc., and will therefore be warmly welcomed by our clergy.

BOOKS RECEIVED

- How to Attract and Hold an Audience. J. Berg Essenwein. (Hinds & Noble.)
- Biblia Innocentium. J. W. MacKail. (Longmans, Green & Co.)
- The Basis of Social Relations. Daniel G. Brinton. (G. P. Putnam's Sons.)
- Christus Victor. Henry Nemiah Dodge. (G. P. Putnam's Sons.)
- The Life of Jesus Christ. Rev. Walter Elliot. (Catholic Book Exchange.)
- Miss Varney's Experience. Eleanor Donnelly. (H. L. Kilner & Co.)
- Officium Corporis Christi et S. Cordis Jesu. (Pustet.)
- Mariæ Corona. Rev. P. A. Sheehan. (Benziger Bros.)
- Practical Explanation and Application of Bible History. Rev. John Nash, D.D. (Benziger Bros.)
- The Treasure of the Church. Canon Bagshawe. (Benziger Bros.)
- The Sacristans' Manual. Rev. J. D. Dale. (Benziger Bros.)
- Père Pernet. Lady Herbert. (London Art and Book Co.)
- Blessed Sebastian Newdigate. Dom Bede Camm, O.S.B. (London Art and Book Co.)
- Officium Parvum B. V. M. (London Art and Book Co.)
- Carpenter's Geographical Reader—Europe. (American Book Co.)
- A Catholic Guide to Westminster Abbey. (Sands & Co., London.)
- Lives of the Popes in the Early Middle Ages (Vol. I.). Rev. Horace K. Mann. (B. Herder, St. Louis.)
- Memoirs of Cardinal De Bernis (2 vols.) Katherine Prescott Wormeley. (Hardy, Pratt & Co., Boston.)

BOOKS OF THE MONTH.

*The following list contains such publications of importance issued during the last month which may be supposed, by reason of their subject or authorship, to interest our readers. Catholic authors are marked *. Books reviewed in this issue are marked †. The list is compiled for INFORMATION only, and books included in this list are not thereby recommended.*

* Barry, H. A. God, the Holy Ghost. (Angel Guardian Press.) Cloth	\$2.00
* Birbeck, Prof. C. J. Select Recitations, Orations, and Dramatic Scenes, with Actions and Emphasis. With an Appendix: Voice and Expression. (Wagner.) Cloth	1.00
† Brenton, D. G. The Basis of Social Relations. (Putnam.) Cloth, net	1.50
Carroll of Carrollton, Charles, Unpublished Letters of. (U. S. Catholic Historical Society.) Paper cover	
Crowley, Mary C. Heroine of the Strait. (Little, Brown & Co.) Cloth	1.50
Dickinson, E. Music in the History of the Western Church. (Scribner.) Cloth, net	2.50
Fallows, Rt. Rev. S., LL.D. Life of Wm. McKinley, Our Martyred President. (Regan.) Cloth	1.50
Gladden, W. Social Salvation. (Houghton, Mifflin & Co.) Cloth	1.00
Hammond, Charles L. About the Bible. (Grafton Press.) Cloth	1.25
Henderson, C. H. Education and the Larger Life. (Houghton, Mifflin & Co.) Cloth	1.30
Herford, B., D.D. The Small End of Great Problems. (Longmans.) Cloth, net,	1.60
* Hoppenot, M. J. Le Crucifix dans l'Histoire et dans l'Art, dans l'Âme des Saints et dans Notre Vie. (Desclée, de Brouwer & Co.) Illustrated. Paper cover (fcs. 10).!	
* Hubert, Rev. D. G. Sundays and Festivals with the Fathers of the Church. (Washbourne.) Cloth, net	1.65
Jacoby, H. Practical Talks by an Astronomer. Illustrated. (Scribner.) Cloth, net	1.00
Lehmkuhl, Rev. A., S.J. Casus Conscientiæ. Ad usum confessoriorum compositi. Vol. II. De Sacramentis. (Herder.) Leather (mks. 8.40).	
† McGiffert, A. C. The Apostles' Creed: Its Origin, Its Purpose, and Its Historical Interpretation. (Scribner.) Cloth, net	1.25
McIlvaine, Rev. J. H., D.D. St. Francis of Assisi. Six Addresses in Lent. (Dodd, Mead & Co.) Cloth85
Moulton, R. G. A Short Introduction to the Literature of the Bible. (Heath & Co.)	1.00
† Onderdonk, J. L. History of American Verse. (McClurg.) Cloth, net ...	1.25
Reed, E. Francis Bacon Our Shakespeare. (Goodspeed.) Cloth	2.00
——— Bacon and Shakespeare Parallelisms. (Goodspeed.) Cloth	2.50
† Serviss, Garrett P. Other Worlds. (Appleton.) Cloth, net	1.20
Spink, H. H. The Gunpowder Plot and Lord Monteagle's Letter. (Simpkins.) Cloth (10s. 6d.)	
Washington, Booker T. Story of My Life and Work. (Nichols & Co.) Cloth,	1.50
† Wells, H. G. Anticipations. (Harper.) Cloth, net	1.80
Wheelwright, E. M. School Architecture. (Rogers & Manson.) Cloth	5.00
* Wilberforce, Rev. B., O.P. Devout Commentary on the Epistle to the Ephesians. (Sands.) Cloth (3s. 6d.)	

THE HOMILETIC MONTHLY

AND

CATECHIST

VOL. II.

JULY, 1902.

No. 10.

Sermons for the Month of August.

DEVOTION OF THE FIRST FRIDAY.

THE SACRED HEART OF JESUS, THE TEACHER OF MANKIND.

BY THE REV. P. A. HALPIN, SAVANNAH, GA.

II. THE SCHOOL OF THE SACRED HEART.

“Learn of me that I am meek and humble of heart.”—Matt. xi. 29.

SYNOPSIS.—1. *We must heed the invitation to learn in the school of the Sacred Heart.* 2. *The school is wherever the Sacred Heart is—where the Church is.* 3. *The need of this school.* 4. *What is it? Its atmosphere is destructive of all the germs of sin. Its light demonstrates the nature of temptation, of sin, of the passions—of virtue.* 5. *It not only instructs, but it strengthens.* 6. *The word grace sums up all its excellences.* 7. *Enter.*

Clearly an invitation has been extended by our Lord to come and listen to the teachings of His Divine Heart. The invitation is a cordial one. Its cordiality is equaled only by its universality. It is not to be considered lightly. Proceeding from such a Supreme Source, the consequences of declining or accepting it are to the last degree important. We may refuse other invitations and at most suffer some comparatively slight inconvenience, but to refuse this is to lose our best chance for time and eternity. It is an invitation to approach and learn, and hence must there be some place whither we are to repair—in other terms, where there is an invitation to hasten

to a teacher there is a school. To-day the world is crowded with homes of learning—learning of all kinds and degrees—instruction elementary, high grade instruction; halls where men are fitted for industrial pursuits, for special work, for the arts, the professions, sciences, the common walks of life. So it is in this school which we are contemplating. Therein one science is taught—sanctity—which is the crowning knowledge of all of the arts, the sciences, the professions. In it are fashioned the ordinary disciple, the profound ascetic, the professors themselves of spiritual advancement. To this science is subordinated all knowledge. Picture to yourselves a world without holiness. We are appalled by its incompleteness, we are terrified by its perilous environment. The ordinary man without Sanctity, what is he? Selfish in the extreme, unjust, covetous, conscienceless, a law breaker. Fancy the professional man, let him devote his labors to the law, to medicine, fancy him unguided by its maxims. Given over to the dictates of unholiness, what have we? Again injustice, corruption, dishonesty, evasion, contempt for right, interest the only aim, a thousand nameless crimes and enormities. Proceed a step further. The artist, whether he works with chisel, brush, or pen, uninspired by the dictates of morality, what is the actual, the inevitable result? Low ideals, profligacy, a propaganda of vice, a lure, a decoy of iniquity, a warping of talent, a prostitution of genius, the absence of the noblest ends and views, instead of beauty deformity, a decay of inspiration in its elevated sense, the letting loose a flood of irreligion and obscenity, destroying all that is bright and good in the imagination and soul and mind and heart of mankind. Suppose the scientific man perverted, led not by the love of truth but of popularity, purchasing fame only at the expense of pandering to the general taste, the grandest discoveries are crippled by incompleteness, by rough-riding over all sacred and old traditions, over all the conclusions of faith; and substituting dazzling speculation, unsafe and misleading, for the clear, steady and saving radiance of revealed truth.

Most assuredly a school neutralizing such baneful influences is eminently recommendable, is a beacon in the storm-tossed and wreck-strewn turbulence, superlatively necessary to point out shoals and rocks and to mark the channel that leads to the haven of light and warmth and life. A school equipped to safeguard against all these dangers and all these errors must be sought after by all and held in the highest esteem by every one who is aware that his des-

tiny is not temporal but eternal, and who weighs in the balance of accuracy and precision the pros and cons of every momentous question upon whose answer hangs everlasting happiness or despair. To some it may be a cause of astonishment that there is such a school; to many lips may spring the query, Is there such a school? Yes to many, for innumerable are the souls in every stage of life who are lamentably ignorant on points of higher interest, who are full of longings for contentment and peace, who are thirsting for repose in the trials and vexations of existence, who, while they know there is a God, who are aware that they possess that inextinguishable spark of life an immortal soul, yet know not whither to resort to learn holiness, that is, in order to understand what their obligations are to the Divine Ruler, and what actions they are to perform in order to save their souls and secure them against whatever may have a tendency to imperil their future beyond the limits of this world. Many, too, among Catholics have not knocked at the doors of this school, for whom practically it is an undiscovered institution, existing somewhere or other outside their experience. Where is this school? It is in the Sacred Heart. It is, to put it more plainly, in the Church of Christ. With Christ living in this Church and in the living Christ it is His Sacred Heart. "Come and learn of my heart." Thither then must we go. The Sacred Heart is the school and the schoolmaster and the book of the way and the truth and the life. How can the Sacred Heart be all this? How can the sun, the vitalizing center of the material world, be its light and its heat and its controlling power? In the same way is the Sacred Heart the light and the warmth and the life of the invisible, the moral world. It is a wonderful Trinity, this adorable Trinity of the Sacred Heart, this marvelous Trinity of school and master and book.

Thus have we an answer to our question, Where is the school? It is where the Sacred Heart of Christ is; it is the unfathomed depth and height and width of the Sacred Heart; it is within the rich, glowing, loving, gladsome, tender, strong spaces of the Sacred Heart. Wherever is the Church with its blessed fountain springing up into seven life-giving streams, falling back upon the hearts of men refreshing them with the dew of grace, vivifying that parched soil, bringing out the verdure and the fair blossoms and fragrant flowers and ripe fruits of all holiness.

We have, too, an answer to the other question, *What* is the school? Again the Sacred Heart of Jesus Christ. We have so often heard, and

the repetition but emphasizes the truth, that all that is good in man comes from the heart. So it is also the fact that all that has come from God through Christ to the world comes from the heart of God through the Sacred Heart of His Son. Out of the abundance of the heart the mouth speaketh and the mind thinketh and the will desireth and the hand worketh. Let us enter this school, let us close its door behind us, shutting out the world and all the evil whereof the world is rife. Lo, how everything has changed! No longer the same atmosphere. We breathe another air, or rather for the first time we draw a clear, long breath. For the first time we really breathe. We are moving on the heights, the earth and all that it holds is below us; we are above and beyond it all. How small it all seems! How small rather it all is, we all are! There is another and wholesomer air, another and a clearer light. Our souls take wings; they have entered their natal region; they are where by every right and every privilege they belong. All germs of disease, all pestilential vapors have vanished. Temptation and sin, where are they? Temptations have almost ceased to be temptations. They have not the same power of seduction, they have lost their attraction, they no longer affright us, they scarcely come so close to us, their vigor is diminished, their mask has been snatched off; we behold them in their naked ugliness, in their shocking and repulsive hideousness. The very aspect of the ravenous lion is altered, his roar is hardly audible. The passions, whose fury outside has so often in the past filled us with terror and dismay, seem quieted, their malignity is lessened. Before it was as if we felt in their presence our defeat and our doom sealed, and now our dread is changed into scorn, and from that scorn arises what looks like invincible courage. We have penetrated into a new world wherein the old order changeth. Herein sin takes on its native hues; it is stripped of all its disguises and appears in its unlovable reality. Its roses fall and its thorns are laid bare; its glamour is dispelled, and in the all-searching light beneath its smiles are visible the revolting features of death. The ghastly light disgusts, and while one wonders how it ever exercised its fatal spell, one repudiates it all and love for it merges into sorrow for the whole past, and the tears of contrition are spanned by the rainbow hope, that never again will the dangerous visitant be a welcome guest. One emotion awakens a desire to forsake the paths of transgression and to follow only the road along which beckons the radiant presence of virtue. Virtue itself, under this new found

firmament, stands out in all its charming endearments. It takes its place in the lofty niche which is its undisputed abode. It wears no longer the stern, forbidding aspect which is given it by the blinded votaries of pleasure. It looks like what it is, a priceless possession, richer than gold or rubies. Its appeal is eloquent. It appeals to man's reason as the one thing worthy of pursuit, as man's chief dignity, the pearl beyond price for which one readily sells all he has to purchase it, as the one substantial something in this world of phantoms, as an aim to be reached with an eagerness greater than any that inspires mankind in its endeavors for any of the world's uncertain prizes—pleasure, wealth, fame. It becomes worth the fighting for, worth all conceivable struggles, worth all the sacrifices which it demands, worth suffering and the contempt of the world which are its inseparable companions, it is worth dying for, and worth what is still more difficult, worth living for. Not only does it convince and persuade the mind, it stirs up the deepest and strongest feelings of the heart. We learn not only to admire but to love it. It brings into play not love only but hatred as well. Love for itself, hatred for all that thwarts it. These united energies of the human heart under its charm sweep away all obstacles and prepare for those higher efforts which call forth deeds noble and heroic, the truest and most emphatic expression of consummate sanctity.

Principles, sound or unsound, safe or unsafe, lofty or low, govern all human action. Within the precincts of our school high and uplifting, correct and generous maxims prevail, are penciled in letters of light. Theories of other schools are put to the test. If by some happy chance they reach the standard of this school they receive strong confirmation. If they are irreconcilable with that standard they lose all their power. Their falsity is made manifest, their inevitable and perilous consequences are discovered, and all their venom is lost. Principles are only as secure as their foundation. Built upon godlessness they fall short of their purpose; rooted in the flesh they are doomed to dissolution. If worldliness is their basis they are as frail as their support. In the atmosphere of our school such principles can not survive. In the beams of the white light that radiates from this center of all spiritual doctrine their weakness is palpably revealed. How can infidelity breathe where God reigns supreme? How can sensuality abide where crucifixion of the flesh is the type? How can the groveling and writhing world be anything but dumb there where is enshrined the oracle whose utterances overcame it?

What room can the hollow, the lying, the cruel, the cold world find in that home of all that is substantial and loving and tender and gentle? "Learn of me who am meek and humble of heart."

In that vast school room of the heart of Christ we behold not only an atmosphere pure and wholesome, not only an all-searching and all-revealing light, but from that atmosphere and that light emanates a vigor which is superior to all the forces that contend against it. Not only does all oppression fall from the soul of man, not only is his mind illumined with a light that sheds its rays over the whole path of duty, bringing into startling distinctness all the windings of the road, its smooth places and its rough, its ascents and declivities, its pitfalls and its snares, but the scholar who is learning therein, by the very atmosphere and its wonderful clearness, is endued with a strength that insures skilful parrying and warding off of danger that leads to victory. Some schools impart learning but find the intellect dull; teach noble action but are baffled by the weak will. Herein not so. Here the school adapts the mind to the doctrine, no matter how lofty, and clothes the will with indomitable energy. Not only is the mind taught to know, but the will to do. This special characteristic is found in no other school. We have spoken of the atmosphere and the light in a futile attempt to demonstrate the peerless advantages of the school of the Sacred Heart. There is one word which expresses all its qualifications and all its splendor, too. That one word is grace. Grace is the atmosphere and the light of this school. Grace, that aid which all combined human endeavor can not furnish. Grace, the liberal and unconstrained gift of God. Grace, the very strength of God. Grace, that illumines intellect and fortifies will; that makes conquest easy; that has the power to take the feeblest effort of man and uplift and expand it until there is no task too high to accomplish, no triumph too arduous to achieve.

When we say grace we say, we explain, all. This school has grace for its foundation, corner stone, for its pillars, its walls, its arches, its dome. It is the foundation of grace, its home. What St. Paul said of faith we can say of grace. (Heb. xi.) It accomplishes the things that are hoped for. It gave heart to Abel, it translated Henoch that he should not see death, it raised up Abraham and Isaac, it glorified Joseph, it made Moses deny himself, it conquered kingdoms, wrought justice, obtained promises, quenched the violence of fire. By it men escaped the edge of the sword, recovered strength from weakness, became valiant in battle. It made all the

saints of the Old and New Testament; it produced confessors, martyrs, virgins. It fashioned all the truly great men and women of the past. It is quietly forming Christian heroes and heroines to-day. What it did for others it can do for you. So look up to the school of the Sacred Heart. It is shining on the mountain tops, in the valleys, in cities, in villages, in the deserts, all the world over. I will not bid you enter. The Sacred Heart itself is inviting you—all, all of you. Harden not your hearts, but go in. There is peace and strength. Therein you will find peace for your souls—there and nowhere else.

ELEVENTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XL. THE THIRD ARTICLE OF THE CREED.

“Who was conceived by the Holy Ghost, born of the Virgin Mary.”

SYNOPSIS.—The mystery of the Incarnation can not be comprehended by the finite mind. Therefore great faith required.

I. The meaning of the words of this article. Heretical doctrines regarding this mystery refuted 1. By the very words of this article; 2. By the words of the angel to St. Joseph; 3. By the words of St. John.

II. What we must believe and profess regarding this mystery. (a) The Divinity of Christ. (b) The humanity of Christ. (c) The virginity of Mary. (d) The cooperation of Holy Ghost.

III. Practical consequences. 1. The great love of God. 2. The duty of following the example left by Christ. 3. The powerful intercession of the Blessed Virgin Mary, since she is the Mother of Christ.

Of all the mysteries of our Holy Catholic faith there is none which has caused more dissension, more error, schism and heresy than the one contained in the third article of the Apostolic Creed. The cause of it I wish to explain to you to-day. Indeed, we can not be surprised at it when we ponder over the fact that the conception and birth of Christ are as far above the works of mankind as

they are beyond all human understanding, so that they require a strong, living and firm faith by virtue of which man believes what he can neither see nor comprehend.

Therefore, I ask you when you now listen to the explanation of this third article of the creed to have recourse to your faith and expect of me no other proof than what the words of the article itself offer. Understand then :

- I. The proper sense of words.*
- II. What according to these words we must believe.*
- III. How our way of life should correspond with this faith.*

I. When we make our profession of faith with the words: "I believe in Jesus Christ, His only Begotten Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary," we give testimony to our belief in the only begotten Son of God, but in none other than the One who was conceived by the Holy Ghost, born of the Virgin Mary. We declare our belief in Him as God and man. God from all eternity and man in time. We also testify that we believe in that Christ who alone was conceived by the Holy Ghost without the aid of man, and whose conception did in no way destroy the virginity of Mary. For though she was a mother, because she had given Him birth, yet she remained a virgin before, during and after His birth, because she had conceived Him by the overshadowing of the Holy Ghost without the cooperation of man. This is the sense of the words of this third article: "Who was conceived by the Holy Ghost, born of the Virgin Mary."

II. According to these words we, as Catholics, must believe and profess: 1. That Jesus Christ, the only begotten Son of God, was at the same time true God and true man; that in accordance with His nature and being He was the Second Person of the Godhead from all eternity, that in time He assumed human nature and united it inseparably with His Godhead. Although He now had two natures, the divine and the human, yet He remained the same person, namely, the Second Person of the Godhead. 2. We must believe and profess that Jesus Christ, the Second Person of the Godhead, was conceived in the womb of the Virgin Mary, like any other child in the womb of its mother, but not in the same common, human, natural manner, but by the super-

natural, the overshadowing power of the Holy Ghost. For thus spoke the Angel Gabriel to Mary: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the holy child which shall be born of thee shall be called the Son of God." This was confirmed by the angel of the Lord, when he appeared before St. Joseph and bore testimony to the virginal purity of Mary: "Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost." The teaching of heretics that Christ was born through the cooperation of St. Joseph is therefore false. The teachings of those who held that Christ had brought His mortal body with Him from heaven is equally erroneous, as is the teaching of others who said that Christ had only an apparent body not a real one formed from the flesh and blood of Mary, for this is contrary to the distinct expression of St. John: "And the word was made flesh."

But how was it possible for Christ to take flesh through the overshadowing and cooperation of the Holy Ghost, who is Himself fleshless and a pure spirit? This no human being can comprehend. For this reason I told you that in this article we must be guided much more by faith than by human insight and understanding. Nevertheless, we can make this question clearer to ourselves by a comparison. We all know that our soil will not bring forth fruit unless it has previously been cultivated, plowed and sown, and yet it is certain that at the creation of the world the first sheaf grew out of the soil solely by the wish of God, man having had no part in its existence and growth. So, too, did Mary bring forth the blessed fruit of her womb without cooperation of man. It was the Holy Ghost alone who, by His almighty power, formed a body from the pure flesh and blood of the Virgin, with which at the same moment the Second Person of the Godhead united Himself. And thus was Jesus who was God from eternity conceived as man and became flesh in the womb of Mary.

III. Out of all this arise important precepts which we must follow if our life and conduct are to reflect the profession of our faith. For behold! How immeasurably great God's love was toward man that He permitted His only Son to descend from Heaven and become man, solely for our sake and our salvation. Think of it! As far as impotent, mortal, sinful man stands beneath God so far has God humbled Himself for the sake of man; the

Master for the sake of His servant; the Creator for the sake of the creature; the Judge for the sake of the poor sinner; God for the sake of man! Is there any human love which can be compared with this? You love your friend, your husband, your wife, your relatives, as you say, from the bottom of your heart; but why? Because they wish you well, they love you, they serve you, and because you have evidences of their good will. What does this mean? It means that you merely love yourself and seek but your own comfort and advantage. But what could God expect from man? He was God from eternity. Before man breathed He was all blessedness, had everything by Himself and through Himself, as the origin of everything good. Therefore by His love He did not seek His own but your salvation and bliss. Oh, Christian, if you would only believe this, or rather ponder over it thoroughly; if you would think seriously of what your faith teaches you how could you be so ungrateful as to prove yourself an enemy to this infinitely loving God?

Secondly, you can learn from this that Christ became man and walked upon this earth in weak and mortal flesh, to show us by His example how we, the faithful children of God, His disciples and heirs of His kingdom, should live and act. He was meek, mild and patient, poor and obedient unto His dying day. Oh, how pride, vengeance, avarice, envy, and wickedness despoil a Christian! And how many Christians are there who do not commit one or the other of these sins!

We learn finally that because Christ was born of Mary the Virgin she is really His mother, and consequently can obtain from God all that ever any mother could obtain from her son. If, then, you implicitly believe this, O Christian, take refuge with Mary in all your necessities. Honor her as the mother of the Most High; invoke her as the most powerful of women who exercises a motherly right over the God-man, her Son. Pray to her, the clement, the mild, the benignant, that she may obtain for you the grace of living here true to your faith, and of beholding hereafter the blessed fruit of her womb, Jesus Christ, our Lord and our Saviour.

SIGNS AND CEREMONIES.

BY THE LATE REV. DOM WILFRID WALLACE, O.S.B., D.D.

“And taking him from the multitude apart, he put his fingers into his ears; and, spitting, he touched his tongue; and, looking up to heaven, he groaned, and said to him: Ephpheta—which is, Be thou opened.”—Mark vii. 33, 34.

SYNOPSIS.—Introduction.—1. Miracles a proof of our Lord's power over sin. 2. A type of His power over sin. Use of external signs in sacraments, etc. God could dispense with them. Still they are more in harmony with our nature. They are commanded by the Church. Why Christ used them in working miracles—to prevent danger of men getting over-familiar with His Power. Danger for us of not appreciating His Goodness. The price He paid for grace for us. What the Mass is. Ceremonies a help to attention and imagination. Exhortation to learn to appreciate the ceremonies, and to give attention at Mass.

Our blessed Lord, my dear brethren, came to heal and to save the souls of men from sin and eternal death, by making atonement for them in His own Person, and by applying to their souls the saving efficacy of His precious blood through the sacraments which He instituted. But since this spiritual regeneration of the soul was necessarily unseen in its operation, it was requisite that He should manifest His divine mission by supernatural works evident and palpable to the senses. Such were the miracles He wrought on behalf of the sick, the blind, the deaf, the dumb, the lame, and those possessed by evil spirits. Works, such as these could not be gainsaid, nor fail to convince those who witnessed them that His power was indeed divine. Thus He proved His power to forgive sins in the case of the paralytic by commanding him to take up his bed and walk (Matt. ix. 6); and when the disciples of John came to inquire whether He were indeed the Messias, the answer He made was: “Go, and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached” (Luke vii. 22).

Hence, these miracles were proofs of His power of healing spiritual maladies; they were also significant types of that power, that is to say, they signified the abundant riches of that grace which He conveys to us through the sacraments, whereby the light of faith and truth is restored to the spiritually blind; whereby the power of walking in the way of God's commandments is given to the spiritually

lame and crippled; whereby souls are cleansed from the loathsome leprosy of sin; whereby docility to the word of God is given to those who are spiritually deaf to the voice of the Church, and the inspirations of His grace; whereby even those who are dead in sin are restored to the life of grace.

Now, each of the sacraments gives a special sacramental grace, and was instituted to supply some special want, or to remedy some special defect. Nevertheless, there is one feature which is common to all the sacraments, to which I wish to draw your attention on this occasion, because it seems to be connected with this day's gospel, the use of the sacred ceremonies. No doubt, our Divine Lord could by His mere will heal all the infirmities of the soul, as He could change the heart of the Magdalen in an instant from the love of sin to the love of God; as He could convert St. Peter, when the words of denial had scarcely escaped his lips; or the persecutor Saul to become a vessel of election; but it is no less true that this is not the ordinary way in which God deals with men. He came to establish a gospel of reconciliation, which should be invested with many forms and ceremonies in order to dignify it and to render it more efficacious, because more in harmony with our nature, which requires that the soul should be reached through the avenues of the senses.

Accordingly, we find that the sacraments, which He instituted, have been invested by the Church with an elaborate scheme of ritual, rigorously defined down to the minutest detail, beautiful in its simplicity, eloquent in its signification, lofty in its conception, which ritual, moreover, the minister of the sacraments is bound, by the strictest obligation, to observe with faithful accuracy. It is an article of the Catholic faith, defined by the sacred Council of Trent, that "the received and approved rites of the Catholic Church, accustomed to be observed in the solemn administration of the sacraments, may not be despised nor omitted at the pleasure of the minister, or changed into others by any one soever; and if any one shall gainsay this, let him be anathema." This investiture of the sacraments with the sacred ceremonies seems, I say, to be signified by the circumstances under which our Lord healed the deaf-mute, and these circumstances are themselves a sufficient argument against those who ignorantly or maliciously rail against the ritual of the Church. But it is not my object to defend this ritual against heretics, but rather to excite you to a greater esteem and veneration for it, in order that you may profit more by the administration of those

sacraments. Let us, then, consider the gospel from this point of view.

First, we may consider that our Lord used all these ceremonies in the healing of the deaf-mute, to correct that undue familiarity which is apt to ensue from frequent contact with holy things. No doubt, the Jews had become so familiar with the exercise of His divine power by our blessed Lord, that they had almost ceased to regard it as miraculous and beyond the utmost stretch of mere human agency. If so, then our Lord's intention was frustrated, since He wished by these works to manifest His divine origin and mission (John x. 38). Now, the several and striking ceremonies which our Lord used in healing this afflicted man could not fail to attract the attention of the multitude, and to bring forcibly before their minds the fact that His works were not the works of a mere man; but, as He Himself says: "The Father, who abideth in me, he doth the works" (John xiv. 10). But, my brethren, there is still greater danger of our growing too familiar with the supernatural works of God in our soul. It is to guard against this danger that the sacred ceremonies have been instituted. Let us then consider what these works have cost our Divine Lord; in other words, what is the price which He has paid to obtain them for us.

To open to us the fountains of grace, Jesus Christ has had to open the fountains of His own heart; to shed every drop of His precious blood. Born in poverty and suffering, He lived in poverty and suffering, and every moment of His life was a most cruel martyrdom endured for us; a martyrdom which was consummated on the cross of Calvary, amidst every imaginable kind of torture of body and agony of soul. If He groaned when He healed the deaf-mute, how did He not groan upon the cross when He expiated our sins! "Who," as St. Paul says, "in the days of his flesh, with a strong cry and tears, offered up prayers and supplications to him that was able to save him from death" (Heb. v. 7). So that every time, my dear brethren, you receive into your souls the visitation of the least of God's graces you are reaping the harvest which Jesus Christ has sown in His sweat, in His tears, in His blood, in His labors and travels, in His poverty and nakedness, in His stripes, in His ignominies and reproaches.

Again, my dear brethren, every time we assist at the sacrifice of the mass do we not show forth the death of the Lord, until He come? (I. Cor. xi. 26). Is not the scene of Calvary, with all its awful

accompaniments, really, though mystically, reenacted before our eyes? Is not the Lamb of God mystically slain and His precious blood mystically poured out, unto the remission of sins, and His body mystically broken for us? (Luke xxii. 19, 20). Ah, my brethren, if we thought more of this we should come to the sacraments and to the holy sacrifice with far different dispositions, with much greater humility, confession, compunction for sin and love for our blessed Lord, who has spent Himself on our behalf, whilst we hardly care to think what He has done for us, or what it has cost Him to do it.

Our Divine Lord, knowing our weakness, has mercifully come to our assistance by instituting the sacred ceremonies which should accompany the ministration of these graces, in order to arrest our attention, to control the wanderings of our imagination, by putting before the senses objects which might harmonize with the work of grace, and which should suggest outwardly that which is being inwardly accomplished within us. But, alas! it seems that human waywardness is greater than one could credit, and that the ingenious devices of divine wisdom fail to wean our hearts from attachment to this world, and to fix them upon the only true and solid goods of His grace and friendship. But, my brethren, it behooves us to be wise in time. God will not allow His holy ordinances to be profaned with impunity. We must stir ourselves up, and realize the true worth of the priceless treasures which He has placed in our hands, and which many either despise or neglect altogether or receive with thanklessness and indifference. We must open our eyes and ears to understand and appreciate the meaning of that beautiful ceremonial, with which the things of God are invested, in order that we may understand and appreciate the things themselves.

We must let our blessed Lord take us apart from the crowd, for the soft whisperings of the Holy Spirit can not be heard amidst the din and bustle of the world. We must learn to live apart from the world if we would know the gift of God (John iv. 10). If we can not renounce the world altogether, at least, let us leave the world behind us when we come into the Divine Presence, and not bring hither our hearts preoccupied with worldly distractions. Then, having shut out the world, let us submit ourselves, wholly and unreservedly, to our Lord, that He may touch our ears, and make them attentive to His holy inspirations; that He may loosen the string of our tongue, to converse, not with worldly vanity, but with Him in

sweet communion of heart and soul. Then, and not till then, shall we hear and speak aright. Then, and not till then, will it be true of us: "Blessed are the eyes that see the things that you see" (Luke x. 23), and the ears that hear the things that you hear. A blessing which, if realized in our case here upon earth, will lead us to that crowning blessing of all, the eternal possession of that happiness which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive" (I. Cor. ii. 9).

TWELFTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XLI. THE FOURTH ARTICLE OF THE CREED.

"Suffered under Pontius Pilate, was crucified, dead, and buried."

SYNOPSIS.—*Story of the wrathful Knight.*—*We confess in the Fourth Article, 1, that Christ lived on earth as God and man; 2, that He truly suffered as man; 3, that He was crucified; and 4, that He really died and was buried in the tomb.*—*Lessons from this article: 1. The Passion and death of Christ will not save us without our own effort. 2. We must carry our cross patiently. 3. Our sins caused the suffering and death of Christ.*—*Conclusion: Hate sin.*

A valiant knight was once grievously insulted, and in his anger he swore to be revenged. Very early one morning he set out to punish his enemy with the sword. Now there was a chapel by the wayside, into which he entered, and glanced at the pictures upon the walls. There were three pictures. The first represented our Lord in His garments of mockery, and beneath was inscribed: "He reviled not, though he was reviled." The second one depicted the scourging with the words: "He threatened not, although he suffered." The third finally was the crucifixion, with these words beneath: "Father, forgive them, for they know not what

they do." The sight of these three pictures of the Passion touched the knight's heart. He knelt down and prayed, and his desire for vengeance melted away before the rays of the heavenly love of Jesus like ice before the sun's rays. What powerful pictures, my dear brethren! Oh, may they speak to your hearts as powerfully, as forcefully! For I am about to hold them up to you to-day in explaining to you the fourth article: "Suffered under Pontius Pilate, was crucified, dead and buried."

And what do these words say? They say that Christ Jesus, the only begotten Son of God, the King of Kings, our God, our Lord, our Judge, in order to pay the ransom for us, His slaves, His enemies, for us sinners, and to withdraw us from death and the wrath of God, suffered, was crucified, died and was buried. Would one man do this for another? A father for his child, a child for its parents, one brother for another, a servant for his master, a king for his subjects, a judge for the accused, a friend for his friend? I ask, indeed, would a man do for God what God has done for mankind? O love, O infinite, O boundless love!

Ponder it then well as often as you say: "Suffered under Pontius Pilate, was crucified, dead and buried."

I. By these words, firstly, we again confess that Christ lived upon earth as God and man. He was to render satisfaction for the sins of the whole world. He was to die for us. For as God He was incapable of suffering, and neither subjected to suffering nor to death. For this reason He had to become man, that He might suffer and die. He suffered this death in the thirty-third year of His life at the time when Tiberius was emperor of the Roman kingdom and Pontius Pilate was governor of Judea. For it was Pontius Pilate who, partly from fear of displeasing the emperor, partly from a shameful desire to please the angry populace and to ingratiate himself with them, condemned the Saviour of the world to the death of the cross, contrary to all right and law, even, indeed, against his personal conviction.

Secondly, we confess that Christ truly suffered as man, and even suffered more than an ordinary man could suffer, suffered for all conditions and nationalities, for heathen and Jew, high and low, priest, layman, soldier and people, for men and women; suffered in body and soul, in His honor and good name; suffered in all parts of His body, from the sole of His foot to the crown of His head.

Thirdly, we confess that He was crucified, therefore that He

suffered the at that time most ignominious, most shameful, most agonizing mode of death. For the punishment of the cross was only for murderers, highwaymen, rebels and so forth, as we see from the fact that at the same time with Christ two thieves were condemned to be crucified. The more agonizing and shameful this death penalty was, so much the more meritorious and rich in blessing was the redemption of man. Through the tree of the cross the whole guilt of the world was to be wiped out.

Fourthly, we confess that Christ really died, i. e., that the holy soul of our Lord was really separated from the body, as it is at the death of every human being. The divinity, however, which was inseparably united to the humanity of Christ remained also always united to it, and neither forsook the indissoluble body of the Lord as it lay in the grave, nor the soul which after its separation from the body had descended into Limbo.

Fifthly, we confess that Jesus after His death was laid away or buried in the earth. He desired not only to resemble us in birth, life, suffering and death, but even after death. His body was received into a new and beautiful tomb in the rock. He was wrapped in the finest linen, and corruption could not touch Him. "His grave will be glorious." This is what a glance at pictures of our Lord's Passion tell us, the representation of which is embraced in those words: "Suffered under Pontius Pilate, was crucified, dead and buried." And yet what does it avail to look upon these pictures if we do not what they command us? Does not a voice speak from out each picture: "Go and do likewise"?

Learn, therefore, now what thou art obliged to do according to the fourth article.

II. 1. Everything that you see in these pictures of the Passion Christ did and suffered for your salvation, for your redemption from death and the pains of hell. But all this will avail you nothing if you do not by a thoroughly Christian life participate in the Lord's Passion. Do not abandon yourselves to the very easy opinion that since the redemption of Christ is so efficacious, because Christ died for all sinners, that therefore all Christians will be saved. This is a great error. Does medicine help the sick man, no matter how beneficial it may be, if he only look at it but does not take it? As little will the Passion and death of our Lord avail for our salvation if we do not exert ourselves faithfully to obtain salvation in our state of life. Mark this well, dear Christians, just this

will one day constitute your greatest torment in hell, if you should be so unhappy as to get there, that Christ suffered for you to preserve you from hell, whilst you of your own malice cast yourself therein.

2. Learn from the example of your cross-bearing Saviour to carry your cross, too, with patience. Undoubtedly, each one of you has already his cross, or at least soon will obtain one, for God is very generous therewith. In particular, He gives many small crosses to parents, sometimes, in fact, cross upon cross. It may, therefore, have happened that you have already fallen often under your cross, and you have looked for a Simon of Cyrene to help you carry it. O then, do not be discouraged and impatiently throw your cross to one side, but for the love of God and for your salvation's sake take the cross upon your shoulders. For there is no other road to heaven than the road of the cross. The Son of God Himself had to enter into His glory by this road. And all the saints whom we venerate solemnly to-day had to reach heaven by this road. You will not find one amongst the many whose assistance we to-day invoke who did not arrive at the gate of heaven with the cross upon his shoulders, and they carried it gladly. For what are all our crosses in comparison to Christ's great cross? O they are not heavy, for Christ carries them with us. Your cross will only be the more heavy, even the very heaviest, when your will is so perverse that you will not obey the will of God.

3. Christ suffered, was crucified and died, because otherwise we must have suffered eternally and died an eternal death. Yes, think well on it, dear Christian, for our sins, says the prophet. He was bruised, and because we sinned and He had taken our sins upon Himself His Heavenly Father punished Him. Our Saviour felt this suffering keenly; it entered into His very soul, so that He was sorrowful even unto death. And yet this did not pain Him as that suffering which is caused Him every moment by all sinners who, as St. Paul writes, crucify anew the Son of God, who suffered and died upon the cross for them, and make Him an object of their bitter scorn. Christ the Lord appeared once to St. Bridget. The wounds of His hands and feet were open, His whole body streamed with blood, over His holy countenance there lay an expression of the deepest suffering. Affrighted, St. Bridget started up and cried out in the fervor of her troubled, loving heart: "Alas, O Lord! who then has so ill-used Thee?" Whereupon the Lord pointed in the

direction of a house where there was much riotous living carried on, and said: "It was there that I was thus wounded." What do you think, dear brethren, how would the Saviour look if He were to point out those houses in which there are more sins committed in a year than there are bricks in the buildings? I have often thought of it when I now and then pass such houses and hear things which should never be uttered by a Christian tongue. O all ye saints! To you I lift up my hands and ask your intercession for those unfortunates amongst mankind who employ their youthful vigor in committing the most shameful of sins, when they should employ it only for their sanctification. O pray for them, that at least one may to-day be converted to the joy of all the saints.

GO THOU AND DO LIKEWISE.

BY THE REV. THOMAS F. BURKE, C.S.P., NEW YORK.

"And who is my neighbor?"—Luke x. 29.

SYNOPSIS.—1. The parable of the good Samaritan an expression of the universal law of Christian charity. It insists also that our neighbor's needs should call forth this charity. 2. First, those who should be assisted are they who stand in need of material help. The social conditions of life have begotten special needs. To alleviate these as they present themselves is the duty of the good Samaritan. While much has been done to help those in want, there is still room for greater effort. The charitable work of the St. Vincent de Paul Society. 3. Those also who stand in need spiritually and religiously require assistance. The general duty of education. Special duty of reaching the minds afflicted with infidelity, skepticism, and indifferentism. The evident existence of doubt in the minds of many. To overcome this, the good Samaritan must be himself prepared for the work in order to apply the remedy. 4. Conclusion: The duty of all to heed Our Lord's command.

I. At the time of this question, my dear brethren, the commandment which called it forth was an old commandment. Through centuries had it lived; through centuries had it exerted its power. It had worked, however, within narrow limits. It needed broadening. That in its application it was narrow, was not due to limitations set upon it by the Infinite Lawgiver; but to the surrender of it in its primitive, world-wide acceptance by many peoples of the earth. Even among those who had retained it and preached it as one of the primary religious laws of

man's being, it had lost much of its meaning. A restricted interpretation had almost begotten a false interpretation. In the question and the answer given in to-day's gospel the old faces the new. They stand in contrast; not so much a contrast of opposition as of development. That portion of the truth, crystallized in this second great commandment, which had been kept amongst the Jewish people was not sacrificed, but it was built upon, forming a part of the structure of Christianity. As the remnant of an ancient temple with its stones and pillars time-beaten, weather-stained, displaced, yet remaining majestic in their strength and solidity, affords material for another and a greater edifice, so does the ancient law underlie the power and beauty of the new. "And who is my neighbor?" Jesus Christ answers the Hebrew inquirer by saying: "Even the Samaritan: even the one whom you regard as farthest separated from you; even the one whom you look upon as most cut off from you in traditions and customs and religion, even he is your neighbor." With this word the light of the great law pierced into a new region and revealed hidden depths. Henceforth the one who would be a godly man must realize that, in a real sense, he is bound to the highest and the lowliest, the richest and the poorest, the strongest and the weakest, the happiest and the wretchedest, the best and the worst of mankind.

The great truth, therefore, of universal kinship is preached by our Blessed Lord in this parable; but in an especial way He insists that the circumstance which should call forth an expression of neighborly love is the need of our fellowman. All are our neighbors, but more than others, those who stand appealing for what we can give of our possessions. The social, the intellectual, the spiritual conditions of the world to-day reveal the application of this parable to our own lives. The needs of man are numerous; the consequent duties of Christian charity are various.

II. "And who is my neighbor?" In the first place, the word of God plainly answers; he who stands in need of physical comfort and assistance. The poor traveler, beset by misery and suffering, has his counterpart to-day in the sick, the poverty-stricken, the physically afflicted. Those who, in the days that are gone before the announcement of the great law of Christian charity, were despised of men, were driven from the resorts where health

and pleasure rule, were regarded as outcasts upon the face of the earth, to-day, in the light of the New Law, are revealed as the deserving objects of our attention and care. While the centuries of Christian civilization have changed the world to a degree, which we generally fail to appreciate, and have bettered it to an extent beyond our usual recognition, there still remain conditions of physical want and suffering that call for the manifestation of the Samaritan spirit. While Christian teachings have begotten a respect for human dignity and worth, unknown to the past, there is still room for growth and development. While the contempt for labor and the violent contrasts between wealth and poverty have been eradicated, the Christian law of charity can better still more the social life of the workingman. While through the efforts of Christianity the poor have been accorded new privileges and have received new attention, while woman has been raised from her degradation and has received a position unknown to the civilizations of the past, while children have been trained and educated in the principles of virtue, and have been removed to a great extent from the influences of ignorance and of vice, to-day, in the life of the world, there is need of greater effort and there is also the consequent duty of the Christian to extend the helping hand, to lift human beings to a still higher plane.

Consider for a moment the conditions that surround us, especially in our great cities, and no powerful light is needed to reveal the possibilities of betterment through an active charity. It is true, institutions are erected, charitable organizations are founded, individuals wealthy in the goods of the world now and again set aside large sums of money for the alleviation of misery, but the great majority go through life selfishly considering their own interests alone and blinding themselves to the extended hand and the appealing eye. They pass by the stricken one, not because they would not pity, not because they would not help, but because they do not think. Theoretically they admit the Christian law. Before the world they proclaim their faith in Christ and His teachings. Practically they are no more Christian than the pagans of old. The social degradation which the teachers of economics proclaims to follow from indiscriminate giving may be a fact; but this theory has afforded to many a plea for giving naught. The good Samaritan must seek and find the oppor-

tunities for administering unto the wants of others. He must see and know the conditions about him that he may be able to act wisely and well. In this line the Catholic has not done all that he should and could. Let him but consider the ravages worked by enforced poverty, or by a pauperism that is the fate of many through the sins and neglect of others; let him but study the sad results, individual and social, springing from the prevalent vices of impurity and intemperance, and if the fire of Christian love still burns within his soul, he must recognize his duty. It is a duty to assist, if possible, by giving of his material possessions; and at least a moral duty of example, encouragement, and teaching. Our Catholic men, especially our young men, should, when it is possible, join themselves to one of the many branches of that charitable society which was conceived in the noble mind of the Catholic student Ozanam, and which bears the name of the great apostle of the poor, St. Vincent de Paul. In the field opened through such an organization there is found an outlet for that spirit of charity which is not simply philanthropic and humanitarian, in the exclusive sense of the words, but which is at the same time characteristically Christian. Nowhere in all the world is the incident of the traveler and the Samaritan so exactly depicted as in the abodes of the poor entered by these bearers of charity and these messengers of assistance.

III. "And who is my neighbor?" Again, the answer comes in the figurative interpretation of the parable: He who stands in intellectual need. Sadder than the condition of those who suffer from material want is that of the mind that is poor in the wisdom. We speak not so much of that wisdom which is the result of the study of the worldly and the natural, but of that wisdom which is of God. Beyond doubt there is a great duty imposed upon all Christians, upon parents especially, and upon the Church as a whole, to attend to the instruction of the young in the fundamentals of knowledge, and to afford the opportunities for such cultivation. The one who starves a child's mind commits at least a great crime as the one who snatches the crust from his lips. There can be no question of the duty of educating. This is a matter of justice pure and simple. The duty we speak of to-day is principally one of charity. It is toward the mind which, perhaps, may be very wealthy in the learning of the world, but which is poor in the knowledge of God. There are many

such. Indifferentism, skepticism, infidelity, are various forms of the disease, but the one common symptom is a lack of that knowledge which is a knowledge through Faith; a non-acceptance of Christian truth; and sometimes even a most bitter hatred toward it. Do we need to seek far for such, for souls that are wandering far from the center of religious truth; for minds that are tossed to and fro by every wind of doctrine? They are very close to us in the various relations of social and commercial life. They are indeed our neighbors; and toward them we have a duty of charity, namely, to bring to their minds the beauty and the truth of the knowledge of God. As the duty of almsgiving is incumbent particularly upon those who have an abundance of material possessions, so this second and intellectual duty rests in an especial manner upon the educated.

In the world of thinking men, outside of the Catholic Church, and we can not but admit that many are honest and conscientious, the characteristic temperament, especially in regard to religious truths, is a temperament of doubt. The great and fundamental facts of origin and destiny, of life and death, of this world and the hereafter, of man and of God, all are to them but as the vague and shadowy phantoms of some distant ghost-land. Those truths which are spiritually so vital, which we know to be the greatest and the most necessary, because they open the gates of eternal love and life, those truths which enter into heart and soul and form the one who humbly accepts them in the very mold of Christ, his master, these, in the world of which we speak, are hidden and oftentimes entirely lost behind the veil of doubt and in the mists of unsatisfied questionings. The great error made by such minds is the separation of intellect and religion. They imagine that the one excludes the other; that the conclusions of reason are opposed to the doctrines of faith; and if one set of arguments has to be sacrificed, they say, let us give up that which appeals the less to our reasoning faculties. They will sometimes find that those who are religiously minded are intellectually inferior and that the brightest and wittiest are oftentimes without any religious inclinations. And so, under the misconception that knowledge and religion are two different centers from which radiate two entirely different sets of influences, they cultivate the one to the total neglect of the other.

The result is that these minds are imperfect in their develop-

ment, and in consequence stand in need as much as the traveler beset by robbers and left wounded by the roadside, with this difference, that their need is the greater. They may not indeed realize their own want; circumstances may be such as not to reveal to them their unfortunate condition; but this very lack of recognition renders their ailment more serious. With respect to such a need the duty of the good Samaritan is to bring to the minds thus afflicted religious knowledge in its true proportions and relations.

The commission of Jesus Christ to His church was to teach. She is the Divine Teacher; but her various voices are sounded to the world through her individual members as well as through her councils and decrees. "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare His virtues who hath called you out of darkness into His marvelous light" (II. Peter ii. 9). In a true sense, therefore, we who possess divine truth are all teachers of those who are without it; we are Samaritans bringing balm for the wounds of the afflicted. To do such a work ably demands a training upon the part of the one who would act the good Samaritan. It likewise demands sympathy with the afflicted. The true teacher is not domineering. Consider the soul of a child, one in the first years of its formation. Who is to train it? Is it the one who forces upon the young mind the truths to be imparted? Who, as it were, stamps them there with a brand of iron? Or is it the one who looks into that soul, studies it, learns its dispositions, its possibilities, and then, in view of all these, imparts the knowledge he would inculcate? Certainly, it is the latter. Again, the object-matter of the teaching church, the dogmas of our faith, should be presented in their bearing upon human life. These dogmas are not so many mere dry formulas given without reason or arbitrarily. Each of them satisfies some longing in the human breast. They are vital forces, such as effect our highest relations. Possessing life and giving life, they enter into the kingdom of the heart and beget a deeper love for the God that gave them: they do not destroy the natural in man, but add to it and perfect it. In order that these truths may have their just effect for good, they must be presented therefore with the accompaniment of human sympathy and true Christian love.

IV. For us, therefore, of to-day, my dear brethren, the parable

of the good Samaritan carries with it a lesson appropriate to the conditions of life about us. To extend the helping hand to those in need, whether that need be material, moral, intellectual or religious, this is the general duty inculcated. From Jesus Christ, our Saviour and our Teacher and Model, from Him who is supremely the good Samaritan, we must learn the lessons that give meaning and beauty to Christian life. None more beautiful and consoling has He given us than that of to-day's Gospel; none more peculiarly His own. In our journey through many days and by many paths we shall often come upon the poor traveler. Then let us keep before us the picture presented in this teaching of our Lord; and unmindful of self and of the sacrifices that Christian charity demand, heed the blessed behest, "Go thou and do likewise."

THIRTEENTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XLII. THE FIFTH ARTICLE OF THE CREED.

"He descended into hell, the third day he rose again from the dead."

SYNOPSIS.—The various places reserved for souls after death. By the words of this article is confessed: 1. That Christ's Soul separated from His Body and descended into Limbo. 2. He brought joy and liberation to the souls there. 3. That Christ on the third day united Soul and Body and rose from the dead. Lessons taught by this article: 1. We ought frequently to descend in spirit to hell. 2. Sin, when grievous, takes the life from the soul. 3. The great miracle of spiritual resurrection wrought by repentance. Exhortation to contrition and a new life.

The Lord tells us very plainly in the gospel that there is a place where all the weeds of pride, anger, avarice, envy, and impurity will be cast. It is in this place, this black and gruesome prison, wherein the souls of the damned will be tortured day and night

with the devils by an unquenchable fire. It is called hell. There is yet another place where likewise a fire burns for the torment of souls; but this fire purifies at the same time, and has one day an end. This is purgatory, or that place where the souls of the just suffer who depart this life with some stains upon them, and must first be perfectly purified therefrom before they can be admitted to the heavenly country. Besides these two places which still exist, there was in the kingdom of the dead yet another, called Limbo. The souls of the just who died before Christ's ascension went, when on leaving this world they were not quite free from all stain, to be purified in purgatory, and thence to Limbo. Even those quite undefiled had to go there, for heaven was closed since Adam's sin and had not yet been opened.

I wish to premise this that you might the more easily understand the fifth article of our faith, which says:

I. He descended into hell.

II. The third day He rose again from the dead.

I. 1. (a) With these words we make known our belief that Jesus Christ being dead and His body laid in the tomb, His holy soul, with which as well as with His body the Godhead remained always united, descended into the kingdom of the dead, to release the souls of the just who lived before His coming.

(b) With these words we confess that there was a place where the just were imprisoned, to whom Christ brought the joyful tidings of their redemption and that of the whole world. They did not, indeed, suffer any pain, but enjoyed a tranquil repose; still they were deprived of the supreme happiness, the immediate vision of God. Hope in the redemption which was surely coming through the Messiah was their consolation and support. Jesus announced to them that this redemption was accomplished when He descended amongst them. And as a proof He showed them His splendor as He had it from the Father, and filled them with that rapture which the Beatific Vision grants to souls. Then was fulfilled what Jesus had promised the thief: "To-day thou shalt be with me in Paradise." For the presence of the Redeemer made Limbo a Paradise full of blessedness, full of jubilee, and unutterable joy. O how they must have rejoiced—the patriarchs, the prophets, the high priests and kings and holy souls: Adam, Abel, the first martyrs; Noe, the

just; Job, Melchisedech; Abraham, Isaac and Jacob, those three ancestors of the just, David, the royal psalmist; Ezechial, Jeremias, Isaias, John the Baptist, Zacharias, and Elizabeth, Joachim and Anne, the parents of the mother of God, and Joseph, the foster father of Jesus Christ!

In view of all those who were in Limbo Christ on the third day reunited His soul and body and rose from the grave. For so the second part of the fifth article of the creed says: "The third day He rose again from the dead."

2. We thereby confess that Jesus Christ on the third day after His death rose from out the grave with body and soul of His own power. This doctrine is a fundamental doctrine of our faith, a doctrine which distinguishes us from all non-Christians, who steadfastly deny the resurrection of Jesus Christ, so as not to be obliged to acknowledge Him as God, who awoke Himself from death. For it is against the order of nature, and no man is able of his own power to pass from death to life. God alone can do this. Now, as it is an undeniable fact that Christ rose again, it is also undeniable that Christ is God. "He was dead, and became living again." We confess all this when we say: "He descended into hell, the third day He rose again from the dead." But what should we do according to this profession?

II. "Christ descended into hell." St. Bernard remarks beautifully of this: "Let us now in life descend often into hell, that we may not be obliged to do so after death." He wished to say: We, who as Catholic Christians believe in the existence of a hell and a purgatory, ought frequently to descend in thought into this place of torments, this fiery mine, which is under our feet. There in spirit we should gaze into the fiery flames and reflect how souls on account of a sin either have to suffer eternally or for many years, that we, instructed by the misfortunes of others, now while there is still time strive by penance and good works, to escape this place of torments. O if we only had such an admonition frequently there would certainly not be so many sinners! But the suffering souls can not come to us, and they have no messengers to lay their misery before us and to give us a warning. For this reason then we must go down to them in spirit and thought, in order to learn there how to avoid sin and do good. For, as St. Chrysostom says: "That one will not be cast into hell who whilst out of hell descends in thought into hell." "Christ rose again from the dead." Thereby He not

only made certain our future bodily resurrection, so that the apostle St. Paul writes "And as in Adam all die, so also in Christ all shall be made alive" (I. Cor. xv. 22), but he has also given us in His resurrection a model and a motive of our spiritual resurrection.

Many, my dear brethren, die even before the death of the body. They die the death of the soul by committing grievous sin. Alas! Who could count them all, the spiritually dead who die away through the vice of pride, avarice, impurity, envy, debauchery, anger, sloth, enmity, deceit, lying and so on, and in the grave of sin, bound and wrapped up in bad habits and impenitence, are beginning to rot and decay?

O may they rise again as Christ arose! May their hearts therefore be affected by a wholesome fear of God's chastisements, and by a true contrition and repentance. May they break through and loosen the seal which the world sets on their hearts, i. e., the disorderly attachment to earth and its joys and possessions; may they roll back the heavy burden from their hearts by a sincere confession in the Holy Sacrament of penance; may they drive away the evil spirits who watch over dead souls, by the absolution which they receive; may they disentangle themselves from the bondage of their sinful habits, their passions, and bad inclinations, and cast them from them, and come forth and hurry away from the grave of the soul, i. e., from the place, from the danger, from the occasion of sin. Behold, this is called a spiritual resurrection, according to the model of Christ. Sinner, wilt thou not arise? Dost thou desire to remain lying in the grave of thy shameful, filthy vices? Know then that as long as thou carriest a mortal sin in thy heart thou art in God's sight carrion, that emits such a stench that all the guardian angels flee from thee; but the infernal vultures approach thee and consume thee. For "where the carrion is there are the eagles assembled." Lazarus had been buried for four days; he had begun to decay, and yet the Saviour raised him from the dead. It was a great miracle, and every one was astonished and went to look at Lazarus. But see, you can do a greater miracle if by contrition and penance you rouse yourself from the grave of sin, and revivify yourself through the grace of holy confession. This should and ought to take place to-day. You have only to say to yourself, as Christ did to the dead Lazarus: "Lazarus, come forth!" that is to say, Soul, come forth out of the grave of sin! How many Lazaruses might return to life? Are there not such in our community? Year in,

year out, they lie in the grave of the filthiest sins. They spread abroad in the community a fetid odor, and they infect all those in their vicinity. Even the spiritual guide can endure them no longer. The hideousness of such a soul, which could be so radiantly beautiful, breaks his heart, and he weeps as Christ did at the sight of the dead Lazarus. The priest often cries out in the anguish of his soul: "Lazarus, come forth! Sinful soul arise! Come forth from the grave! Step hither amongst the hosts of the living." But they move not! O miserable souls, when will you arise from death? May it be soon, very soon.

THE CONFESSION OF SINS.

BY THE REV. F. G. LENTZ, MACOMB, ILL.

"Go show yourselves to the priests."—Luke xvii. 14.

SYNOPSIS.—*Leprosy a type of sin. Legal uncleanness. By sin we are legally unclean. "Where there is no law, neither is there transgression" (Rom. iv. 15). Under the Old Law absolution by a priest necessary. God always made use of man to assist man. In case of sin confession was always a prerequisite for pardon. No one ever knew sin after baptism to be forgiven without confession. Even the state is merciful to the one who pleads guilty. Christ placed this power in His Church. "Whose sins you shall forgive," etc. (John xx. 23). A judicial power here given. No man can know another's sin except through confession. Those, who deny this, have no means whereby sin can be forgiven. Their idea the invention of man and a confession of impotency. Doctrine contrary to natural and supernatural law. Thank God we have the truth and "are not carried about with every wind of doctrine" (Eph. iv. 14).*

Under the old law leprosy was looked upon not only as a type and figure of sin, but the result of sin itself. Hence men afflicted by this disease were unclean in the eye of the law; were segregated from their fellow men and had to dwell apart from their kinsfolks and relatives. Their lot was an unhappy one, for they were not only driven from the usual haunts of their fellow men, but should any come near them, they were obliged to announce their own disabilities by the cry of "Unclean! Unclean!" Moreover, they were so declared by the law of God, and any attempt to thrust themselves upon the companionship of their fellow creatures would have been a violation of the divine ordinance. They were not only physically affected, but were legally unclean. One might have existed without

the other were it not for the law, for "where there is no law, neither is there transgression" (Rom. iv. 15). Now there is not and never has been any known cure for this dreadful disease. Men have been healed, but it has always been by a miracle, i. e., the direct interposition of the divine power. Such was the case mentioned in to-day's gospel. These men were healed of their infirmity by the power of Christ. In that case were they not at liberty, being healed, to go back to their friends? Not so, for the law held that they could not associate with their fellow creatures until their legal disabilities had been removed by the priest, so that in this ordinance of the Old Law we have a perfect type of the great sacrament of penance.

At all times God has made use of the ministry of man to do favor to man. It was by the mouth of His prophets that He taught man. It was by the ministry of Moses that He liberated the Israelites from bondage and led them to the Promised Land. It was by means of Aaron and his descendants that He made known His will to the Jewish people, and even now, when He acts directly for the healing of the unclean, His first instructions are "Go show yourselves to the priests" (Luke xvii. 14). Why? Because, as you are legally unclean, you can not go back to your homes or associate with your fellow men until you have made known your condition to the proper authority and been declared clean, i. e., absolved by the priest. Thus we see that even under the Old Law the manifestation of one's condition was necessary to obtain absolution. If any one doubts this let him read the fifth chapter of the Book of Numbers, where it is expressly prescribed that, when men have sinned, "they shall confess their sin," etc. The same law is laid down in the fifth chapter of the Book of Leviticus. In fact, confession of sin has always been a prerequisite in order to obtain pardon, so that instead of confession being an invention of Rome, as our enemies would have you believe, it was well understood by the first Christians from the ancient practice among Hebrews. Edersheim, in his "Life and Times of Jesus Christ," says it was the custom of the Jews to go to confession before marriage. (Vol. I., p. 352, also note p. 353.) No one ever heard of God pardoning sin without a confession, and that, too, before man. David obtained pardon only after he had confessed to Nathan, and long before that the Jews confessed to Moses when they had committed grave crimes, in order that they might obtain forgiveness. Even in the natural order this practice is constantly followed, for the state is always merciful only

to those who acknowledge their guilt and throw themselves upon the mercy of the court; and scripture says: "Be not ashamed to confess thy sins" (Ecclus. iv. 31); again, "He that hideth his sins shall not prosper, but he that shall confess, and forsake them, shall obtain mercy" (Prov. xxviii. 13).

It is not easy to understand the objection of those who reject the idea that the Church of God has the power to forgive sin. Every organization claims this power and exercises it. Even the sects, while denying it in theory, claim it in practice, for when a member has violated their ordinances they may expel him, but, on his repenting and fulfilling certain conditions, they receive him back again. The state also, and every association, no matter for what purpose originated, all have a way and means by which a delinquent member may be restored to full fellowship. Now, why should not this be the case in that society instituted by Christ to impart the merits of His redemption to individuals? Surely there must be some way in which a man, who has been so unfortunate to lose his citizenship in that kingdom, may be reinstated. True, other societies will not claim the power of forgiving sins against God. They can go no higher than their origin, and, since they are human, they can only forgive offenses against themselves. This is very proper. But the kingdom of God is a divine institution founded for the purpose of ministering in divine things. Its purpose in this world is to reconcile the sinner with God, which would be useless unless the Church can pardon the sinner. Hence St. Paul says: "But all things are of God, who hath reconciled us to himself by Christ: and hath given to us the ministry of reconciliation, and he hath placed in us the word of reconciliation. For Christ, therefore, we are ambassadors, God, as it were, exhorting by us" (II. Cor. v. 18, etc.). The apostle must certainly have known of what he was speaking when he made use of the above language, which seems clear enough to any intelligent person. It shows plainly enough that the apostle claimed the power of reconciling the sinner with God, since he was acting as ambassador of Christ in that very matter in which the Eternal Father had endowed His Divine Son, viz., the ministry of reconciliation. That he exercised this power is clearly shown by his action with the incestuous Corinthian, mentioned in the second chapter of the same book.

But in doing this St. Paul was only making use of that power which Christ had given to His apostles after His resurrection. Having come to them in Jerusalem, His first salutation is "Peace be

to you," and then He uses this remarkable language: "As the Father hath sent me, I also send you. When he had said this he breathed on them, and he said to them: Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained" (John xx. 21-23). Now, our Divine Lord never used this singular language without some object. We know He was sent with full power to reconcile the world to God. This power He claimed, and we are not Christians if we do not acknowledge His authority in the matter. But He distinctly, and in so many words, says that "as the Father sent me, I send you." Either He had the power to do so or He had not. If He had the power, what was to prevent Him from so sending them? He did so in unmistakable language, and this commission is coupled with the extraordinary action of His breathing upon them and communicating the Holy Spirit. Only twice have we a record of God breathing upon man. In the first instance He gives man his natural life, in the second case He communicates to him a supernatural power, viz., the power of reconciling the sinner. "Whose sins you shall forgive are forgiven them, whose sins you shall retain are retained." It is impossible to impart a commission in more direct and positive language, and this text has always proved a stumbling block to those who would deny this power to God's Church.

But this commission conveys a judicial power. To exercise that power the judges in the case must know and understand the spiritual condition of the sinner. Without doing so it would be impossible for them to justly exercise the power here delegated to them. But how are they to know the condition of the soul that applies to them? How are they to know whether to forgive or retain his sins? Evidently there must be some manifestation of conscience, for that soul's state can not otherwise be known. For sin is in the will, and no man may know the guiltiness of another, except that man make it known. Neither the kind of a sin or the culpability of the sinner can be known except by confession of the sinner himself. There are a thousand and one acts of man which may seem serious, and yet no great culpability be attached to them. Want of malice, forgetfulness, ignorance and even circumstances, all have their part in determining a man's guilt. How then were the apostles to know what they were to do with a sinner, unless that man manifested the spiritual state of his soul? Clearly it was impossible. And yet they had the commission to settle this matter with the sinner.

Whatever difficulties this matter may present to others, it seems to have occasioned no trouble to the apostles, for St. Paul says: "With the mouth confession is made unto salvation" (Rom. x. 10). And St. John tells us that "If we confess our sins: He is faithful and just, to forgive us our sins and to cleanse us from all iniquity" (I. John i. 9). What is here set forth we find practiced both before and during the apostolic age. Those who heeded the words of the Baptist confessed their sins (Matt. iii. 6), and when the apostles went out to convert the world they began by preaching penance. "Peter said to them: Do penance and be baptized every one of you in the name of Jesus Christ, for the remission of your sins" (Acts ii. 38). And "many of them that believed came confessing and declaring their deeds" (Acts xix. 18). It was thus the first ministers of Christ exercised the power given to them when Christ said "Whose sins you shall retain, they are retained" (John xx. 20-21). Many were pardoned, but we have a noted instance in the case of Ananias and Saphira when there was no forgiveness forthcoming.

After all, there must be some way in which a man may obtain pardon for his delinquencies, or else we may as well abandon hope. Man is not an angel or a mere spirit. He has a very substantial body, and it is through that body he commits most of his sins. Why then should not that body participate in the humiliation necessary to secure pardon? To do so it must use external signs or expressions, and confession is one of the most potent means. We may further ask why should a man be pardoned who is unwilling to acknowledge his guilt? True some there are who, running away with that saying of St. James "Confess your sins one to another" (James v. 16), insist that the offender shall confess to the Church while denying the power of the priests of the Church. But we can not conceive how, if the individual has not power to absolve from sin, any number should possess this faculty. A multitude has no more power in this case than the individual, for it is the power of God which is exercised, and if God has not made some "ambassadors in the ministry of reconciliation" it is inconceivable how any number of those same helpless individuals could acquire that power by accumulation. It is a divine power which here energizes the fallen one, and no aggregation of finite beings can ever become infinite. Moreover, that plan would be upsetting all precedent in such cases, for even in civil affairs the power is exercised by the

individual and not by the multitude who compose the state. No man can give that which he has not, and St. Paul tells us that "all power comes from God." Hence while the individual in some cases may be chosen by the multitude to execute laws the power comes from God. But in this case not even the appointment comes from the people, for St. Paul tells us that "no man takes this honor to himself but he that is called by God as Aaron was" (Heb. v. 4). And all history, sacred and profane, teaches us that Christ chose out His own ministers. "You have not chosen me, but I have chosen you" (John xv. 16). It follows that no man can attempt this ministry unless it has been handed down to him by legitimate authority. Hence it is easy to understand why those who rejected that authority denied this power of man to forgive sins. But that question was settled long since by no less an authority than Jesus Christ, who replied to the Jews: "Whether is easier to say, Thy sins are forgiven thee, or to say, Arise and walk? But that you may know that the son of man hath power on earth to forgive sins" (Matt. ix. 5, 6). He healed the man of his physical infirmities. Having thus demonstrated His power, He afterwards, as we have seen, passed it on to His apostles. To reject this truth is to refuse to believe Holy Writ and the testimony of all Christianity for fifteen hundred years. Among all the errors which arose from time to time it remained for the sixteenth century revolvers to deny that God had provided a means by which man might obtain pardon for his sins. That might not have been so serious had it not been for the fallacy they invented, that a man should confess to God alone. Outside of this absurdity that God should provide a totally inadequate means, one shorn of all power to help man in the most important needs of life, their proposition involves the idea that God's justice shall never be made manifest. In their idea, no matter what sin a man may commit, he could secretly go to God and obtain pardon without humbling himself. This makes the criminal at the bar dictate to the Deity on what terms he is willing to come back. The sinner becomes his own judge and jury in the case. It is no longer what the offended infinite majesty of God may require, but what the sinner may choose to give. Practically he demands pardon without offering any recompense, which is contrary to all justice. God can not pardon the sinner without repentance, and, since the sinner has no rights in the case, if he wishes restoration to favor it is not the sinner but God who has the right to name the

conditions. Somewhere along the line the sinner must humble himself and acknowledge that "I have sinned against heaven and before thee; I am not now worthy to be called thy son" (Luke xv. 21). Then God may receive him back again. But since He has established the tribunal of penance, that is the means by which this must be accomplished. How thankful should we not be that God has been so merciful to man. Not angels or the powers of heaven has He chosen to exercise this authority, but man, who knows the weakness of our nature, who daily comes into conflict with the powers of darkness and the wiles of Satan, and can sympathize with our ailments and help us in our need. We may look upon it as a humiliation, and it is, but as Tertullian says: "It is better to confess here than to burn hereafter." And having fulfilled the required conditions, we can arise with the conviction that, as we have not been our own judge, but have submitted our case to that independent tribunal which God established, we have really been made clean and restored to friendship with God. Either here or hereafter, since we commit sins before man, must our manifestation be made. How much better then to make it here than to have the whole world witness our confession. Here we are taken on our own valuation, for this is the only tribunal where man is taken at his own estimate, but in eternity we shall be judged without mercy, since we refused to accept the opportunity to acquire it, while the confessional was still open to us. "If we should judge ourselves we should not be judged," (I. Cor. xi. 31). But if we resist the grace of God and refuse to submit ourselves to His own tribunal, we can expect no reward except that of the proud Pharisee, who went down, not justified. For such the wells of mercy shall be dried up on that awful day, when Christ comes to judge the living and the dead.

FOURTEENTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XLIII. THE SIXTH AND SEVENTH ARTICLES OF THE CREED.

"He ascended into heaven, sitteth at the right hand of God the Father Almighty. From thence he shall come to judge the living and the dead."

SYNOPSIS.—*Sixth Article of Creed. Vision of Ezechiel. Description of Christ's ascent into heaven. He ascended not only as God but also as man. Reasons for this: 1. That His humanity might share the joy as well as the suffering. 2. To prove that His kingdom was not of this world. 3. To open the doors of heaven. 4. To show us that we could gain heaven as a reward for good done. 5. To intercede continually with God for us.—Seventh article. Explanation of words. Practical application.*

In a state of ecstasy the Prophet Ezechiel once had a wonderful apparition. It seemed to him as if he beheld a large cloud and a burning fire therein of liquid shining brass, and in the midst was the figure of four beings, the figure of a lion, and the figure of a lamb, the figure of a man and the figure of an eagle. What might this vision signify? According to the opinion of the interpreters of Holy Writ God showed the prophet in this vision the attributes of the future Messiah together with all the mysteries of His life. For the fire symbolized the divinity of Christ, for which reason God is called "a consuming fire." The fourfold figure, however, symbolized the humanity of Christ, together with all the mysteries which occurred in His life, at and after His death. At His birth, namely, Christ appeared as man, and became in all things like unto men. In His Passion and death He resembled a lamb, which, according to the Old Law, was sacrificed for the sins of men. In His resurrection Christ resembled a lion, for He was the invincible lion of the tribe of Juda who triumphed over death, hell and satan. In His ascension finally Christ was like unto an eagle, who of His own strength rose up from the earth and soared up to the sun, i. e., to the inaccessible light of His Heavenly Father's glory. For thus says the sixth article of the creed: "He ascended into heaven, sitteth at the right hand of God the Father Almighty."

I shall to-day explain what these words mean, so that you may know what you should ponder in your hearts when you say with your lips that Christ ascended. But as the seventh article according to its contents is intimately connected with the sixth, by teaching us that Christ will one day leave His seat at the right hand of God and return again "to judge the living and the dead," I shall treat therefore in the second part of to-day's instruction of the seventh article. God grant that all the words I shall speak may avail for your salvation.

I. Christ had lived upon earth for thirty-three years, had taught, suffered and died at last upon the cross. The grave, however, did not retain Him. He rose again alive out of the rocky sepulcher. He remained for forty days upon earth amongst His disciples after His resurrection to instruct and show them how to govern His Church, to proclaim His doctrine and belief in Him, with what authority and power they were to bind and loose, what was to be bound or loosed in heaven. Finally He raised himself up from the earth with body and soul, i. e., with His whole human nature, of His own power, and ascended into heaven. "He ascended into heaven, sitteth at the right hand of God, the Father Almighty." He was not, therefore, only for a brief period transported into the third heaven like St. Paul, or taken up to Paradise in a fiery chariot as Elias, or carried through the air by an angel as the Prophet Habacuc was; but of His own power Christ ascended above the heavens to the throne of God there to rule with God the Father and the Holy Ghost as God and man at the same time, as He once lived upon earth. But He ascended with body and soul. 1. So that the humanity which served as an instrument to the Divinity to accomplish the work of redemption, might also participate in the divine glory and obtain for the services rendered with the same willingness an equal reward, an equal honor and joy. 2. He ascended to prove by that fact what He had so often said, namely, that His kingdom was not of this earth, that it was not earthly, perishable, but an eternal, spiritual one in heaven. 3. He ascended to open the doors of heaven to us all, which had been tightly closed for four thousand years, for until the moment of the Lord's ascension no one, not even the most devout and holy could enter into heaven. 4. He ascended in His humanity to show us that now also heaven stood open to us, that admission for us was possible and certain, if we faithfully obeyed His teaching and example. 5. He ascended that

we might have in His humanity a faithful, powerful, perpetual intercessor with God, an intercessor who would never cease to petition God for us, that He, mindful of our human weakness, would spare us, and not at once after every sin deal with us according to His justice. 6. He ascended also in order that we should not think that heaven was created only for God and His angels, and not for mankind. Hence we should be consoled in reflecting that Christ ascended into heaven not only as God but as man also, and that there, too, the humanity sits at the right hand of the heavenly Father. This is not to be understood, however, as if God the Father had a body or hands, and Christ sat at the right hand or at the side of the Father; but we only desire to express thereby that, as we honor a man by placing him on our right hand, so, too, the Father honors the God-man Christ, transfers to Him all power, so that in His humanity He is surrounded with the greatest splendor, and rules over heaven and earth.

We confess all this when we say "He ascended into heaven, sitteth at the right hand of God the Father Almighty."

But now, dear brethren, it is well to observe what happened at this ascension of the Lord's, and in the Acts of the Apostles this article of faith is written down with greater clearness, and is there still more strongly confirmed. After Christ had held a long discourse before His apostles upon the fortieth day after His resurrection, had given them directions which were to serve as their rule of conduct during His absence, and finally had given them the command to prepare themselves for the reception of the Holy Ghost, He led them unto the Mount of Olives. "And when he had said these things, while they looked on, he was raised up, and a cloud received him out of their sight. And whilst they were beholding him going up to heaven, behold, two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up into heaven? This Jesus who is taken up from you into heaven, so shall he come as you have seen him going into heaven" (Acts i. 9). No doubt can exist but that these two men clad in white garments were angels. What they wished to signify by the coming again of Christ, Holy Church explains to us in the seventh article of the creed: "From thence He shall come to judge the living and the dead."

II. According to these words we believe and confess that Jesus Christ, as for our sake He came from heaven the first time as God to

take upon Himself our humanity and after the redemption was accomplished ascended with body and soul into heaven, so the second time He will come again from heaven upon earth as God and man at the same time, to judge the living and the dead, i. e., all mankind, all nations, all sexes, the just as well as the unjust, the saints in heaven or the living, as the damned in hell or the dead. "This Jesus," as the angel said to the apostles, this Jesus, as Judge, will come again from heaven, not an angel nor a saint, but "this One," who is at the same time God and man, who was God from all eternity and only became man for love of us. "This Jesus," who has done so much for our salvation, suffered so much; this Jesus who offered up His life, His soul, all His blood for us, and died upon the cross; this Jesus who received all power from the Father, and in whose hand is placed the life and death of every creature; this same One will come hence to judge us. He will come again as an unerring, implacable, strict Judge, to pronounce over each one the sentence that he has deserved according to his thoughts, words and works.

Dear Christian, do you believe this in your heart when you confess it with your lips? Do you believe this, O Christian, who leads a life as if there were neither a heaven for which you should labor or a God in heaven who could punish you at any moment, as if it mattered not to you whether you went to heaven or were damned eternally? You who as long as your neighbor does not know of your secret pilferings, your frauds, of your other hidden sins, then you do not trouble about them. But you do not think that besides man there is still One other who knows all things, sees all things, hears all things, who will reveal all your shameful actions before the whole world and punish you without favor and mercy. O Christians, how weak our faith is! How little do our works harmonize with our words!

My dear brethren, when you say the sixth and seventh articles of the creed, lift up your hearts to Mount Olivet, and from thence to heaven. Think in crosses and sufferings that these alone form the road upon which Christ entered into heaven. Ponder how vain, how empty, how miserable the whole earth is in comparison to heaven, and to the blessedness which there awaits us. Reflect how brief are all the sufferings of this earth compared to everlasting joys, and how surely heaven will be yours if you only follow Christ. But if the flesh, corrupt nature,

your passions, anger, revenge, envy, avarice, evil desires incite you to wickedness, or others by their bad counsels or examples tempt you, then imagine that you are standing already in the valley of Josaphat, before the eyes of the Judge, and behold His five sacred wounds, those marks of His Passion, those proofs of His love for our souls, which He retained in His body for this reason that on that awful day He would exhibit them to the terror of the wicked, but for the consolation of the good. Tremble therefore to open these wounds afresh on that now glorious body of Christ, by your sins and vices. Implore Him daily that when He comes to judgment with those sacred wounds which He has retained for love of you, that He will not damn you, but lead you into heaven with His elect, where "He sitteth at the right hand of God the Father Almighty."

THE RIGHT USE OF WEALTH.

BY THE VERY REV. F. C. DOYLE, O.S.B., COUGHTON, ENGLAND.

"You can not serve God and Mammon."—Matt. vi. 24.

SYNOPSIS.—"Mammon" signifies wealth, and our Lord's words mean that we can not make wealth the end of our existence and at the same time propose to ourselves God as that end. In another place, however, He bids us "make friends of the Mammon of iniquity." How are we to do this?

I. Means to make friends of the Mammon of iniquity. 1. To make the acquisition of wealth only the subordinate end of our existence. 2. To make wealth our servant, not our master, by regarding it as belonging to God, and ourselves only as the stewards of it, thereby benefiting others, and by so doing detaching our hearts from it. 3. By practising the duty of almsgiving, for it is a duty, being part of the precept of charity. That duty obliges us to bestow on the poor of our superfluity.

II. Rules to guide us in the practice of almsgiving. 1. To give alms out of that which is our own, not out of that which belongs to another. 2. To give them in proportion to our means. 3. To give them with discernment. 4. To give them in due season. 5. To have a good intention in bestowing them.

Conclusion. Having now clearly before your mind the method by which you may make unto yourselves friends of the "Mammon of iniquity," firmly resolve never to allow wealth to become your master, but to make it your servant, considering it as belonging to God, you being nothing more than His stewards. Regard almsgiving as a duty. Give alms out of what is your own; in proportion to your means; with discernment; in due season; and with a good intention of pleasing God.

By the word "Mammon" Our Lord meant wealth and all that wealth is able to procure—luxurious living, power, respect, influence

and the obsequious homage of the world. His aim, in the extract from the Holy Gospel read to-day, is to prove to us that we can not serve, or in other words make wealth our last end and at the same time make God our last end. It must be either the one or the other, for they are so opposed to each other that the attempt to serve both would be as futile as would be the attempt to combine fire and water. In reply to this argument, men will urge that they must have food and raiment and the means to make life worth living. Christ answers their contention by pointing to the birds of the air; they neither sow nor reap, yet they are amply provided for; to the lilies of the field, which are vested with a splendor of raiment unequaled by that of even Solomon in all his glory. Therefore, in conclusion, He bids them make God and God's service the end or aim of their existence, and promises that all things else shall be added unto them. Now, if the pursuit of wealth and its acquisition are so opposed to the service of God, why does Our Lord, in another place, tell us to make unto ourselves a friend of wealth or Mammon? "Make unto yourselves friends of the Mammon of iniquity" or unrighteousness. How are we to do this and at the same time make God the end of our existence?

I. In the few words that I shall address to you I shall endeavor to put before you the way in which this apparently impossible task may be accomplished. Wealth is called the Mammon of iniquity or unrighteousness because it is often amassed by fraud, because it is faithless and deceitful, because in the pursuit of it men are often guilty of dishonesty, because it robs them of all taste for heavenly things. Moreover, wealth so absorbs the whole man that it becomes his master and reduces him to the condition of a slave. Why then make a friend of what is so unrighteous? The most obvious means is, first to make the acquisition of wealth only a subordinate end of existence; next, both in its acquisition and in the employment of it when acquired to make it our servant and not our master. How is this to be done? In this way. Those who have wealth must regard themselves as only the stewards of it, and consequently as accountable for it to the Great Master. This conviction, once fully grasped by the mind, will cause those who are wealthy and who employ the labors of the masses to help them in the acquisition of wealth, to see that their toilers receive a fair wage; that they are not overworked; that they have time for repose and for necessary recreation in the midst of their families; that they are able to maintain them in a way

befitting their station in life; and that they may if they are thrifty provide for their own old age. The observance of these conditions by the possessors of wealth will enable them to keep their souls from being so absorbed by the pursuit of it that their riches will never become their masters nor reduce them to the servitude of material things. But it is chiefly by a judicious system of almsgiving that men are enabled "to make unto themselves friends of the Mammon of unrighteousnes," and he who shall practice this duty will most assuredly succeed in this difficult task. I have called almsgiving a duty, and I have purposely done so, because many look upon it as a work of supererogation, as a pleasing act of benevolence which they either may or may not perform as it shall seem good to them, rather than a duty which they are obliged to perform. It is a duty, springing from a precept, the neglect of which may bring about a man's condemnation at the judgment seat of Christ. Is not love of one's neighbor one of the greatest precepts of the law? Does it not, together with the love of God, include all the rest? If then love of our neighbor is a precept, almsgiving, which is one of the chief duties of love toward him, must be a part of that precept; for love that is idle, that is fruitless, that does nothing, can not with truth be called love. Consequently, when a man who is able to give alms will not do so he fails in one of the points of one of the greatest precepts of the law; and if his failure to give alms arises from hardness of heart toward the poor, or from avarice, or from attachment to the goods of this life it is a deadly sin, if such hardness, or avarice, or attachment is of so grave a nature as to turn him away from God his last end, and make of his wealth the purpose of his existence.

If we need any further proof that almsgiving is a part of the precept of brotherly love, let us turn to the pages of Holy Writ. In the fifteenth chapter of the Book of Deuteronomy we read: "There will not be wanting poor in the land of thy habitation; therefore I command thee to open thy hand to thy needy poor brother that liveth with thee in the land" (Deut. xv. 11). In the Book of Ecclesiasticus we are told "to help the poor, because of the commandment; and not to send him away empty-handed because of his poverty." Furthermore, in St. Paul's epistle to his disciple Timothy the apostle bids him "charge," or give a precept, *praecipe*, to his neophytes "to give easily, to communicate" their good things to the poor (I. Tim. vi. 18).

However, though ordering you to give alms to the poor, God commands you to give only from that which is superfluous to your own wants. This superfluity consists of that which remains over and above what is necessary for yourselves. Now, there are two kinds of necessity, consequently there are two kinds of superfluity. First, there is what is called *absolute* necessity, that is to say, things that are necessary for nature or for life, for by depriving one's self of them neither the person himself nor his dependents could exist. Secondly, there is what is termed *conditional* necessity, that is to say, goods that are necessary only conditionally, by which expression we mean that these are necessary to the person or to the state of the man using them in such a way that if deprived of them he could not live as his condition or rank in society requires. Therefore, the goods of the rich may in two ways be superfluous. Some of them may not be *absolutely* necessary for the preservation of their lives or for the maintenance of those whom they are bound to support. Such goods as these are regarded as superfluous to nature or to life, and are said to be *absolutely* superfluous. Now, if a man's neighbor is in want of goods necessary for his life, the rich man who has goods superfluous to his own life and state is obliged under penalty of deadly sin to give to his needy brother alms that will supply his wants. But if that neighbor is in only common necessity, and consequently has a right to only what is superfluous, it is difficult to fix a rule. Nevertheless, if any one will regulate his life by the principles of Christian sobriety he will find in those principles much light to guide him in his disposition of goods with regard to those who are in what is said to be *common* necessity. He will find himself able to reserve for the poor some of that money which usually goes to gambling, to good cheer, to expensive habits. By acting thus, he will make for himself a friend of the Mammon of unrighteousness.

II. In the bestowal of alms certain conditions must be observed, otherwise we shall fail utterly in our attempt to make a friend of the Mammon of iniquity. The first of these is that the alms be given out of that which is our own; for if any one, disturbed by qualms of conscience on account of the injury which he has done to his neighbor, should strive to quiet them by a liberal outpouring of alms from his ill-gotten goods, he would thereby be committing an act of injustice, and would be benefiting others to the prejudice of a third party—the lawful owner.

This condition being fulfilled, the man who would make friends of the Mammon of iniquity must take care that the amount of his almsgiving comes up to the measure expected from him by God. What is that measure? It is one that it is difficult to determine; but in a general sort of way we may say that it should be proportioned to his condition in life. If the Pharisees gave a tithe of all that they possessed, surely a follower of Christ should be ready to do as much. However, should any one be troubled about the precise amount in this respect, he ought to be inclined to do more than he is obliged rather than less. This is the safest, the surest way; therefore, if in our temporal concerns we are unwilling to run any risk it is only common sense not to incur any danger where our eternal interests are at stake.

Having settled the measure of our alms, the next condition is that in the distribution of them there should be discernment, judgment, that is to say, the alms should be given to those who are most in need of them. Our own relatives, as a matter of course, have the first claim upon our charity if they chance to be in need. Then those who, by reason of their poverty, are exposed to the danger of sinning in order to supply their wants. Next, those who have seen better days and who strive to hide their wants from the eyes of others. It is not so difficult to discover these, as many are inclined to think, for if we ourselves do not mingle with the poor, there are others who do, and who will be only too glad to make known to us those who are deserving of our charity.

Another condition is that our almsgiving should be made in due season, that is to say, when the occasion of so doing so is brought beneath our notice. Do not, as so many of the rich are wont to do, put off this great, this important duty till the hour of death is close upon you. Do not flatter yourselves that you will fully satisfy your obligation by leaving to your heirs the accomplishment of that which you yourselves should have performed. Almsgiving is meritorious in proportion to the sacrifice which it entails. At death we must quit all whether we will or not. We can not take our wealth with us, and it is no sacrifice to yield up that which we must perforce abandon. Our Lord's words in counseling us to make friends of the Mammon of iniquity insinuate this, for after giving this advice He adds: "That when you fail"—that is, when you are about to die—"they may receive you into everlasting dwellings."

The last condition of your almsgiving, the one that will entitle it to a reward from God, is that your intention in bestowing your charity should be an upright one. In your benefactions to the poor do not aim at winning for yourselves a reputation for liberality; do not talk about what you have done that men may know and may applaud you for it; do not sound the trumpet before you. If you have this pitiful ambition in what you do you will, of course, benefit the poor, but you will injure yourselves. You will obtain as you reward only the empty praise of men, but God will give you nothing—at least nothing that will last forever.

CONCLUSION.—You have now before you the method by which you may make unto yourselves a friend out of the Mammon of iniquity. Circumstanced as you are in the world, you must of necessity strive to win for yourselves a sufficiency of this world's goods, to enable you to live in such a way as to make life worth living. The effort to accomplish this is fraught with danger, for the pursuit of wealth and its acquisition are so absorbing that they enslave all the faculties of the soul, and cause that soul to forget or to set aside its higher interests. Hence our Lord warns us against suffering this greed to master us. He bids us seek first and foremost God and His justice. He tells us that it is impossible to serve two masters so opposed to each other as are God and Mammon. Consequently, you are not to make wealth your master but your servant. You will effect this difficult task by looking upon it as His property to be by you administered for Him. That administration is to be conducted by you in such a way that the poor for whom you hold your wealth in trust shall receive of your superfluity. Therefore, be liberal in your benefactions to them. Let these benefactions be made out of that which legitimately belongs to you, not out of that which of right is another's; let them be made in proportion to your wealth; let them be distributed with discernment at opportune times and with a pure intention of pleasing God. Your almsdeeds, performed with these conditions, will make of your wealth a friend, a servant, not a master; and as a reward of your charity God, at the hour of your death, will receive you into everlasting dwellings.

FIFTEENTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XLIV. THE EIGHTH ARTICLE OF THE CREED.

“I believe in the Holy Ghost.”

SYNOPSIS.—Introduction.—Resume of the teaching of the Creed in regard to the Persons of the Blessed Trinity. What we must believe of the Holy Ghost. (a) We confess Him to be God. (b) We confess Him to be a Person distinct from the other persons. (c) We call Him Holy, because He is the source of all holiness. The Gifts and Fruits of the Holy Spirit. Conclusion: Frame your lives in accordance with your belief in the Holy Spirit in your souls.

The principal object of the apostolic symbol is the profession of the Most Holy Trinity in a manner which fully accords with its attributes. Therefore, we say in the first article “I believe in God,” i. e., I believe in one God, not in several gods. With that we profess the Oneness of the Divine Being. But as the one Divine Being is common to three Persons of whom every one has His particular attributes, we also profess this difference in person by saying in the first article, “I believe in God the Father;” in the second, “And in Jesus Christ, His only begotten Son;” and finally in the eighth, “I believe in the Holy Ghost.”

As regards the qualities of the three Persons we confess in the first article of the Father that He is the Almighty Creator of heaven and earth. The second, third, fourth, fifth, sixth and seventh articles treat of the Incarnation, birth, Passion and death, of the Resurrection and Ascension as belonging to the Second Person, the Son of God. Now follows the eighth article, which gives the attributes of the Third Person, which we confess in the words: “I believe in the Holy Ghost.” With this the doctrine of the mystery of the Most Holy Trinity is concluded, and we have learned what we must believe of the Divine Being and His perfections.

“I believe in the Holy Ghost.” These words imply that we be-

lieve in the Holy Ghost as much as we do in the Father and the Son, that He is of the same Being, the same power and might and glory and perfection; in short, that though proceeding from the Father and the Son, He is nevertheless with the Father and the Son the one true and eternal God.

When we say "I believe" we do not mean to indicate by that that we do not doubt in the least the divinity of the Holy Ghost, but this "I believe" means "I am confident, I build upon it," i. e., I build my faith, my hope, my trust, my goods, my blood, my all upon God the Father and the Son and the Holy Ghost, because I believe and profess that all I am and have and may hope for, comes from the Most Holy Trinity.

Further, when we say "I believe in the Holy Ghost" we confess thereby to the properties of the Third Person or the Holy Ghost. For the Third Person of the Godhead is distinguished from the other two Persons by being called the Holy Ghost. He is called holy, not as if Father and Son were not equally holy, nor is He holy in the sense that we call the angels and other God-fearing souls holy. For these are holy only by the grace which God imparted to them by His own will, while the Holy Ghost is holy by virtue of His own nature. But as regards the holiness of God it is an attribute of the Three Persons equally since each Person is God and no One is greater or lesser than the other.

He is called holy because He is the source and element of all holiness. For it is He who makes men holy by His grace which He imparts to them, by His grace in baptism, confirmation and the other sacraments.

He is called holy because all His gifts and fruits are a work of His sanctifying grace. The gifts are wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord. The fruits of the Holy Ghost are recounted by St. Paul in his letter to the Galatians: "But the fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity." All these virtues come from the Holy Ghost like fruit from a tree, and reveal the state of sanctity of the soul in which they appear, as the fruit proves the quality of the tree which bears it.

As the Holy Ghost breathes spiritual life into the soul of every Christian, without which it could not live, it is therefore called "Spirit." Without Him it is impossible to do anything meritorious

for our eternal life. "For it is the spirit that quickeneth" (John vi. 64).

Oh, if only all people would believe this article of our creed and live accordingly! How the sweet fruit of the Holy Ghost would come forth and renew the face of the earth! But what shall we say of the faithful who, by their actions, drive out the Holy Ghost?

What! drive out the Holy Spirit, the source of all life and grace! It is moral suicide, and as much worse than physical death as the soul is greater than the body, as eternity surpasses time. If Christians were only fully convinced that it is the spirit that giveth life, and what a spirit this is that is present in them, He would be dearer far to them than the air they breathe, than the blood that courses through their veins, and they would shrink from driving Him out of their souls by sin far more than at the thought of opening their arteries to let the fluid of physical life run out.

To drive out the Holy Ghost is to expel a friend, to strike a father, to evict a benefactor from the house he has given us. It is a climax of folly and ingratitude. And we can drive him out only by taking in the devil in his place. Is it that we think we owe more to Satan? Or do we in our foolishness believe that we can get more from him? O the folly of selfishness, which defeats itself! Instead of charity, joy, and peace, the devil gives us hatred and worry, and the torments of remorse; for life he gives us spiritual death; and for the fellowship of the Holy Spirit and of the other pure spirits who are made in His likeness, he gives us through all eternity the dark abode of fear in hell, and the companionship of his tortured dupes whose lot we too must share.

Cling then to the Holy Spirit in your souls. Guard His continued presence with that watchfulness, with that instinct of self-preservation which you use in keeping your life; with the jealousy and solicitude you use in preserving the friendship of one dearer to you than all the world. He desires to dwell in you, but He will not stay when He is not wanted. It is in your power to decide whether He will abide in you or whether the Father of Lies and Sufferings will take His place. But think, think what the difference is, and what it will mean if you drive Him away, perhaps never to return; for, though you can send Him away at will, it is not in your power to bring Him back.

O my brethren! may He always find a welcome in all our hearts. May He take up His abode in us, and direct our lives by His grace and

light, leading on our stumbling steps from point to point until He lifts us one day out of this place of weakness and struggle into the place of refreshment, light, and peace which He has prepared for those who have given Him the hospitality of their souls in this world.

THE POWER OF MOTHERS.

BY THE REV. DOM BEDE CAMM, O.S.B., B.A. (OXON), BIRMINGHAM,
ENGLAND.

“And he gave him to his mother.”—Luke vii. 15.

SYNOPSIS.—*The widow's son of Naim. Our Lord unable to resist a mother's tears. No isolated phenomenon. St. Louis, all his sanctity he owed to his mother. St. Augustine and St. Monica. A son's conversion given in answer to a mother's prayers. A mother is omnipotent over the heart of God. But her love must be supernatural. The responsibilities of a Christian mother. But what of the motherless? Jesus gave them a mother from the cross. "Ecce mater tua."*

I. There is a little town called Naim on the southern border of Galilee and on the high road to Jerusalem. It lies on the slope of the rugged and barren range of Mt. Hermon. Its gate, opening toward the northeast, looks down a steep descent, toward the town of Tiberias, and just outside the walls is the cemetery. Just as it is now, so it was nearly nineteen hundred years ago, when the event happened which has made it forever famous. A little funeral procession issued from the gate toward the graveyard. First there came the women, crying aloud and flinging up their hands in wild grief, and among them one old woman whose veiled head was bowed in the extremity of anguish. She staggered on, supported by the arms of those around her, her face bathed in tears.

Upon the bier, carried by a confraternity of men called the “servants of the synagogue,” lay the body of a young man in the early prime of manhood. So strong, so young, so beautiful he was that it made the heart ache to see him lying there cold and motion-

less. Now, as the procession left the gates there met it a little band of footsore, weary men, with One in their midst who seemed their Master and their guide. His tender, compassionate gaze rested on the sad little scene; on the weeping mother going to the burial of her only son—and she a widow.

Did some thought come into His heart of another mother, another widow, who was to stand by the cross of her only Son and weep over His tomb? I know not, but I know that that Sacred Heart was touched with compassion for the poor desolate mother. You know the story. How He stayed her tears by one word of calm, tender authority; how He touched the bier, and, as its bearers stood still in awe-struck wonder, with another word raised that young man to life. “And he that was dead sat up and began to speak, and he gave him to his mother.”

II. Why did He work this great and wondrous miracle? “*He was moved* with mercy for her,” answers St. Luke. It was for the poor mother’s sake. What a revelation of the Heart of Jesus is this! He can not bear to see a mother’s tears, He *must* comfort her. He is the Son of a mother, and He will cost her many tears, but those tears, though they wound Him to the quick, He can not assuage, for they are shed for our sakes, but He shows us in this revelation, which is like a lightning flash revealing the depths of His Sacred Heart, the power that mothers have over His heart. In a word, He can refuse a mother *nothing*. He may put her off for a while. “Woman, what have I to do with thee?” or “It is not meet to take the children’s bread and cast it to dogs,” but in the end He yields, as He always meant to yield. “Be it unto thee even as thou wilt.” “And he gave him to his mother.”

III. The miracle of Naim is no isolated manifestation, it is part of a series of graces and miracles that is ever going on. “He gave him to his mother.” Let us think a moment then to-night of this privilege of motherhood, this power that mothers have over the Sacred Heart. And we will take two examples, the mother of the great saint we celebrated last Monday and the mother of the even greater saint whose feast occurred on Thursday—St. Louis of France and St. Augustine of Hippo. You know something of the heroic life of St. Louis, King of France. He is the flower of Christian chivalry, the pattern of Christian kinghood, the brightest glory of one of the brightest ages of the Church. We find here a king who was humble, who loved to serve the sick and the lepers

and tend their wounds, a king who cared for the poor more than the rich; who used to sit beneath an oak tree and deal justice to the humble and the oppressed; a king who hated flattery, and who kept his body pure and his heart clean; a king who gave his life for Christ, trying to win back His sepulcher from the Infidels. There have not been many such kings as this king who spent hours every day before the altar, who afflicted his body with mortifications and fasts, who went to confession two or three times a week, and who was so modest that a loose word made him blush and even punish the speaker. Yet he was with all this one of the bravest soldiers who ever lived; though all his wars were for the cause of Christ, and in the battle he was ever foremost, his beautiful face aglow, so that he looked like an avenging angel sent from heaven, and though it was God's will that his crusade failed miserably, yet he never complained, but died on the shores of Africa praying, with tears, that God would have mercy on and enlighten the infidels and sinners, and that none of his soldiers might fall into the hands of the enemy or have the weakness to deny Christ.

Such was St. Louis. A beautiful life; a life such as we seldom read of even among the saints. Now what was the secret of this wonderful sanctity. Ah, it was his mother! Queen Blanche of Castile, his mother, used to say to him when a child: "My son, I love you with all the tenderness of which a mother is capable, but I would infinitely rather see you fall down dead at my feet than that you should ever commit a mortal sin." And this wonderful and beautiful saying was engraven on his heart.

He gave him to his mother. Yes; God gave her this beautiful young soul to bring up for him, and she never forgot it. Her prayers and tears kept him pure and holy amid all the corruptions of a court, and the seductions of unlimited power. Nor was he ungrateful. When his holy mother died lying on straw and clothed in a monastic habit, he wept bitterly while he thanked God for all she had been to him, and henceforth every day of his life he had a mass celebrated for her soul in his own presence.

That is one example of a mother's power. She saves her son from sin; she has the sublime and heroic courage to pray that he may rather die at her feet than soil his soul by one mortal sin. If there were more such mothers there would be less sinners in hell and more saints in heaven.

And now we turn to another mother and another son. Here

is a mother who brings up her son as carefully as Queen Blanche brought up hers, yet in spite of all he goes wrong and falls into most grievous sin. For years he lives in the disgrace of God, and he even denies the faith for which his mother would gladly die. Indeed, it seems a hopeless case. This brilliant young man, puffed up by his learning, and yet, or rather *because* of his pride, falling an easy victim to sensual pleasures. A case, alas, far, far more common than that of Louis—in these days especially when sin is so strong and faith so weak. How many mothers are there who have to weep over a son immersed in sin, how many a widow like her of Naim who was to gaze upon her child, her only son, dead; yes, dead, in soul if not in body. For what is mortal sin but the death of the soul? And as the soul is, we may say, of infinite value, for it has been ransomed with the Blood of God, so its death is infinitely more terrible than the death of the body. This Blanche knew; this Monica knew. You know the story of St. Monica's son?—him whom we call St. Augustine. You have read how when he left his mother's side and went to a still half heathen town he began by frequenting the bad scenes of the theater, where he drunk in the poison almost before he knew it. How he fell rapidly from sin to sin, till purity, honor, obedience, faith, all had perished, and he was worse than dead. And you know how through all the long, weary years his mother wept over him; how she clung to him and followed him over the seas, when he fled from her presence that he might sin the more freely; how in Rome and in Milan she never ceased to exhort him, to pray for him, to weep over him; how she was comforted by St. Ambrose, and how at last the Sacred Heart was moved with compassion for her, and said to her "Weep not," and One came and touched the bier and said to him that was dead: "Young man, I say unto thee arise; and he that was dead sat up and began to speak, *and he gave him to his mother.*"

He gave him to his mother. She had lost him, but through no fault of hers, and she received him back; and there "came a great fear on all and they glorified God." Yes; they glorified God who had given such power to a mother's tears.

IV. What is then the lesson of these stories so touching and beautiful? Just this, that a mother is *omnipotent*, all-powerful, with God. It is true that she can not always keep her son a St. Louis, but even if for a time he fall away, she can win him back to God by her prayers and her tears as Monica did Augustine. The only thing

that God requires of her is that she should be a *true* Christian mother, a mother that is like the mother of St. Symphorian, who exhorted her son to die for Christ before her eyes rather than deny Him; a mother who persevered in prayer like St. Monica, or the poor Syro-Phenician woman who came to Jesus. There is nothing more beautiful or more sacred on earth than a mother's love; to her the most heroic sacrifices seem easy when they are to save her child from harm. But a Christian mother's love is *supernatural* (merely natural love is shared by the animals), she looks beyond this world to the eternal shores, she seeks her child's everlasting happiness, yes, if need be, at the expense of his earthly life. And she is always rewarded. For the mother's early lessons are never lost, and even when they seem choked by the weeds of evil passions, her prayers will win from God the dew of His grace, so they will spring up again in her child's soul. "*He gave him to his mother.*" Christian mothers, how immense is your responsibility! Under God, the salvation of your children is in your hands. But what of those who are motherless, or what is worse have a bad mother? Who shall care for them? Ah, you know the answer: "If she should forget thee, yet will not I forget thee." And He did not forget those motherless ones, even as He hung in His anguish on the cross. Surely as He gazed down on the bowed form of her who stood by His cross He thought of these especially, in saying to John: "Behold thy mother!" "*And he gave him to his mother.*" Yes; we have all and each of us a mother who loves us, and cares for our souls with an exceeding tenderness, who shed bitter tears for us that day when she took us to her maternal heart. *Behold thy mother!* Her prayers are thine if thou wilt care to have them; her love is thine, if thou wilt but turn to her; her hands are held up unceasingly for thy salvation.

Hope then! there is hope for all of us. Yes, even for those of us who are now lying dead in sin; those of us whom the world is carrying out to burial, those whom the darkness of the eternal tomb seems about to engulf. There is hope. *Ecce mater tua!* Jesus will look upon her tears, and how can He fail to be moved with compassion for *her*? And the dead will rise, and will begin to speak—the praises of Jesus and Mary—and *He will give him to his mother.*

"The mother of Jesus is my mother!" is a thought that has been the joy of saints, and it should also be the chief hope of the penitent.

Ecce filius tuus! Behold thy child, O mother of mercy! Save me lest I perish!

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF
PAROCHIAL AND SUNDAY SCHOOLS.

XXVIII.

THE SIXTH ARTICLE: "HE ASCENDED INTO HEAVEN, SITTETH AT
THE RIGHT HAND OF GOD THE FATHER ALMIGHTY."

DEAR CHILDREN:—We come to-day in the explanation of the Catechism to the sixth article, which says: "He ascended into heaven, sitteth at the right hand of God the Father Almighty." You must supply the meaning of this article in this way: "I believe, or we believe, that Jesus Christ ascended into heaven, and there sits at the right hand of God the Father Almighty."

This article again embraces two truths of faith, namely:

1. That Jesus Christ ascended into heaven, and
2. That He sits at the right hand of God.

The Catechism asks: (1) What is meant by "He ascended into heaven?" The answers says: "That Jesus Christ, by His own power, with soul and body, went up into heaven."

History relates the following concerning this: After His resurrection Jesus still remained forty days upon earth. During this time He appeared often to His Disciples, gave them various commissions and promises, and the command that they should not leave Jerusalem before they had received from above the power of the

*In response to many requests this Catechetical Part may also be had in separate form under the name of "THE PRACTICAL CATECHIST." Clergymen wishing to give their teachers the advantages of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

Holy Ghost. On the fortieth day after His resurrection He led them unto the Mount of Olives. Here He placed Himself in their midst, lifted up His hands, blessed them, and whilst blessing them He rose up before their eyes ever higher and higher, until a cloud of light hid Him from their sight.

When we say: "Jesus ascended into heaven by His own power," we mean without assistance or cooperation from others. With the same power and omnipotence with which He rose again, He also ascended into heaven. It means that Jesus ascended into heaven with soul and body. But as body and soul only make one person, one might think that Jesus ascended into heaven according to His human nature only; this is not so. At His ascension the Divine Nature was not separated from the human. Jesus therefore ascended into heaven as God and as man.

Jesus foretold His ascension in various parts of Scripture. He said: "In my Father's house there are many mansions, I go to prepare a place for you." And again: "I go to my God and to your God."

"It is expedient for you that I go; for if I go not, the Comforter will not come to you."

Did Christ ascend alone into heaven?

No; He took also with Him into heaven the souls of the just whom He had liberated from Limbo.

In ancient times it was the custom that kings and generals, when they returned victorious from war, brought their prisoners and subjugated enemies with them in a triumphal procession. This took place in order to enhance the renown of the conqueror.

At His ascension Jesus celebrated a like triumphal procession, when, as conqueror over death and hell, He entered into heaven with the souls of the just. Those, however, whom Jesus took with Him into heaven were not His enemies, but His friends. Therefore they did not go to a hard and shameful captivity, but they went from captivity into freedom, from Limbo into eternal blessedness.

It is to be remarked that only the just entered into heaven with Jesus. Therefore if we wish one day to enter into heaven, we must so live that we may be found just before God.

Where did Christ ascend into heaven?

On Mount Olivet, before the eyes of His Disciples. This also has its significance. On the same spot where His Disciples saw Him in a bloody sweat of agony, in that same place were they to behold

Him in His power and glory. From the same spot where His Passion commenced, from that same place did He desire to enter into His glory.

Jesus ascended into heaven before the eyes of His Disciples so that all of them could give testimony of it.

For what purpose did Christ ascend into heaven?

1. To take possession of His glory.
2. To be our Mediator and Advocate with His Father.
3. To prepare a place for us.

I. The sojourn of Jesus upon earth was only transitory. His mission was accomplished, humanity redeemed, His enemies overcome, the Church founded, and thereby the corner stone of the kingdom of God was laid. Jesus had always said: "My kingdom is not of this world." Jesus by His ascension has gone before us to encourage us so to live that we also may be eternally happy with Him in heaven.

II. Jesus wishes to be our Mediator and Advocate with God. Therefore St. John says: "But if any one has sinned, so have we an advocate with the Father, Jesus Christ, the Just One, and He is the expiation for our sins."

As Jesus Christ so exalted human nature that He took it upon Himself and became Incarnate, so did He also desire as Mediator and Advocate to have mercy upon those for whom He assumed human nature.

Similitude. As once in the Old Law the high priest entered into the Sanctuary of the Temple at Jerusalem to pray to God for the chosen Jewish people, so Jesus Christ as high priest of the New Law entered into the Sanctuary of heaven, to be our Mediator and Advocate, but not temporarily, like the high priest of the Old Law, but for ever more.

III. To prepare a place for us also. The words of Jesus, "In my Father's house there are many mansions. I go to prepare a place for you, that where I am, you also may be," have reference to this. What a sweet consolation, what infinite love lies in these words of Jesus. He not only desired to accomplish the work of man's redemption, but He desired Himself to prepare a place in heaven for us, so that we might not be separated from Him, but be eternally united with Him. How ungrateful, therefore, would that person be who would despise this abode prepared for him by Jesus? But for us it is an encouragement to become worthy of being accepted into

the heavenly mansions; for Jesus says: "Not every one that saith to me Lord, Lord, shall enter into the kingdom of heaven, but he who doeth the will of my Father who is in heaven."

If we would enter heaven with Jesus we must also fight and struggle with Him. We must detach our hearts from that which is earthly, and reflect that our home is not here, but beyond, in eternal life. In this life we are only pilgrims and strangers, we shall only find peace in our true home, which is heaven.

What means: "Sitteth at the right hand of God"? It means that Christ, as man also, is exalted above all created things, and participates in the power and glory of the Divine Majesty. According to His Divinity Jesus was always united with God. But now also as man, according to His human nature, He enjoys the glory with His Father in heaven due Him as God-man for the great work of the redemption of mankind.

The expression "sitteth" signifies a state of repose. However, you must not take this expression literally; for as God is an invisible Spirit, He can therefore not sit, and He has neither a right nor a left hand. We speak indeed of God's eyes, ears, and hands, although we know that He has none. But because as men honor others by letting them sit upon the right (the place of honor) we apply this expression in this case to heavenly things, and thereby make it understood that Jesus Christ as man is in continual, peaceful and undisturbed possession and participation in the Divine power and glory, and that the glory of Jesus is in no way distinct from the glory of the Father.

In commemoration of the ascension of Jesus we celebrate the Feast of the Ascension, forty days after Easter, because Jesus after His resurrection remained forty days upon earth. On the Feast of the Ascension the paschal candle, blessed on Holy Saturday, is extinguished after the Gospel, and removed from near the high altar, where it had stood since Easter upon the left or Gospel side. This candle represents our Divine Saviour, who on the fortieth day after His resurrection, left the world and ascended into heaven. The five openings in this candle signify the chief wounds of our Divine Saviour. The grains of incense in each of the five openings signify that Jesus was embalmed.

Application. Frequently lift up your eyes and heart to heaven, and spare no pains to attain this immense reward!

God has so created us that our vision is directed toward heaven,

for which we were created. Animals are made to look toward the earth because they are only created for the earth. With our eyes, with our glance, we should however also uplift our heart to God, that is to say, as often as we look up to heaven we should remind ourselves that we are not created for this world, but for heaven, that we should therefore on our part do everything we possibly can to attain this precious recompense. I have already told you that the kingdom of heaven can only be obtained by struggle and strife. The wicked spirit within and without us, especially sensual desires and inclinations, draw our will from God and attract it to evil. Therefore Holy Scripture says: "Narrow is the gate and straight the path." The kingdom of heaven suffers violence, and only the violent will carry it away. We must undertake and carry on this strife with courage and perseverance, and reflect especially upon the magnitude of heavenly happiness, of which Christ says: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God has prepared for them that love Him." For so great a reward we ought to make a great sacrifice.

To convince myself that you have paid proper attention during this instruction, and that you have understood it thoroughly, we will now review the same.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day? On the sixth article of the creed.
2. What says the sixth article? "He ascended into heaven, sitteth at the right hand of God the Father Almighty."
3. How many truths are contained in this article? Two. 1. That Jesus Christ ascended into heaven, and 2. That He sits at the right hand of the Father Almighty.
4. What can you tell me of Christ's ascension into heaven? (The child will recite what it knows about this.)
5. What do the words "Ascended into heaven" teach us? That Jesus Christ by His own power went up into heaven with soul and body.
6. What means: Jesus Christ ascended into heaven by His own power? It means without help or cooperation of any one.
7. Why could Jesus ascend into heaven by His own power? Because as God He is omnipotent.
8. Did Jesus foretell His ascension? Yes; Jesus foretold His ascension.
9. With what words? Jesus said: "In my Father's house there are many mansions. I go to prepare a place for you."
10. Give another passage of Scripture? "I ascend to my God and to your God." "It is expedient for you that I go; for if I go not the Paraclete will not come to you."

11. We have already said that Jesus ascended into heaven with body and soul. Did Jesus Christ accordingly ascend into heaven only as man? No; at His Ascension His Divinity was united with His humanity.

12. Why, then, are body and soul only mentioned? Because the Divinity is inseparable from the person of Christ.

13. Did Christ ascend alone into heaven? No; He took also with Him into heaven the souls of the just whom He had liberated from Limbo.

14. To what, therefore, may we compare the ascension of Jesus? To the triumphal procession of a conqueror.

15. What custom existed in ancient times at the return of a conqueror? That of bringing in procession the prisoners and captive enemy.

16. Why was this done? To enhance the conqueror's renown.

17. Were the just who entered into heaven with Jesus also prisoners and subjugated enemies? No; they were the friends of Jesus.

18. Why did they enter into heaven with Jesus? To exalt the renown and glory of Jesus.

19. Did these just souls go to a hard captivity? No; they went as the ransomed into eternal felicity.

20. Did the wicked enter likewise with Jesus into heaven? No; only the just.

21. How then must we live, if we wish to enter into the mansions prepared for us by Jesus? We must live righteously and holily.

22. Where did Christ ascend into heaven? Upon Mount Olivet before the eyes of His Disciples.

23. Why upon Mount Olivet? Where Jesus had begun His Passion, there He also desired to enter into His glory.

24. For what other reason? Because there where His Disciples had beheld Him sweating blood in His agony they were also to behold Him in His Majesty and glory.

25. Why did Jesus ascend into heaven before the eyes of His Disciples? That they might not doubt His ascension and that they might give testimony of the same.

26. How did Jesus once more show His love for His Apostles and Disciples before ascending into heaven? He blessed them.

27. What did Jesus wish by the blessing which He bestowed upon His Apostles and Disciples? He wished His Disciples to be truly happy as long as they remained upon earth.

28. When are you also blessed? We are blessed in the church.

29. By whom? By the priest.

30. When does the priest bless in the church? At the conclusion of Mass.

31. Which, however, is the most solemn blessing? The Benediction or blessing with the Blessed Sacrament.

32. Why is this the most solemn of all blessings? Because in the Blessed Sacrament Jesus Himself as God and man is there present.

(Remember this, children, and strive frequently to receive this blessing, and also to become worthy of it.)

33. We heard that the souls of the just whom Jesus had liberated from Limbo accompanied Him into heaven. Did they also enter heaven with body and soul? No; only the souls of the just entered heaven.

34. And their bodies? These must rest in the earth until the day of general resurrection.

35. Why did Christ ascend into heaven? To take possession of His glory.

36. But if Jesus Christ is God He must have been in possession of His Divine glory from all eternity? He took possession of His glory according to His human nature.

37. From what time? From the time of His ascension.

38. What was the second reason why Jesus ascended into heaven? That He might be our Mediator and Advocate with His Father.

39. What is a Mediator? A Mediator is one who reconciles two enemies.

40. Who then were the enemies between whom Jesus was Mediator? These enemies were mankind and God Himself.

41. What had caused enmity between God and mankind? Sin.

42. Who abolished this enmity? Jesus Christ abolished it.

43. In what way? Through His mediation with God.

44. How did Jesus become even on this earth a Mediator between God and man? By His death of atonement.

45. Where does Jesus still continue this mediation? Jesus continues this mediation in heaven.

46. Why is this necessary? Because mankind is always offending God.

47. In what manner does Jesus exercise His office of Mediator in heaven? By applying to us His merits.

48. Which merits? The merits of His Passion and death.

49. How does He apply them to us? Through the Holy Sacraments.

50. Where most especially? In the Holy Sacrifice of the Mass.

51. What therefore is Christ through the Sacraments? He is our Mediator.

52. But as Jesus Christ the Son of God is equal to God the Father, the question is: Is Jesus our Mediator in heaven according to His Divine or His human nature? Jesus is our Mediator in heaven according to His human nature.

53. Jesus is also our Advocate. Now, what is an advocate? An advocate is one who pleads for another with a superior.

54. Now we know that Jesus is God and as such is omnipotent; He can therefore help Himself. Why accordingly do we call Him our Advocate? Because He is our Advocate with God according to His human nature and not according to His Divine.

55. What does St. John say of the mediation and advocacy of Jesus? St. John says: "But if any one has sinned, so have we an advocate with the Father, Jesus Christ the just one, and he is the expiation for our sins."

56. What else can we call Jesus because He is our Advocate with God? We can also call Him the High Priest of the New Law.

57. What did the high priest of the Old Law do? He prayed in the Sanctuary of the Temple for the people of Israel.

58. Why can we also call Jesus the High Priest of the New Law? Because Jesus in heaven does the same for us as the high priest did in the Old Law in the Temple for the people of Israel.

59. What was the third reason why Jesus ascended into heaven? To prepare a place for us there.

60. Are there then in heaven dwellings such as we have on earth, beautiful palaces, etc.? No; it is only said figuratively.

61. What means "Jesus will also prepare a dwelling for us?" It signifies: Jesus will provide that we too may go to heaven where He is.

62. Which words of Jesus have reference to this? Jesus said: "In my Father's house there are many mansions; I go there to prepare one for you."

63. What is apparent from these words, from this promise of Jesus? The great love which Jesus has for man.

64. What, however, must we do on our part that this promise may be fulfilled? We must so live that we may be worthy to go to heaven.

65. By what text of Scripture can you prove to me that all men will not enter into heaven but only the just? By the words of Jesus: "Not every one who saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father that is in heaven."

66. Now as life upon this earth is only brief and transitory, as what should we consider ourselves? As pilgrims and strangers.

67. What is the goal of our journey, of our pilgrimage upon earth? It is heaven.

68. When do we miss this path, this goal? When we sin.

69. To where would the wrong path lead us? To eternal damnation.

70. The second part of the sixth article says: "Sitteth at the right hand of God the Father Almighty." Has God, who is a Spirit, a right and a left side? No; that is only said figuratively, and not to be understood literally.

71. What means this expression "sitteth?" The peaceful and unchanging possession of the Divine glory.

72. Why do we say "at the right hand of God;" what is the right side? The right side is the place of honor.

73. What means therefore Jesus sits at the right hand of God? It means the glory of Jesus is in nowise different from the glory of God the Father.

74. Which festival of the church reminds us of the ascension of Christ? The Feast of the Ascension.

75. Upon what day is this feast celebrated? Upon the fortieth day after Easter.

76. What ceremony during Holy Mass reminds us of the ascension of Jesus? After the Gospel the paschal candle is extinguished and taken away.

77. What is the paschal candle? It is a large wax candle, that is blessed on Holy Saturday and stands near the High Altar until the feast of Christ's ascension.

78. In what way does this paschal candle differ from the others destined for use in the church? In this candle there are five indentations.

79. Of whom is this paschal candle a symbol? It is a symbol of our Divine Saviour.

80. What do the five openings in the paschal candle signify? They signify the five wounds.

81. What is there in these openings? Grains of incense.

82. What do these signify? They signify that the body of Jesus was embalmed.

83. What signifies the extinction and carrying away of this candle from the altar? It signifies that Jesus ascended into heaven and disappeared from His Disciples' sight.

84. What does the application of the sixth article say? It says: Lift up your eyes and heart frequently to heaven, and spare no pains to attain this immense reward.

85. What resolution should we make as often as we look up to heaven? We should form the resolution to spare no pains to acquire heaven.

86. What then must we do to obtain heaven? We must take great trouble and exertion.

87. What says Holy Scripture concerning this? It says: "The gate is narrow and the path is straight. The kingdom of heaven suffers violence, and only those who use violence will carry it away."

88. What are the obstacles which we must overcome with violence to obtain heaven? The bad desires within us and the wicked temptations without us.

89. Is the happiness of heaven really so great a reward for the just? Yes; it is really a very great reward.

90. What says Holy Scripture concerning the joys of heaven? Holy Scripture says: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, what God has prepared for them that love Him."

91. But ought we to live holily only that we may get to heaven? No; we should live holily for love of God.

92. However, as many persons can not attain to this degree of moral perfection, what has God promised to mankind to incite them all the more to do good? God has promised them heaven, eternal happiness.

And as we all desire to be united with God in heaven, we will to-day make the firm resolution to renounce the pleasures and temptations of the world, and with God's grace to strive after perfection only, that we may one day obtain everlasting happiness, and participate in the glory of our Divine Saviour.

XXIX.

THE SEVENTH ARTICLE: "FROM THENCE HE SHALL COME TO JUDGE THE LIVING AND THE DEAD."

DEAR CHILDREN:—Holy Scripture tells us the following parable: "A rich man was about to go into a far country, there to take possession of a kingdom. He called his servants to him before setting out on his journey and gave to them of his wealth; to one he gave five talents, to another two, and to another one, to every one according to his ability. Trade therewith, he said, until I return, and immediately he set forth on his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two gained other two. But he that had received one, going his way, digged in the earth, and hid his lord's money. Meantime the lord had taken possession of the kingdom and after a long time he returned. He at once gave orders for the servants to whom he had confided the money to be called, that he might see how much each one had gained by diligence and fidelity. And he that had received the five talents, coming, brought other five talents, saying: "Lord, thou deliveredst to me five talents: behold, I have gained other five over and above." His lord said to him: "Well

done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of the lord." And he also that had received the two talents came and said: "Lord, thou deliveredst two talents to me: behold, I have gained other two." His lord said to him: "Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord." But he that had received the one talent, came and said: "Lord, I know that thou art a hard man, thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid, I went and hid my talent in the earth: behold, here thou hast that which is thine."

And his lord, answering, said to him: "Thou evil and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed. Thou oughtest, therefore, to have committed my money to the bankers: and at my coming I should have received my own with usury. Take ye away, therefore, the talent from him, and give it to him that hath ten talents. For to every one that hath shall be given; and he shall abound; but for him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into exterior darkness. There shall be weeping and gnashing of teeth."

In this picture Holy Scripture represents to us the lot of the good and the wicked at the last day. The lord who travels into a far country to take possession of a kingdom is our Divine Saviour Jesus Christ; His ascension is the departure; the kingdom of which He took possession is heaven. The servants to whom He confided His money is mankind; the faithful servants are the good, the bad and slothful servant the wicked. The fortune that the lord confided to his servants are the gifts and graces which God grants to mankind and which mankind employs according to the will of God. The day of return is the last day, on which the Son of God will come again to judge the living and the dead. The seventh article reminds us of this by the words: "From thence He shall come to judge the living and the dead," to the explanation of which we have come to-day.

The Catechism asks: What does the seventh article of the creed teach us?

It teaches us that Jesus Christ at the end of the world shall come

again with great power and glory to judge all men, both the good and the wicked.

This article teaches us:

1. Who will come again one day, namely, our Saviour and Redeemer Jesus Christ.

2. When He will come again—at the last day.

3. How He will come again—with great power and glory.

4. For what purpose—to judge all men, the good and the wicked.

Jesus Christ at His first appearance in the world showed Himself to mankind in His abasement. He was born in poverty. Wicked men, His enemies, heaped abuse and ignominy upon Him, and He was condemned and executed like a criminal. It will be otherwise at the second appearance of Jesus when as God He will come again in His power and glory as Judge of the whole world. By the living we understand the good who will be found in a state of righteousness; by the dead the wicked, who will be found in a state of sin, of disgrace and of the Divine displeasure.

However, we can also understand by the living those persons who will be still living at the last day, whilst by the dead we may understand those who died before the last day.

What is this judgment called at the end of the world? The general judgment or the judgment of the world, because then all the people of the whole world will be judged at the same time.

General is that which extends over everything. A judgment is a decision as to right and wrong, bringing reward or punishment.

The general judgment of which we are talking is God's decision over all men, whether they have deserved eternal reward or eternal punishment, or a general separation of the just from the wicked, as it is represented to us figuratively in the parable of the harvest, where the husbandman permits the good wheat to grow up side by side with the weeds, until the day of the harvest; on that day, however, he gathers the wheat into his barns and the weeds he causes to be burnt in eternal fire. The secret revelation speaks of the last judgment: "And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and the dead were judged by those things which were written in the books, according to their works" (Apoc. xx. 12). Our divine Saviour Himself describes the general judgment of the world in the following manner: "And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat

of his majesty. And all nations shall be gathered together before him; and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand: but the goats on the left. Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. . . . Then shall he say to them also that shall be on his left hand: Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels."

Reason itself tells us that there must be a general judgment of the world. So many wicked people live in opulence, honor and esteem, whilst many devout persons languish in poverty, misery, and contempt. Now, where would justice be if a day did not come when all this would be regulated? How much good and evil remain hidden in this world? Is it then not necessary that there should be a general judgment where everything hidden should come to light?

The wisdom of God has not revealed to man when this great and important day, and, for the wicked especially, most awful day, shall come, no more than man knows the hour of his death.

This uncertainty contains the wholesome teaching for all men, so to live, that one is ready at any moment to appear before the tribunal of his Saviour.

This preparation for the coming of the universal judge is represented to us figuratively in the parable of the wise and foolish virgins. The wise virgins had brought oil and lamps with them; and they could guide the bridegroom into the marriage, and enter there themselves. The foolish virgins had lamps, but no oil. The arrival of the bridegroom surprised them. While they went to buy oil, the bridegroom was admitted to the marriage, and the door was shut. When they asked permission to enter they heard these words: "I know you not," and sad and ashamed they went away. Still Holy Scripture itself says that the coming of the Saviour at the last day will be preceded by certain signs, namely:

1. There will arise false prophets and heretics, and a great falling away from the faith will take place.

2. There will be signs in the sun, moon and stars. The sun will become darkened, the moon will give no more light, the stars will fall from heaven, and the powers of the heavens will be shaken.

"Then shall appear the sign of the Son of man in heaven: and

then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with great power and majesty."

How shall we be judged?

We shall be judged according to all our thoughts, words, works, and omissions. God has not only given us His commandments, and revealed to us His will, but He gives us His graces also that we may live according to His will. Besides, we made a solemn promise in Holy Baptism to live as good Christians. All this places duties and obligations upon us concerning which we shall have to render the strictest account to God. We must therefore consecrate our whole being and all the powers of our soul to God, and be ever ready for His service.

God has granted us particularly the gifts of understanding, reason and free will. We must therefore give an account of what we have thought.

God has, moreover, granted us the gift of speech; we must accordingly give an account of how we have employed this gift. Therefore Holy Scripture says that man must render an account "of every idle word that cometh out of his mouth."

In the same manner we must render an account of all our actions, even indeed of the good that we have omitted to do. We must even render an account of the intention with which we performed our good deeds: for an action which is in itself perfectly good, can in God's sight lose much of its value if we perform it from an ignoble motive, for instance, from self interest, etc.

The question now is how will God judge? The answer is:

1. Justly and strictly. Even the least good will be rewarded, the least evil will be punished. Holy Scripture says: "A cup of water given to the poor for my sake, shall not go unrewarded."

2. Without respect of persons. With God there is no distinction of rank. At the judgment the emperor is like the beggar, the high resemble the lowly, the rich the poor, etc.

3. Inexorably. The damned will wail and lament; but God will not be moved. He who is once sentenced, remains sentenced.

4. For all eternity.

This is as consoling for the good as it is terrible for the wicked. The punishment of hell is in itself awful, but it becomes still more so from the fact that it will endure eternally. As little as one can tell where a rolling ball will stop, so little can we tell of eternity. As a

drop of water compared to a great ocean, so are millions of years compared to eternity. What will God do so that all the world may acknowledge His justice?

He will reveal the good and the evil, even the most secret thoughts of all men, as well as the graces which He has given to each one. All the good which men have done quietly and hiddenly for the glory of God, and all the evil that has not come to light will be revealed before all mankind at the last day; in the same way the measure of grace which God has given to each one, so that the whole world may know and acknowledge His justice: "God has judged justly"! As in the world almost everywhere the worldly judgment is held publicly, so that every one who is present must say: "The judges have judged justly!" so also will God the Supreme Judge one day publicly judge all the good and the evil of each one before the whole world, and bring it to light.

What will be the sentence, and the end of the last judgment?

Christ will say to the good: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world." But to the wicked He will say: "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels."

While the good therefore hear this inviting word "come," the damned will hear those terrible words "Depart from me," and this is perfectly right and just. They who were always united to God in this world, will be united with God in the next world, and they who in this world would have nothing to do with God, at the last day God will not look upon them as His.

The punishment of hell is twofold:

1. A punishment of loss, inasmuch as the damned remain shut out from the Beatific Vision, and

2. A punishment of feeling because the damned will have to suffer horribly like the wicked angels who on account of their pride were cast into hell by God. There are many persons who seek to console themselves by believing that God will not permit an eternal punishment, and that there will probably be a deliverance from hell; but that is a false consolation. From the pains of hell any escape is impossible: 1. Because God in virtue of His omniscience and wisdom can not err in His judgments; 2. Because God is incorruptible and inexorable.

What will take place after sentence has been pronounced by the Judge?

The wicked will go to hell, but the good to heaven. These words imply that the sentence of the Divine Judge will be immediately executed after it has been pronounced; for with God to will and to execute is one. With jubilation and joy the good and the elect will enter into heaven with the Holy Angels, and take possession of the mansions which have been prepared for them since the beginning of the world. The wicked, however, will enter upon a most awful doom, which they will have to acknowledge they prepared for themselves. How foolish therefore it is to run after the vain pleasures of this world which so often plunge men into sin, which make ready for them eternal ruin, and eternal perdition. Thence follows for us the good lesson to practice virtue perseveringly and to shun vice, no matter what it may cost us.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken of to-day? Of the seventh article of the creed.
2. What says the seventh article? "From thence He shall come to judge the living and the dead."
3. Who will come again from thence? Our Divine Saviour, Jesus Christ.
4. What means from thence? It means from heaven.
5. Why do we say Jesus will come again? Because Jesus has already been here once.
6. When will Jesus come again? At the last day.
7. For what purpose will Jesus come again? To judge the living and the dead.
8. What does the seventh article of the creed teach us? It teaches us that Jesus Christ at the end of the world shall come again with great power and glory to judge all men, both the good and the wicked.
9. Will the second appearance of the Saviour resemble that of His first? No; it will not.
10. How did Jesus show Himself to men at His first appearance? He showed Himself to them in poverty and abasement.
11. Where was He born, and what was His first clothing? In a stable at Bethlehem. He was wrapped in swaddling clothes.
12. What did Jesus Himself say of His poverty? He said: "The birds have their nests, and the foxes have their holes, but the Son of man has not even a stone whereon to lay His head."
13. How will Jesus appear when He comes again? In His Divine power and glory.
14. Who is understood by the living and the dead? By the living are understood the good, and by the dead the wicked.

15. How may these words of Jesus be otherwise understood? By the living we may understand those who will be still living at the last day, and by the dead those already dead at the last day.

16. What is this judgment called at the end of the world? The general judgment, or judgment of the world.

17. Why is it called general or universal? Because then all the people of the whole world will be judged at the same time.

18. Which judgment is contrary to the general? The particular judgment.

19. When does the particular judgment occur for each individual? At the end of their lives, directly after death.

20. What is understood by judgment? By judgment is understood the decision of a judge concerning right or wrong, reward or punishment.

21. What is understood by general judgment? By general judgment is understood the separation of the good from the wicked, for eternal reward or eternal punishment.

22. In what figures or parables has Jesus represented the general judgment? 1. In the parable of the talents. 2. In the parable of the harvest. 3. In the parable of the unjust steward. (The pupil will recite the parable of the talents.)

23. Who is the Lord who journeyed into a far country there to take possession of a kingdom? It is our Divine Saviour Jesus Christ.

24. Which is the kingdom He took possession of? The kingdom of heaven.

25. Who are the servants to whom the Lord intrusted His fortune? They are mankind.

26. How did the Lord distribute His talents? To one He gave five, to the other two, and again to another one; to each according to his ability.

27. What is understood by these talents? The graces which God grants to men.

28. What command did the Lord give to His servants? He said: "Trade therewith, until I return."

29. What ought each one to do with the graces granted to him by God? He should employ them for good.

30. What did the Lord do when He returned from His journey? He caused His servants to appear before Him.

31. What did they have to do before their Lord? They had to render an account of the management of the fortune which the Lord had intrusted to them.

32. What did the first two servants do with the fortune intrusted to them? They added still more to it.

33. What did they receive from their Lord for this? They received the reward merited.

34. What did the third servant do with the fortune intrusted to him? He buried it in the ground.

35. Was this servant also rewarded by His Lord? No; he was punished.

36. In what did his punishment consist? The Lord said: "Cast him into the exterior darkness, there shall be weeping and gnashing of teeth."

Recite the parable of the harvest, or of the weeds and wheat. (The pupil will recite the same.)

37. What had the Lord sown? He had sown only good wheat.

38. Who is this Lord? By this Lord is meant God.

39. But what was strewn amongst the good wheat? Weeds were strewn amongst it.

40. Who had done this? A hostile person.
41. Who is meant thereby? The evil spirit.
42. Now did the Lord cause the weeds to be plucked out at once? No; He said: "Let both grow until the harvest: and in the time of the harvest, I will say to the reapers: Gather up first the cockle and bind it into bundles to burn; but gather the wheat into my barn."
43. What does the fact signify, that the Lord does not cause the weeds to be pulled up at once? This signifies that God gives time and opportunity to the wicked to be converted and to amend.
44. But what happened at the harvest time? The weeds were burnt, but the wheat was gathered into barns.
45. Who is understood by the weeds? The wicked.
46. What must they suffer? They must suffer eternal chastisement.
47. Who is understood by the good wheat? The good.
48. With what will they be rewarded? With eternal bliss.
49. What is understood by the harvest time? The last day.
50. Why? Because on the last day every one will receive what he has deserved.
51. Who are understood by the reapers? By the reapers are understood the angels.
52. When will the last day come? We do not know.
53. Why has not God revealed it to men? That they might so live that they could appear at any moment without fear before the judgment seat of God.
54. How then should we live, so that we need not be afraid of God's judgment? We should do good and avoid evil, as the will of God prescribes.
55. In which parable did Jesus desire to teach us to be ready for the judgment at any moment? In the parable of the wise and foolish virgins. Tell me what you know of this parable.
(The pupil recites it briefly.)
56. What did the wise virgins do? They took oil with their lamps.
57. What on the contrary did the foolish virgins do? They took their lamps but no oil.
58. And when the bridegroom came what were they unable to do? They could not meet him with burning lamps.
59. How did they seek to procure oil? They ran to buy some of the merchants.
60. What happened during this time? The bridegroom arrived for the marriage, and the door was shut.
61. When later the foolish virgins begged for admission, what did the bridegroom say? He said: "I know you not."
62. What is here understood by the oil? The good works that a man performs.
63. How long does God grant man time to practice good works? As long as he lives.
64. If one does not use the time of life to do good? He can not enter heaven.
65. What do we learn therefrom? We learn so to live that we are prepared at any moment for the advent of the Divine Judge.
66. Will the coming of the Divine Saviour be preceded by anything? Holy Scripture says it will be preceded by certain signs.
67. What signs are mentioned in Holy Scripture? 1. There will arise false prophets and teachers, and a great falling away from the faith will take place. 2. There will be signs in the sun, moon and stars.

68. How shall we be judged? We shall be judged according to all our thoughts, words, works, and omissions.

69. Why has Jesus the right to judge us? 1. Because He redeemed us, and, as it were, bought us with His blood. 2. Because He has revealed to us the will of God and given us grace to fulfil the same. 3. Because in our Baptismal vows we made the sacred promise to live always as good Christians.

70. Now tell me how will God judge us? God will judge us justly and strictly.

71. What does that mean? That He will reward the least good and punish the least evil.

72. How else will God judge? Without respect of person.

73. Explain this more fully? With God there is no distinction of rank; in the eyes of God the poor are equal to the rich, the lowly to the proud, the beggar to the emperor.

74. How else will God judge? Inexorably; that is, He will not be moved by the lamentations of the damned.

75. Is there no escape from the pains of hell possible? No; none whatever.

76. What lesson should we draw from this? We should so live that we may not be condemned to eternal punishment.

77. What will God do so that the whole world may acknowledge His justice? God will reveal the good and the evil, even the most secret thoughts of each one as well as the graces which He has conferred upon each one.

78. How can God reveal all this? Because He is omniscient.

79. For whom will the last day be most awful? For the wicked.

80. What is the punishment of the damned? It is twofold: 1. It is a punishment of loss and 2. A punishment of feeling.

81. In what way do the damned undergo the punishment of loss? Because they are excluded forever from the Beatific Vision.

82. In what way is their punishment one of the senses? The damned have to suffer horribly in hell.

83. What will take place after the Divine Judge has pronounced sentence? The wicked will go to hell, but the good to heaven.

84. What do these words signify? They signify that the sentence of the Divine Judge will be executed immediately.

85. If then we desire to gain heaven, how must we begin? By living according to the will of God.

86. And if we desire to be preserved from hell, what must we do? We must flee even the smallest sin.

87. Is this easy or difficult? It is difficult.

88. Why? Because man is tempted to evil.

89. By whom is man tempted to evil? By the wicked without him, and bad desires within him.

90. How can man come out of this strife victoriously? With God's grace.

91. What must you do that God may grant you His grace? I must pray to Him for it.

92. If God grants you this grace to do good, is it then still difficult? No; it is easy for me.

I will now conclude to-day's instruction, and express the wish that you may all have a joyful resurrection at the last day, and that at that great day of judgment, God may say to you all: "Come ye blessed of my Father, and possess the kingdom which has been prepared for you from the foundation of the world."

XXX.

CONTINUATION OF THE SEVENTH ARTICLE.

DEAR CHILDREN:—In the last instruction we had arrived in the explanation of the Catechism at the seventh article to the question, "What is hell"? Hell, according to the definition of Jesus Christ, is an unquenchable fire, where there is eternal weeping and gnashing of teeth. The passages of Scripture referring to this are the following: "If thy hand scandalize thee, cut it off, and cast it from thee. It is better for thee to enter into eternal life maimed, than having two hands, to be cast into everlasting fire, where the worm never dies and the fire is never quenched. Cast the unprofitable servant into exterior darkness, there shall be weeping and gnashing of teeth."

Weeping and gnashing of teeth is an expression of the greatest suffering. When therefore Holy Scripture says that hell is a place of eternal weeping and gnashing of teeth, it implies thereby that hell is the signification of the greatest suffering, which is made still more terrible because it is endless and will endure for all eternity.

What is heaven?

Heaven is a place of eternal perfect happiness. On earth when a man is in good health, if he is rich and blessed with prosperity, if he is esteemed and honored by others, he believes himself happy. But the happiness of mortals is 1. Only a transitory one, and 2. An imperfect one. It is only transitory, for death puts an end to it. It is imperfect, too, for with all apparent happiness man feels that there is still something wanting to true happiness, for no one upon earth is so happy that nothing is wanting to him. Heaven, however, is the place of eternal happiness which will have no end, and of perfect happiness which leaves nothing to be desired. Even Holy Scripture makes no attempt to depict the happiness of heaven.

It only says: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God has prepared for those that love him." Is there not besides the general another judgment? Yes; there is also a particular judgment in which every man shall be judged immediately after his death.

Holy Scripture adduces proof of this where it says: "It is appointed unto man once to die, but after that the judgment."

God is just, and must in virtue of His justice repay each one according to the good or evil they have committed in their lives.

God's decision for every individual person is called the particular judgment. Now perhaps some may think: "If each one will be judged immediately after his death, why should there be another general judgment?"

The Catechism gives the following answer to this question:

1. That God's wisdom and justice may be acknowledged by all men;
2. That Jesus Christ may be glorified before the whole world; and
3. That the good may receive the honor due to them, and the wicked the dishonor they have deserved.

First, through the general judgment God's wisdom and justice may be acknowledged by all men. A great deal that is hidden from us here upon earth, much that we are not capable of knowing upon this earth, we shall comprehend then in eternity at the general judgment. There we shall know for the first time why God has so often let sufferings, tribulations, ignominy, contempt and poverty be the portion of the good and the just, whilst He distributed to the ungodly earthly joys, honors, esteem and wealth. There it will be revealed how God leads through sufferings to joy, and how He Himself knows how to turn evil into good through His wisdom. There it will be shown to the whole world that no good, not even the very least good work will pass unrewarded, and no evil, not even the unnecessary word, remain unpunished. There at last all mistakes (false judgments) of human justice will be laid bare, and amends be made, the innocent who were persecuted will be honored, the most secret vices will be punished.

Secondly, by the general judgment Jesus will be glorified before the whole world. The glorification of Jesus Christ in this world was and is only an imperfect one. But at the general judgment of the world Jesus Christ will be fully glorified before all creatures; then for the first time will He receive the befitting and complete

honor due Him from all the world. The enemies of Christianity will tremble, the scoffers and deriders of His teaching will be silenced, men who in their pride set up their reason against His word will be brought to shame, malice, schism and heresy will be laid bare, all those hardened hearts who rejected the divine institution of salvation will be exposed. And every one will be obliged to give honor to the Almighty Judge, before whom the earth is silent.

Thirdly, by the general judgment the good will receive the honor they have deserved, and the wicked the dishonor they deserve. The virtues and rectitude of men is not only frequently ignored (unjustly condemned) but indeed often despised. They are called devotees, Pharisees, hypocrites, fools and so forth, because they take pleasure in intercourse with God, in prayer, in receiving the Holy Sacraments, in despising the pleasures of the world, in listening to the word of God, in fasting, almsgiving and practising other good works. At the last day, at the general judgment, it will be shown how erroneous were the judgments of this world. The virtue and integrity of the good will find their full acknowledgment, but vice and wickedness their well merited ignominy and public disgrace. Holy Scripture points this out also when it says: "Then shall the ungodly groan for anguish of spirit, saying: These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints."

Whither does the soul go after the particular judgment?

Either to heaven, or to hell, or to purgatory. Those who leave this world in the state of God's grace, free from all sin, go to heaven and there receive the reward of eternal bliss. Those who depart this life in grievous sin, mortal sin, go to hell, and there receive the punishment of eternal damnation.

Those, however, who although in a state of grace and not yet free from sin, go to the place of purification, to purgatory. "To purge" means a powerful cleansing from dirt and dross. As, for instance, gold is purified by fire, so that all dirt and dross is eliminated from it, thus in the place of purification or purgatory the souls of the just are cleansed from the venial sins still adhering to them.

That there really is between heaven and hell a middle state—a place of cleansing—we have the following proofs:

1. Holy Scripture says: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

2. Tradition.

3. The doctrine of the Catholic Church, and

4. Reason.

1. Holy Scripture says: "It is a holy and wholesome thought to pray for the dead. that they may be loosed from sins."

Judas Maccabeus sent 12,000 drachms of silver to the Temple at Jerusalem as a sacrifice to be offered for those fallen in battle, believing that the dead not yet quite free from sin would through prayer and sacrifice be helped so that they might be completely freed from their sins.

2 and 3. Tradition and the Catholic Church teach that there is a purgatory, a place of purification. The Council of Trent appeals in its explanation of purgatory to the decision of the Fathers and says expressly that there is a purgatory, and that the souls there retained receive through the help of the faithful, and especially through the Holy Sacrifice of the Mass, alleviation. This church council imposes the ban upon those who say that the debt of temporal punishment must not be paid either in this world or afterward in purgatory. It is therefore an article of faith of the Catholic Church (a) that there is a purgatory, and (b) that therein the suffering souls are helped by prayers and sacrifice.

This article of faith of the Catholic Church is also confirmed by her usages.

From the earliest times the souls of the dead were prayed for and the Holy Sacrifice of the Mass offered for them. Very ancient is the celebration of All Souls' day.

That beautiful prayer also has reference to this: "O Lord, grant to the souls of the faithful departed eternal rest, and may perpetual light shine upon them."

4. Our reason illumined by the rays of divine revelation perceives that by virtue of the divine justice even the smallest guilt must be expiated, that those souls therefore who departed this life not quite pure and unspotted must remain in an intermediate place, there to be excluded from the Beatific Vision until they are deemed worthy by the divine mercy to enter heaven and enjoy the vision of God. Their state also is accordingly an intermediate state, because

they partake at the same time of happiness and suffering. The thought that they are not shut out from God forever, but have the hope of being united with Him, gives them happiness. On the other hand, they endure suffering by rendering satisfaction to the divine justice for their lesser faults. Even Protestants admit that the doctrine of a place of purification is not contrary to reason, and the Jews also believe in a place of purification. The doctrine of a purgatory is at once consoling and encouraging. It is consoling for it is comforting to our consciousness, that those who are only burdened with venial sins will not be punished with the pains of hell, but have the hope after a complete purification to be admitted to the presence of God. But it is also encouraging because it urges us not to defile our hearts even with venial sin.

Who are those that go to purgatory?

Such souls as have departed this life, not in mortal, but in venial sin; also those who have still to suffer the punishment deserved for their past sins.

It is well, therefore, to distinguish that only those can expiate their sins who depart this life in venial sin. Whoever departs this life in mortal sin will be condemned to eternal perdition. The words of Holy Scripture have reference to this: "They will not be released from the prison until the last farthing has been paid" (that means until they have expiated the last remnant of their guilt). Now, how can we help the souls in purgatory? 1. By prayer. Holy Scripture says: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins." St. Augustine says: "It is an old custom to pray for the dead and offer sacrifice for them." Even the Jews pray for their dead. 2. By sacrifice. In the Old Law Judas Maccabeus sent 10,000 drachms of silver to Jerusalem that sacrifice might be offered for the dead. Now, if the sacrifice of the Old Testament obtained the mercy of God, how much more will the Holy Sacrifice of the Mass, the sacrifice of the New Law avail the souls in their place of purification? St. Ambrose says: "Not by tears, but by sacrifice commend the souls of the departed to the Lord." St. Matilda had the Holy Sacrifice of the Mass offered daily for the repose of her husband's soul, the German King Henry. 3. By the gaining of Indulgences, which can be offered up for them. It is a doctrine of faith in the Catholic Church that one can apply the graces and fruits of an indulgence to the poor souls in purgatory. In com-

memoration of the poor souls in purgatory the Catholic Church celebrates on the second of November every year the Feast of All Souls, which is therefore on the day after the Feast of All Saints. The Catholic Church thereby desires to teach us that the poor souls in purgatory still belong to our community, and she incites us thereby to pray zealously for the souls of the dead. These prayers for the departed are not only profitable for the holy souls themselves, but also for us, because thereby we are continually reminded not only to avoid grievous sin, but also the very least sins. If we are particularly obliged to pray for all the departed we are still more obliged to do so for those who in life were near to us, and to whom we owe an especial love and gratitude; for instance, for our parents, brothers and sisters, relations, teachers, benefactors, etc.

Will there still be a purgatory after the general judgment?

No; after the general judgment there will be only heaven and hell.

The wisdom and mercy of God will know how to arrange that all the just will be perfectly purified therein. St. Augustine says: "It is maintained that the punishment of purgatory will only exist until that last and terrible judgment."

Application. Never imagine that nobody sees the evil you are doing; for nothing escapes the eye of God. "And all things that are done God will bring into judgment, whether they be good or evil."

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken in to-day's instruction? Of hell, of heaven, and of purgatory.
2. What is hell? Hell is, according to the words of Jesus Christ, an unquenchable fire, where there is eternal weeping and gnashing of teeth.
3. What is here understood by weeping and gnashing of teeth? An expression of the greatest suffering.
4. Why is hell called an unquenchable fire? Because it will endure eternally.
5. Now if hell is a place of the greatest torments, which endure forever, what should we learn therefrom? So to live that we shall not go to hell.
6. What is the cause of so many going to hell? Their wicked desires and passions, their sensual inclinations.
7. Now if wicked desires are the cause of the pains of hell, what ought we to do? We should overcome our sensual desires and inclinations.
8. Is there even a hell in this world? Yes; it is a bad conscience.
9. Why is a bad conscience a hell? Because it gives the wicked no peace day or night.

10. What is heaven? Heaven is a place of everlasting perfect bliss.
11. How many kinds of happiness are there? There are two, an earthly and an eternal happiness.
12. When does one feel happy in the world? When one is rich, in good health, when others esteem and honor us, when nothing is wanting to us.
13. But how is it with all worldly happiness? All worldly happiness is imperfect.
14. Why so? 1. Because there is another more exalted happiness, and 2. Because earthly happiness only lasts for a time.
15. What constitutes the happiness of souls in heaven? The Beatific Vision, and the union with God.
16. What else? The cessation of all suffering and tribulations.
17. In what way are the joys of heaven still more increased? By their enduring for all eternity.
18. Now if heaven is that place where supreme happiness dwells, what should we learn therefrom? We should exert ourselves to attain heaven, no matter how difficult it may be for us.
19. How is it made easy for us to keep the commandments of God and gain heaven? By God's grace.
20. What does Jesus Himself say for this reason? Jesus said: "My yoke is sweet and my burden light."
21. Through what do we receive God's grace? Through the Holy Sacraments.
22. What then should we do so that with the help of divine grace we may gain heaven? We should frequently receive the sacraments.
23. Who will decide whether we deserve heaven? God will decide.
24. When will God so decide? Immediately after our death.
25. What is this decision called? The particular judgment.
26. How can you prove this to me? By Holy Scripture, which says: "It is appointed unto man once to die, but after that the judgment."
27. But if every one is already rewarded or punished at the particular judgment, why is it necessary to have another general judgment? 1. That God's wisdom and justice may be acknowledged by all men: 2. That Jesus Christ may be glorified before the whole world, and 3. That the good may receive the honor due to them, and the wicked the dishonor, they have deserved.
28. How will all men acknowledge God's wisdom? They will comprehend why God so often permitted the good and just to suffer and be afflicted, to undergo ignominy and contempt, whilst He granted to the wicked earthly pleasures, honor, wealth and esteem.
29. How will men acknowledge God's justice? They will behold how God permits no good to be unrewarded and no evil to remain unpunished.
30. Mention a very insignificant good work? To give a poor man a drink of water.
31. Mention an insignificant evil? The wasting of bread.
32. What else will be laid bare at the last day? The mistakes of human justice.
33. How is it possible that human judgment can pronounce false sentences? Men may be mistaken in their judgments.
34. What is the second reason why at the last day a general judgment will take place? That Jesus Christ may be glorified before the whole world.
35. Was not Jesus Christ already glorified in this world? Yes; Jesus Christ was glorified at His Transfiguration upon Mount Thabor, and at His Ascension.

36. But what kind of glorification was that? It was only a partial and imperfect glorification.

37. When will Jesus Christ be glorified before the whole world? At the last day, at the general judgment.

38. Which persons especially will not acknowledge Jesus? The proud, schismatics and heretics.

39. What will these people exclaim at the general judgment? "These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints."

40. What will the wicked experience at the general judgment because they did not lead good lives? They will feel a profound remorse.

41. Will this remorse help them? No; it will be useless.

42. When should we prepare ourselves for a happy eternity? Whilst we have yet time.

43. What is the third reason why God will hold a general judgment? That the good may receive the honor due to them, and the wicked the dishonor they have deserved.

44. How are the righteous often treated in this life because they are good? They are derided, ridiculed and despised.

45. What are they called derisively? Devotees, Pharisees, hypocrites, etc.

46. Why are the good thus called? Because they pray and frequent the sacraments, fast and give alms, and because they despise worldly pleasures and enjoyments.

47. When will the mistaken judgments of this world be proved false? At the general judgment on the last day.

48. Whither does the soul go after the particular judgment? Either to heaven, or to hell, or to purgatory.

49. Which souls go to heaven? The souls of the just which are entirely free from sin when they depart this life.

50. Which souls go to hell? The souls of the wicked who depart this life in mortal sin.

51. Where do those just souls go who depart this life not quite free from sin? They go to purgatory.

52. What does the word "purge" mean? It signifies a powerful and painful cleansing.

53. What is powerfully cleansed? The soul.

54. From what is it cleansed? From venial sins.

55. Why not from mortal sins? Because whoever dies in mortal sin does not go to purgatory, but to hell.

56. What proof can you give me from the New Testament that there really is a purgatory? "They shall be saved, yet so as by fire" (I Cor. iii. 12-15).

57. What fire is meant thereby? The fire of purgatory.

58. What does the Catholic Church teach concerning purgatory? She teaches 1. That there really is a purgatory, and 2. That we can help the souls in purgatory by prayer and sacrifice.

59. At which of the Church's Councils was this declared? At the Council of Trent.

60. In what way does the Church confirm her belief in the existence of a purgatory? She confirms it by her practices.

61. What has the Catholic Church done from the earliest times for the souls of the dead? She offered up prayers for them, and the Holy Sacrifice of the Mass.

62. Which prayer is general in the Catholic Church for the souls of the departed? The prayer: "Eternal rest give unto them O Lord, and let perpetual light shine upon them."

63. Upon what day does the Church particularly remember the souls in purgatory? Upon All Souls' day, November 2.

64. What does the Catholic Church prove thereby? She proves thereby her belief that there is a purgatory, and that we can help the poor souls by prayer and sacrifice.

65. In what way are the souls in purgatory purified? Through suffering.

66. What difference is there between the pains of purgatory and those of hell? 1. The former are not so great and so severe, and 2. They will cease one day.

67. What thought consoles the poor souls in purgatory? That they will not be excluded forever from the vision of God.

68. How may we assist the holy souls in purgatory? 1. By prayer. 2. By sacrifice. 3. By the gaining of indulgences, and 4. By fasting, almsgiving, and other good works.

69. Now tell me if you pray, fast and give alms, how can that benefit the holy souls? By applying the merits of these good works to the poor souls.

70. Why are the souls in purgatory called poor? In eternity there are no more riches. The souls in purgatory are poor because they are shut out from the Beatific Vision.

71. Which souls can we rightly call rich and happy? The souls in heaven.

72. For which of the souls in purgatory ought we to pray particularly? For those of our parents, brothers and sisters, relations, friends and benefactors.

73. What obliges us to this? The duty of love and gratitude.

74. Will purgatory still exist after the general judgment? No; there will then be only heaven and hell.

75. What proof have we of this? The proof of tradition.

76. What is the application? Never to imagine that nobody sees the evil we are doing, for nothing can escape the eye of God, "and all things that are done, God will bring into judgment, whether they be good or evil."

Dear children, I beg and beseech you to behave in such a way that you may not fall into the hands of this mighty and terrible Judge! Never forget that God is with you, and do not be content even if you have no grievous sins to reproach yourselves with, for God will punish severely all evil, as He will justly reward all good. As often as you look up to heaven, think of the unutterable happiness of the blessed. And as often as you see a funeral procession, reflect that you too, sooner or later, will have to appear before the judgment seat of God there to render an account of your actions and omissions.

BOOK REVIEWS.

Through Science to Faith. By Newman Smyth. (New York: Charles Scribner's Sons.)

"The New Point of View," containing the course of lectures given before the Lowell Institute by Mr. Newman Smyth in 1900-1901, is another of the many attempts made by non-Catholics to meet and placate the widespread revolt of skepticism against the supernatural doctrines yet retained by Protestantism. The writer "accepts clearly and positively the great generalization of the nineteenth century science, viz., the genetic unity and the unbroken development of the whole realm of nature." He does not go as far as did Henry Drummond in his book "Natural Law in the Spiritual World," which advocated the view that the supernatural is but a continuous development of the natural. But he endeavors to enlist the evolutionary interpretation of nature, especially of biological facts, to illustrate and support, not alone theism, but also two fundamental doctrines of Christianity—the fall of man and the Redemption.

When dealing with the truths of natural theology, Mr. Smyth has a comparatively easy task. His demonstration of direction and moral character in nature is good, but it is not new. When, however, he attempts to naturalize the supernatural in the mere naturalism of the evolutionist, who rejects as absurd any divine intervention in the world, outside the regular sequences of nature, he makes but a feeble effort at performing an impossible feat. Physical retrogression, the deterioration of types and individuals, may be used as analogies, but they do not go far toward proving the doctrine of the fall, and sin. Still less will illustrations, however ample, of the recuperative power of nature, and the subordination of forms to forms and of individual to individual contribute to reconcile the doctrine of the Atonement with those of contemporary rationalism. The evolutionist will demolish all Mr. Smyth's somewhat tedious and very loose ratiocination by asking how can the sufferings of a mere man two thousand years ago, who was put to death for having claimed to be the Son of God, have a profound universal result, as a vicarious sacrifice, for all succeeding generations. It is almost time for apologists like Mr. Smyth to perceive the truth so obvious to skeptic and Catholic that there is no ground of reconciliation between the view which rejects the miraculous and the fundamental doctrines of

Christianity, as distinguished from mere natural theism. The concluding chapter, treating of "The prophetic value of unfinished nature," is the best of the book, recalling the inimitable pages of the late Dr. Martineau.



The Dangers of Spiritualism: Brief Records of Personal Experiences. With notes and comments and five illustrations. By a Member of the Society for Psychical Research. (St. Louis: B. Herder.)

A member of the Society for Psychical Research, who withholds his name, publishes a very sensational volume on the dangers to which they who would personally investigate the realities of spiritualism expose themselves. His purpose is twofold. The first is to render testimony to the fact that communication may take place between the living and departed spirits of a certain class. The second is to utter an emphatic warning against the great dangers attending all attempts at experimental investigation of this possibility. These dangers are, he says, rapid deterioration of moral character, and injury to the intellectual powers that may easily culminate in insanity. In proof of his statements the author relates many startling occurrences which fell within his personal experience and others which have been communicated to him. The illustrations are quite as wonderful as the facts of the text. Camera pictures of spirits whose presence was revealed by unmistakable activities, yet whose substantial forms eluded the eye, facsimiles of writings traced under the influence of occult personalities are, to say the least, exhibits which require in their favor unimpeachable testimony before prudent inquirers will accept them as genuine.

It is to be regretted that the writer has not given his name, for, as he must be aware, the whole value of the book depends on the weight attaching to his signature. The approbation of Archbishop Kain, of St. Louis, which the book carries, commands respectful attention. It ought to be guarantee that those who accept the author's statements are not exposing themselves to be deluded in the same way as were so many of the French clergy by Leo Taxil, with his "*Le Diable au dix-neuvième siècle.*" Nevertheless, we repeat the anonymous author will best serve his purpose by revealing his identity.



Memoirs and Letters of Cardinal De Bernis, with an Introduction by C. A. Sainte Beuve. Translated by Catherine Prescott Wormely. Illustrated. In two vols. (Boston: Hardy, Pratt & Co.)

Apart from its intrinsic value, the career of Cardinal De Bernis is surrounded with the pathos attaching to one who was the last of

a striking historical type. With him closes the illustrious line of high ecclesiastics who held a commanding position in the government of France. In the two handsomely bound and richly illustrated volumes before us the reader receives, one may say, a personal introduction to many of the personages, lay and ecclesiastical, and gets an inside view of many events that powerfully contributed to the great cataclysm that involved throne and altar in one common ruin. In his letters and memoirs we see before us the tyrannical misgovernment, the gross mismanagement of public affairs at home and abroad, the unblushing profligacy and cynical self-seeking that have made the reign of Louis XV. a byword. As an introduction to the memoirs, the editor has prefixed the exquisite essay of Ste. Beuve, written in 1853. The memoirs themselves were first published in 1878. The letters, all thoroughly authenticated, are from those written by the Cardinal to the King, to Madame de Pompadour, and to the Duc de Choiseul in the years 1757-1760. As far below Mazarin and Richelieu in ability as he was above Dubois in moral character, De Bernis is a fair specimen of "those prelates of rank who, entering too lightly into their calling, nevertheless acquired the spirit of it with age; they became at a given moment Churchmen in the best sense of the word, without ceasing to be men of the world; then, when persecution came, they found within themselves both courage and constancy; they had the honor of their calling, true gentlemen of the Church; they were ready to share affliction and misfortune as they had formerly sought benefices and privileges." As a statesman his honesty is much more conspicuous than his ability. He deplored the condition of affairs which he had contributed to bring about. Though ambitious, he did not intentionally subordinate the welfare of the country to his own promotion. In judging him as an ecclesiastic it must be remembered that in the early part of his career, he belonged to the clergy only by that practically nominal affiliation through which young aristocrats qualified themselves for rich benefices and lucrative offices. Conscious of his unworthiness, he long refused to become a priest. This resolution stood for a time in the way of his preferment. Cardinal de Fleury closed an interview with him by telling him: "Monsieur, as long as I live you shall never have a benefice." To which the imperturbable Gascon replied: "Well, then, Monseigneur, I will wait." Fortune began to smile upon him in 1752 when he was appointed ambassador to Venice, a position which for two years and a half he held with distinction. Returning to France he attached himself to the fortunes of Madame de Pompadour, whom he served with zeal and fidelity that were but poorly requited. In 1757 he was appointed Minister of Foreign Affairs, playing an important rôle in the events of the Seven Years War. He received the Cardinal's hat in 1758, but this promotion was soon followed by a reverse, for through Madame de Pompadour's influence he was dismissed from office and exiled

to his abbey of Soissons. At this period his memoirs abruptly terminate. Shortly after, he was ordained priest, and in 1764 was nominated Archbishop of Alby by the King. On the death of Clement XIII. he was dispatched to the conclave which elected Clement XIV., and thenceforward he remained in Rome as the representative of France. He played a conspicuous part in the suppression of the Jesuits. The deluge found him at his post. When summoned by the National Assembly in 1791 to take the oath to the new constitution he refused and was dismissed. For four years he lived on a pension granted to him by the Spanish Court. He died in Rome in 1794 at the age of eighty years, after witnessing the overthrow of the old order, "Happy," says Ste. Beuve, "and favored to the last, in being able, by his final sacrifices, to redeem and expiate, in a way, the laxity of his early life. Confessing a religion of poverty through salutary adversity." Notwithstanding his early successes as an author, his letters do not rank high in French epistolary literature. The memoirs are written in a simple, unaffected style, relieved occasionally by passages notable for their philosophic insight or epigrammatic terseness. The translator's work has been done with skill and fidelity.



Medieval Rome from Hildebrand to Clement VIII. 1073-1600.
By William Miller, M.A. (New York: G. P. Putnam's Sons.)

As its preface announces, this volume is but a relation of the most striking incidents which happened in Rome during the period indicated. The dramatic and spectacular have chiefly occupied the author's attention. He devotes much space to affording his readers information that may help them to appreciate the archaeological and artistic treasures of the city. There is little or no attempt to offer any analysis of the complex forces which, in the Middle Ages, working throughout Europe, were often focused in the Imperial city. Nor has Mr. Miller been sufficiently on his guard to correct the inevitable tendency which his plan has to present a picture whose general effect is misleading. The historian, whose purpose is to draw a striking sketch, is tempted to look chiefly for the sensational—great crimes, splendid vice, sharp contrasts between the man and the office. Unostentatious virtue and everyday well doing will be overlooked. Such a canvas offers a very unreliable presentation of a historical period. A book of this kind occupies a middle place between real history and the historical novel. And this particular specimen of that genus approaches much nearer to the novel than to the calm, impartial history; because whenever, as is often the case, authorities differ in their accounts or interpretation of facts and appreciation of motives, Mr. Miller almost always gives the preference to those that are hostile to the Papacy.

Paths to Power. By Floyd B. Wilson. (New York: R. F. Fenno & Co.)

A book undertaking to teach us a sure and easy means to attain all knowledge, unlimited personal influence, and unbounded wealth, is one which, to use a very hackneyed phrase, fills a long-felt want. If "Paths to Power" realizes, even imperfectly, the promises of its author, he may serenely await the not very distant day when he is to take his place at the head, not alone of the glorious army of philosophers, but also of the less numerous phalanx made up of the benefactors of mankind. Auto-suggestion and a faint dash of East Indian Yogiism are the elements out of which Mr. Wilson constructs his eminently practical system. The fundamental principle is that we are one with the great Impersonal It of the universe. Let us once conceive this truth vitally, and we create an atmosphere around us, the psychic vibrations of which will attract to us those forces of the universe which we need to realize any cherished desire. But, remember, "Knowledge can come to you from the Infinite only when you are still," so "we should always sit when reaching for advancement, at the same hour each day, in the same chair, in the same room; but care should be taken not to draw the head forward, as I would have you preserve a straight line from the base of the spine to its connection with the brain. If stray hairs seem to fall over your face and tickle you, you must learn not to move your hand or brush them away." Do you want money to help you? Ah, your eager attention shows that you may succumb to the only danger threatening the realization of your wish. Your intense ardor may smash the atmosphere, and break the psychic vibrations. "For the failure that many make to draw from the Infinite what they need is due to the fact that their anxiety brings them a repelling rather than an attracting atmosphere. Overcome that one *must*, or the supply from the Infinite can never reach the seeker. . . . To connect your selfhood with the source of all wealth look first to your atmosphere. If you accept and believe the truths of philosophy, as I have herein presented them, you know the way. Follow it." Do not imitate the hustler. He may succeed, but at what a frightful cost! "He may find the harmonious chord, though having first broken a thousand other chords of Harmony's harp which may not be easily mended." Perusing this wonderful book one is tempted to enter on a calculation: What was the total time devoted by Mr. Wilson to sitting, in statuesque immobility, with his vertebral column rigidly perpendicular to the base, before he managed to draw off from the Infinite the store of knowledge which "Paths to Power" contains? An eloquent comment on our national claim to intellectual superiority is furnished by Mr. Wilson's intimation that part of his book has already appeared in the magazines, and another portion has been read before the New York School of Philosophy.

Ordo Baptismi Parvulorum. (New York: Fr. Pustet & Co.)

The "Excerpta" used by most priests has many advantages, containing as it does the formula for all blessings and for the administration of all the sacraments which come under the ordinary duty of the priest. But it has its inconveniences by reason of its smallness, compactness, and the amount of matter it contains. Hence the utility of the present work will be at once apparent. This ordo commends itself by its size, being fully twice that of the book ordinarily used; by its large, clear, smooth type, which is well adapted to all conditions of the eye. This applies not only to words of the form which are as usual printed in black, but also to the rubrics given in red type of the same size as the black, and therefore as easily and clearly discernible. The lower half of each page is given over to the questions asked of the sponsors and the answers received from them. These are printed in five different languages—Polish, Italian, French, German, and English. It will find a useful place beside every Baptismal font.



A Hundred Readings. Intended Chiefly for the Sick. (London: Catholic Truth Society.)

There are many books on the market bearing the title "Meditation." Their number is beyond compute. They are of such diversity that they suit the varied and multiple needs of all who make daily meditation a part of their religious life. But there are very few works whose aim is to help those who are prevented by illness, either physical or mental, from drawing the strength and nourishment so necessary for the welfare of their immortal souls from that inexhaustible font of grace—mental prayer. Such is professedly the aim of the work before us. The book is made up of a hundred short, practical, and easily digested readings. Each reading deals with some striking fact in the life of Our Blessed Lord or of His Virgin Mother. Throughout Our Saviour is kept before the mind of the reader as Friend and Model, and practical reflections on the matter given in each reading facilitate the acts of resignation so requisite for the union of the heart of man with the heart of Christ. There is a tone of sweetness and unction pervading these pious readings. Besides the sick this book would be extremely beneficial to a large number of holy souls in the world who, from one cause or another, are not accustomed to meditate in the regular, methodic, religious fashion, yet who frequently find themselves thinking on or talking to their Saviour, Who forms a large and essential part of their life. It could also be recommended to all given habitually to formal meditation, for they could easily supply what is lacking in the way of prelude,—composition of place, colloquy, communion, etc. As the Bishop of Southwark says in his prelude to the work:

"Here is abundance of solid, wholesome food, which each one may use according to the spiritual appetite with which his Creator has endowed him."



1. *Short Visits to the Blessed Sacrament.* By Rev. F. X. Lasance. (Benzigers.)

2. *Treasure of the Cloister.* (Dublin: Eaton.)

3. *Catholic Youth.* (Benzigers.)

4. *A Daily Thought.* By Rev. Fr. Dignam, S.J. (Benzigers.)

5. *Corpus Christi.* By Father Faber. (Benzigers.)
Kirgate Press.)

6. *The Definition of Gentleman.* By Newman. (Kirgate Press, Canton, Pa.)

1. Father Lasance has compiled a neat little manual in the vest pocket style for use in visits to the Blessed Sacrament. In small space he has got together some of the old-time familiar prayers and much new and suggestive matter. It is intended for members of the Eucharistic League and others who share in their spirit.

2. The *Treasure of the Cloister* is a well chosen collection of prayers, with some points of special use for religious.

3. *Catholic Youth* is a prayerbook prepared especially, as its title indicates, for the use of the young. Its points on the sanctification of the day, and of the different months will make it welcome to the pious young person whose devotion demands variety. An improvement could be made by eliminating words which young people do not readily understand; as pusillanimity, dissimulation, unfilial, etc., which are found in the examination of conscience. A book intended for a special purpose should be adapted to that purpose in language as well as in subject matter.

4. From the works of Father Dignam, S.J., have been culled short extracts, one for each day of the year. The selections are brief, pointed, and well-chosen. Those who are acquainted with his spiritual works will be assured of finding a strong, earnest, and deeply religious idea in each extract, which may form a thought for a whole day's meditation.

5. *Corpus Christi* is a neat little booklet containing the two beautiful and familiar chapters which form the prologue and epilogue of Father Faber's work on the Blessed Sacrament.

6. The Kirgate Press has issued in very choice form a limited edition of Cardinal Newman's *Definition of a Gentleman*, which forms one of his "IX. Discourses Addressed to the Catholics of Dublin." The frontspiece is a fine portrait of the aged Cardinal.

Sundays and Festivals with the Fathers of the Church. By Rev D. G. Hubert. (London: R. & T. Washbourne.)

The young Levite who begins the reading of the Breviary finds that much of the religious instruction which he heard as a boy in his parish church was drawn by his pastor from the simple but thoughtful homilies of the Fathers which have been incorporated in the Breviary and which have thus been preserved for the spiritual elevation of the faithful, both priests and people to the present day. Father Hunter has had the happy thought of carrying out still further the evident mind of the Church by selecting and translating from the Fathers their homilies on the Gospels read on Sundays and Major Feasts. All priests recognize that some at least of the selections in the Breviary are most solid and suggestive, while the few fortunate preachers who have a more extensive acquaintance with Patristic literature are aware that they have a perfect storehouse of doctrines, analogies, and explanations to draw from. The aim of this work is to put within the reach of all sermons in the vernacular preached by those men who were masters of theological and spiritual lore.

Selections are made from the works of Augustine, Ambrose, Jerome, Hilary, Leo Bede, John Chrysostom, Peter Chrysologus, Gregory the Great and Gregory Nazianzen. Not all the selections are of equal merit, or equally available for modern use, but the author was constrained by the necessity of finding a homily to suit the gospel of the day. We should like to see St. Leo's strong and vigorous eloquence better represented, and it would not be out of place to give some specimens of the sermons of St. Bernard, so full of piety and ardent zeal. A companion volume to this, containing selections from the Fathers available for sermons, without any special reference to the Sunday Gospels, would no doubt be an equally welcome and beneficial book to the clergy.



Officium Parvum B. V. M. (London: Art and Book Co.)

This little work is presented to the devout clients of the Blessed Virgin in a very neat, attractive and convenient form. The office is given in Latin and English, arranged in parallel columns; the print is large and clear. The Latin text is that of the Propaganda Press. The English is based on the Douay Version of the Psalms. A list of the Indulgences which can be gained by the faithful who recite this office in whole or in part is placed at the beginning of the book.

In the Footprints of the Padres. By Charles Warren Stoddard. (San Francisco: A. M. Robertson.)

Mr. Stoddard's sketches of early settlement days on the Pacific Coast make good reading. They are interesting from the somewhat nondescript "Litany of the Shrines" to the very last chapter. The boy who sat on the sand-hills of San Francisco dreamed of wonders beyond the Golden Gate; the young man read the beautiful messages of the Yosemite, but it was left for maturer age to share these joys with the less fortunate. The title of the book is a gentle courtesy from Mr. Stoddard to the heroic Padres.



Corinne's Vow. By Mary T. Waggaman. (Benziger Brothers.)

Like "A Life's Labyrinth," "Corinne's Vow" is well stocked with adventures of the pirate order. They are well told and serve to keep the attention of young readers. Corinne is the high-minded young girl who would sacrifice her own happiness for her sister's good. Much as we admire her Quixotic devotion, we are greatly relieved when an obliging fate releases her from her vow and the hero takes the first boat back from China.



A Life's Labyrinth. By Mary E. Mannix. (Ave Maria Press.)

This book is a reprint from the *Ave Maria* magazine. Opening in Greece, the scene shifts to England, thus giving occasion for action and "situations." Miss Mannix has artistically and mercifully unraveled the labyrinth of two lives, and brought all to the approved finale. However unreal the plot may be, the book is good and keeps the interest to the last.



Francois de Fénelon. By Viscount St. Cyres. (New York: E. P. Dutton & Co.)

According to the Viscount St. Cyres, the Archbishop of Cambrai has always been the victim of party spirit. This new account of Fénelon's life and works is an attempt at impartiality. "Fénelon will appear in these pages as the father of eighteenth century sentimentalism, but also as an upholder of seventeenth century rationality and of the most ruthlessly stoical of mysticisms." Developing his theme along these lines, Viscount St. Cyres gives a sketch of the Fénelon family, whose chief boast centered around one Bertrand Fénelon, who "tried hard to lure Queen Elizabeth into the gaping gulf of a papist marriage." The boyhood of the future archbishop presents the strange picture of a dreamy, religious, studious

youth, whose fundamental object was and always remained "to gain ascendancy over the wills of others." In the priesthood Fénelon was "lacking in disinterested energy." The spirit of the book remains acutely critical throughout. The Viscount St. Cyres, no doubt, considers himself to be a sort of apostle of impartiality, but he is somewhat lacking when he uses such expressions as "the elegant chicanery of Jesuit casuistry," and when he calls St. Sulpice "St Simon's home of ignorant Ultramontanism and trumpery devotion." In his dealings with the Protestants, Fénelon is characterized as kind to individuals, but stern and unbending toward the masses. As preceptor to the Dauphin, Fénelon was a failure if we are to credit the author. "Except in the one article of piety, where he developed strongly in the wrong direction, he (the Dauphin) remained—alike to his master's glory and shame—exactly where that master had left him, a monument to the vast capabilities of education . . ."

Naturally the chapters on the maxims of the saints and the war with Bossuet are among the most important. We are given a long psychological and historical study of mysticism, but when we come to the war with Bossuet, with its scene now in Rome, now in Paris, we are regaled with the choicest bits of scandal that can be fished out of old histories. As a study the book is interesting and important. It shows the Protestant appreciation of the great archbishop.



Christus Victor. A Student's Reverie. By Henry Nehemiah Dodge. (New York & London: G. P. Putnam's Sons.)

Mr. Dodge's "Christus Victor" has gone into a third edition, which should surprise the many inclined to discredit the possibility of obtaining readers for a book of the sort. It is a religious poem of fragmentary form and miscellaneous meters, and deeply, almost oppressively, serious from the first to the last line. The writing is always dignified and often really beautiful; the tone is reverent; the thoughts those of a man of sincerest faith and thorough reverence. The argument in the main consists of a study of Christ's victories over all opposing forces. The poem is a song of hope; of hope so unlimited that it implies the final salvation of every living soul. This present edition is of convenient size and of delightful appearance.



The Story of My Life and Work. By Booker T. Washington. (Toronto, Ont.; Atlanta, Ga., and Naperville, Ill.: J. L. Nicholls & Co.)

This work is a revised and enlarged edition of "Up from Slavery," reviewed in the February number of the *Homiletic Monthly*.

In the revision the author has introduced a considerable amount of new matter, statistics, etc., relative to his own work at Tuskegee, and to the moral, intellectual and financial condition of the negroes throughout the United States. The volume is further enlarged by the insertion of about sixty illustrations which, though in many cases very poorly executed, will doubtless be interesting to a large number of his readers.

Some omissions have also been judiciously made—things of relatively little importance, and which while interesting or amusing to some of his readers were probably offensive or distasteful to others; v. g., remarks on or in connection with “the Gospel of the Tooth Brush,” the improvidence and the squalid condition of many of the negroes in the South, some dialect anecdotes, and some of his reflections and comparisons apropos of his trip to Europe, etc.

Hence the work is substantially the same and somewhat improved. It sets forth the same views and principles in regard to the education of the negroes, their rights, and their relations to and with the whites. So it is not easy to see how the candid and fair-minded reader can fail to recognize in the author an honest, able and intelligent leader and uplifter of his own race, and a sincere advocate of harmony and friendship between the whites and the blacks in the South.

He has recently been criticized for lack of proper ambition and courage in regard to his own race, and unfavorably contrasted with Frederick Douglass on this particular point. A careful perusal of the present work will furnish a complete refutation of both these charges. [See pp. 105-111.]



Biblia Innocentium. Part Second. Being the Story of God's Chosen People After the Coming of Our Lord Jesus Christ Upon Earth. Written anew for children. By J. W. Mackail, some time Fellow of Balliol College, Oxford. (London, New York and Bombay: Longman's, Green & Co.)

In a second volume of “*Biblia Innocentium*,” J. W. Mackail continues his stories from Bible history through the New Testament period. Various incidents and sayings recorded in the Gospels and the Acts are divided into little sections one or two pages in length, and narrated in language and style well fitted for children, yet in nowise beneath the notice and approval of maturer readers. Directness and absolute simplicity are charms that these brief narrations certainly possess. The diction follows the sacred text with reasonable closeness, although in many instances the author introduces phrases and sentences of his own composition, some of them based upon traditional accounts and some of them suggested by the wish to supplement scant details with a little imaginative embellishment.

It would be hardly proper therefore to consider these stories as a real paraphrase of Holy Scripture. They are more than that, and from one point of view they are less than that. For the author chooses to leave out pretty much all passages which contain dogmatic statements variously interpreted by different Christian sects. The reader must understand, therefore, that the collection is in no way a possible substitute for the gospel story in its entirety. Nevertheless, it can not but be recognized as an ingenious and beneficial method of promoting familiarity with the beautiful scenes of the most beautiful life ever lived by a member of the human race.

LITERARY NOTES AND NEWS.

"A History of the Irish College in Paris from 1578 to 1901, with a brief account of the other Irish colleges in France and of the Scotch and English college in Paris," has been written by the Rev. P. Boyle, C.M., the rector of this famous college.

"Religious Progress in the Century," a volume of the *Nineteenth Century Series*, assigns two out of forty-nine chapters, and 16 out of 468 pages to information concerning the Catholic Church, a ridiculously inadequate allotment when we consider the numerical preponderance and universality of the Catholic Church.

"*Quousque tandem?*" asks the editor of *The Month*, "How long is every assertion, however ridiculous, to be at once accepted, or at least tolerated, if only it tends to discredit the Catholic Church?" and the *Messenger of the Sacred Heart*, in its June issue, answers justly: "Just as long as the source of information, the wells from which our reporters, essayists, and book-makers draw are poisoned; in a word, just so long as our cyclopedias are edited and published by men who make no account of Catholics except as unwary purchasers upon whom they hope to impose." The *Messenger* then, as an instance, takes up Appleton's new *Universal Cyclopedia and Atlas*, and by numerous quotations from the same, proves it to be untrustworthy and a storehouse of antiquated Protestant traditions and misrepresentations of our religious belief and history.

We are warned by *The Lancet* (London) not to open letters at the breakfast table. They are usually laden with germs which it is not well to mix with food. The envelope flaps and stamps that have been moistened by the human tongue may be bristling with contamination. The envelope itself may have picked up infection while on the way, and if it has dropped in the mud, it probably is loaded with all sorts of contagion.

In our February issue there was reviewed a book entitled "Home Thoughts," and the warm and unreserved praise bestowed upon it by our reviewer attracted more than ordinary attention from our readers. They will be gratified to learn of a second series of "Home Thoughts" that has just been published.

It is so difficult for our Protestant friends to place the credit for the dissemination of the Bible in and since the sixteenth century where it properly belongs, namely, to the invention of the printing press. The printing and publication of the Holy Scriptures in the vernacular cannot be said to be due to the efforts of the reformers. In *Donahoe's* for June the Rev. John F. Mullany recounts over one hundred editions of the entire Bible, printed in the vernacular from 1460, when the printing press was invented, to 1530, the year in which Luther's version first appeared.

The Bishop of Le Puy, induced by the circulation in his diocese of a certain pamphlet containing an account of pretended revelations, which his Lordship considers likely to "falsify the piety of the faithful and to bring ridicule upon religion," issued a letter from which we quote:

"On this subject we wish once more to warn people against the ever increasing number of publications which under the pretence of new devotions frequently have no other aim than that of exploiting the innocence of their too credulous readers. Many of these annals or reviews are simply the organs of financial agencies, for whom objects of piety are merely a bait to disguise cunning appeals for money; church building funds, charitable appeals and what not are invented to rake in subscriptions, and the constant development of this dishonest trade proves only too well how many victims it makes. Other publications are directed by persons wholly devoid of theological knowledge or enlightened piety. Trivialities are frequent; miraculous events abound, and the readers, stuffed with nonsense, lose their taste for real, solid spirituality. Things have come to such a pass that this pseudo-pious literature is a peril to souls, and a weapon in the hands of the enemies of the Church."

In this connection we may also quote the following instruction, recently issued by direction of the Cardinal-Archbishop of Malines to Catholic editors within his jurisdiction:

"Directors of pious magazines which under the heading of Recommendations published requests for prayers for favors desired, or who under the heading of Thanksgivings report the special favors obtained, must, for the future, merely record the same in a general way. They must restrict themselves to giving only the initials of the persons concerned with the name of the town in which they live, without entering into any particulars concerning the favors received, offerings made, etc. The *Imprimatur* of the diocese will be refused to any pious magazines disobeying the above instruction."

BOOKS OF THE MONTH.

The following list contains such publications of importance issued during the last month which may be supposed, by reason of their subject or authorship, to interest our readers. Catholic authors are marked. Books reviewed in this issue are marked†. The list is compiled for INFORMATION only, and books included in this list are not thereby recommended.*

AYER, REV. J. C. The Rise and Development of Christian Architecture, with many Illustrations. (Young Churchman Co.) Cloth, net	\$1.50
† BIBLIA INNOCENTIUM: Being the Story of God's Chosen People, etc. Written anew for Children. Part Second. (Longmans, Green & Co.) Cloth	1.75
* CECILIA, MME. More Home Truths for Mary's Children. (Burns & Oates.) Cloth, net	1.00
* COLOMA, REV. LUIS, S.J. Curitta, Countess of Albornoz. A Society Novel. (Little, Brown & Co.) Cloth	1.50
* DE COSTA, B. F. Whither Goest Thou? (Christian Press Association Co.) Cloth, net	0.50
LEIGHTON, J. A. Typical Modern Conceptions of God. (Longmans, Green & Co.) Cloth, net	1.10
* LEPITRE, L'ABBÉ A. Saint Anthony of Padua. (The Saints Series.) Duckworth & Co.) Cloth, net	1.00
† * MANNIX, M. E. A Life's Labyrinth. (Ave Maria Press.)	1.25
† MILLER, WM. Medieval Rome from Hildebrand to Clement VIII. (Putnam's.) Cloth, net	1.35
SCHUYLER, A., PH.D. Systems of Ethics. (Jennings & Pye.) Cloth.....	1.50
† SMYTH, NEWMAN. Through Science to Faith. (Scribner's.) Cloth, net....	1.50
SPENCER, HERBERT. Facts and Comments. (D. Appleton & Co.) Cloth, net.	1.20
† STE. BEUVE, C. A. Memoirs and Letters of Cardinal De Bernis. Illustrated. (Hardy, Pratt & Co.) Two volumes. Cloth	7.00
† ST. CYRES, VISCOUNT. François de Fénelon. (E. P. Dutton & Co.) Cloth, net	2.50
† * STODDARD, CHARLES W. In the Footprints of the Padres. (A. M. Robertson.) Cloth, net	1.50
SWETE, H. B., D.D. Patristic Study. (Longmans, Green & Co.) Cloth, net....	0.90
† * THE DANGERS OF SPIRITUALISM: Brief Records of Personal Experiences. By a Member of the Society for Psychical Research. (B. Herder.) Cloth.	
THWAITES, R. Father Marquette. (D. Appleton & Co.) Cloth, net.....	1.00

THE HOMILETIC MONTHLY

AND

CATECHIST

VOL. II.

AUGUST, 1902.

NO. 11.

Sermons for the Month of September.

DEVOTION OF THE FIRST FRIDAY.

THE SACRED HEART THE TEACHER OF MANKIND.

BY THE REV. P. A. HALPIN, SAVANNAH, GA.

III. THE TEACHER.

"Learn of me."—Matt. xi. 29.

SYNOPSIS.—The Sacred Heart is a teacher, and the best, of the highest and most essential science. The Sacred Heart is eminently a teacher because it possesses these three attributes of a master: Knowledge, expression, eloquence. 1. Knowledge of the Science of holiness, knowledge of God, knowledge of the human heart. 2. Expression, or genius of communication, as proved by the perfection of the Sacred Heart. Among all teachers its reputation the best, among all scholars its scholars the most distinguished. 3. Eloquence. Witness the ardor and enthusiasm of its disciples, to which add the eloquence of perfect example. Come and learn.

From the Sacred Heart has gone forth the invitation to come and learn in the school of sanctity. No doubt about the invitation—its cordiality, its comprehensiveness. Nor is there any doubt about the school. It is the Sacred Heart. While the invitation includes everybody, the school is vast enough to hold all. What of the Teacher? The amazing unity of it all! The school and the Master are one. The teacher is the Sacred Heart. Is this a new language which we are speaking? Are we harking back to arcana days? Days when the very elementary doctrines of the Church were expounded to an exclusive few? When the mysteries were

curtained off from the uninitiated? God be praised, No! How can the Sacred Heart be teacher as well as school? We must not forget that in living beings the heart is the great motive power; that it controls and regulates all activity; that from it everything proceeds. The words of knowledge flow from the lips of Christ, but they originate in His Heart. Never an expression of love or mercy or anger, nor ever a declaration uttered by the Master that is not first conceived and formed in His Heart. What is said of words is also true of thoughts and acts. Ultimately and primarily, through words, and thoughts, and deeds, we come to the pulsing of the Sacred Heart. Is there any quality in that Heart which fits it to be an educator of mankind? In a teacher what do we look for? We demand as requisites: *Knowledge*—he must be familiar with what he teaches; *communicative power*—there must be no ambiguity of exposition; *persuasion*—the one who sits in the chair must be able not merely to enlighten and convince minds, but to move hearts. The perfection of a teacher depends on the fulness with which he possesses these three attributes.

How stands the claim of the Sacred Heart? In what proportion is it endowed with these essential gifts? What is the science which Christ professes to teach, and what is its scope? It is the science of salvation, and its object is to lead man to God. Clearly the science of deniable axioms and the severest logic. It reveals all the difficulties which man must encounter on his road, the means of overcoming them, the strength and courage needed to persevere unto the end. The light in which the Sacred Heart perceives and grasps the principles of this supernal wisdom is a double and an unfailing light—the light which irradiates the intelligence of the divinity and the light of love. Than this light of love, this heart-light, none is brighter, none is steadier. It is affection of some kind that holds man back—misplaced affection, of course. We depart from God by forgetting Him, by ignoring Him, by letting the heart go out to creatures, by a futile endeavor to fill it with finite things, by weighting it with the world so that it can not mount, but must fall and be carried hither and thither by every stray current until it descends into lower spheres, and in the end is carried by one fatal sweep thither where no God and nothing divine can be discovered. This last stage is loss eternal. This is the history of all reprobation. The inborn appetite for heaven becomes diseased, Supernatural desires are choked, and a vast yearning is created,

and the "far off country" is reached, and the barnyard and the swine husks and the dark and useless groping, and the way which is neither of nor to God. Man who is made to live by the love of God dies through his love of things that can bring him nothing but death. Sometimes we see the surface of a stream strewn with dead insects. They mistook the reflected mimic sky for the blue firmament above and flew to their destruction. Man mistakes the images of God for God Himself, and rushes to his ruin. Let man change the order of his affections and immediately his entire activity takes another direction. Things of earth and flesh are spurned—they are cast out and the heart lightened rises higher and higher and is hidden in the distant blue, and at last is folded in the embrace of God. Man is saved. The heart of Christ is inundated with the love of God—is filled with that knowledge which alone the love of God can give. It is wrapped up in God; its every fiber is impregnated with the divinity; is in closest commerce with Him; knows Him and understands Him, and feels Him as the most perfect, most desirable, most lovable of beings; beholds Him in His infinity, in His all-satisfying nature; knows that when once even dimly manifested the heart must irresistibly struggle toward possession of the only beautifying treasure, the true home of the created heart. The Sacred Heart tastes incessantly and richly of the divine sweetness; to it all outside of God is bitterness, and in its large compassion for humanity it aches to make every one a sharer in its untold happiness. Could the knowledge of God for whom man was made be fuller? Add to all this: how penetrating and comprehensive is the knowledge of the human heart possessed by the Divine Teacher. All the weakness, fickleness, baseness—all the limitations of man are laid bare before the Master. The story of human love from the beginning is revealed. So nothing that concerns God who made the affection for Himself, nothing connected with the heart of man, whose essential happiness lies in reaching God, nothing in relation to all this escapes the Master's vision. He stands before us splendidly equipped for His task. Christian art presents Christ to the world holding out His heart to us. What a simple and yet what a significant and sublime conception! None but God could or would thus disclose to the gaze of the universe his heart with its whole story revealed—with the privilege accorded to every one to examine its whole texture and listen to its every throb. No man could dare invite the multitudes

to such a close study of his heart. So much would he have to hang his head for, so much would he have to screen! Not so with Christ. His heart is an open book; every page may be turned over and scrutinized; every line, every word, every letter inspected. On all its leaves, and everywhere from cover to cover, one expression is inscribed in luminous characters—one expression explaining all others—love—love for God and love for us. With the knowledge of God and the knowledge of our hearts, their trials, temptations, suffering, frailties, what more is it in our reason to demand of one who invites us to come and learn of Him? His knowledge of the subject matter, His knowledge of His disciples and their needs is complete. We may rest in the assurance that whatever our poor hearts may desire to know, He has it in His gift to teach. There are no heart-problems, no heart-riddles for Him. On this score—on the score of competence—it is needless to ask further.

If we seek adequate preparation as the first requisite in a teacher, we look in the second place for the talent, or better, the genius of exposition, for the power of communication or expression. When an establishment of instruction appeals to the public for patronage, it points to the illustrious names that grace its faculty list, and also to the scholars of the institution who have gone forth from its portals and mingling with the world have achieved distinction for themselves and renown for their alma mater in the different avocations of life.

This speaks for competency in learning and exposition. The reputation of the professors, the success of the scholars, are a signal proof that promises have not been a dead letter, but have been crowned by fulfilment. Let us make an application of this to our present purpose. The name of our Master! It is writ highest on the cliffs of fame. In comparison all other names are meaningless sounds. It is a reputation distinguished beyond the power of words to utter—beyond the power of mind to fathom. What is needed to enhance the value of a name belonging to Him who lifted the world from the lowest depths of barbarism to the highest plane of civilization? To paint the lily or to gild refined gold is excessively ridiculous and wasteful. Pass we from the name of the Master to the fame of the scholars who sat and learned at His feet. The great men and women of the world—where have they been formed? In the school of the Sacred Heart. What manner of beings were they? All sorts and conditions of men. Mighty intellects were

they, and plain and unlettered as well; peasants and potentates, ignorant and obscure some, save for their sanctity, poor and rich. The names of many are on the roll so dazzling of the Roman martyrology; the names of others are unknown except in their narrow boundaries of village and hamlet. They are inscribed in the hearts of multitudes benefited by the sweetness and fragrance and helpfulness of their heroic lives. From Mary, whose immaculate heart was in such close touch with that of her Son, and who took on so largely of its marvelous attributes; from John, who drank so copiously of that unfailing fountain; from the apostles, who imbibed their meekness and humility and courage from the same unexhaustible source; from the first Christians down through the long line of Pontiffs, and confessors, and martyrs, and virgins to the soul that will depart this life to-day in the odor of holiness, we have a splendid scroll of names unnumbered who have studied, and learned, and understood, and practiced the lofty precepts of the same school. What institution can point with so much pride to so many distinguished pupils—distinguished for careers made glorious by instruction so ably imparted? What an advertisement this for the competency and skill in communicating of the teacher who poured out so lavishly of the treasures of wisdom upon the measureless throng of devoted followers! It is more. It is an argument claiming for the teacher the eloquence which inspired enthusiasm, and without which, whatever the other qualifications of a master, his outfit remains incomplete and his success but partial.

It is one thing to know and to expound, but vastly another thing to awaken a burning desire to work out in life the theories advanced for the enlightenment and elevation of the race. The Sacred Heart taught faith, and men embraced it and made it the main-spring of their entire activity. They loved it beyond all else. They reckoned nothing endured for it a sacrifice. They rejoiced to suffer for it. They were glad to give up home and country and life for it. They carried it everywhere, through perils of all kinds, and planted it at the furthestmost ends of the earth. The Sacred Heart taught charity, and the world was renovated. Selfishness was crushed. God was the only object of their aroused affection, and after God and in God the neighbor. They breathed that divine charity; they burned in it as in a fire. It became a passion. They were consumed in it as in a flame. Military ardor was a mere spark alongside of the great blaze of their enthusiasm. The Sacred Heart taught poverty,

and in crowds they rushed to secure its blessings. They surrendered all they had. The world had no attraction for them, nor wealth, nor anything procurable by wealth. They had but one ambition, to strip themselves of everything; to suffer all the pangs of poverty, hunger, thirst, homelessness; to be poor with Christ; poor and to die totally denuded, as He died, with no other possession than His cross, and His thorns, and His agony. The Sacred Heart taught chastity, and the sinful world whitened like a lily. The diadem of virginity was prized beyond pleasure and rubies. The Sacred Heart found itself surrounded by a white-robed army of men and women of all stations enthused with one idea—the idea of a life in the flesh rivaling the spotlessness of the angelic nature. And so for the other virtues. The eloquence of the teacher stimulated all hearts, awakened new affections, filled them with desires akin to His own. Never was teacher more eloquent, never had teacher more ardent disciples, more docile pupils; never did scholars rise so near to the perfections of the Master. In the Sacred Heart lies treasured all the properties which render instruction full, expressive and persuasive, bewitching to the last degree. It holds the plenary knowledge of the science it came to propagate; it teaches that science in earnest, lucid accents, in terms that reach all hearts and transforms them into fearless, inspired, enthusiastic followers forever.

One element of the success of the Sacred Heart's teaching can not, must not be lost sight of. When a teacher comes to us with a doctrine that requires from all who accept it new ideas and new conduct, the subjection of the passions and the leaving old and easy and pleasant paths, the surest way to compel compliance is the way of example. As practical regenerators of fallen man the old philosophies and the new failed, among other reasons, because the lives of the sages contradicted the beauty of the principles they sought to establish. Not so with the Sacred Heart. As it taught it did. It imposed charity, and chastity, and poverty, and humility, but only after it had given proof for thirty years of a life of a purity, and a poverty, and a humility hitherto undreamed. When the Sacred Heart finished its visible teachership it was after an added three years of the same virtues increasing, amidst trials of every description, unto a meridian fulness and brightness—an added three years of persecution and hardships stamped by the highest seal a teacher can give his doctrine—the seal of a death of ignominy

and agony. No wonder that the teacher excels, no wonder the pupils enthusiastically follow His guidance. The marvel is not that so many heeded His invitation and imitated His example and became in His school His loving and faithful disciples. The wonder is that the whole world is not at His feet. We have the same school, the same teacher, the same teaching. We may learn the same saving lessons. Yet we keep aloof. The lives we admire so much, the life we know to be the most perfect, the most noble, the most worthy of living may be ours. The same Sacred Heart that converted St. Paul, the same Master that transformed St. Augustine is still with us. The same invitation is extended to us, the same school is opened, the same teacher stands waiting at the door for us. It takes our breath away to think that in one swift moment we could be saints. How long, O Lord, how long! We can only pray one prayer—pray that in infinite condescension the Master will come to us and lead us in spite of ourselves to the school, and compel us to listen to the winning accents of the meek and humble and Most Sacred and Divine Heart.

SIXTEENTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XLV. THE NINTH ARTICLE OF THE CREED.

“I believe in one Holy Catholic Church.”

SYNOPSIS.—I. What you profess to believe: That the Catholic Church is the true Spouse of Christ—One Holy and Apostolic. That she is the medium through whom we receive the true knowledge of God and all His gifts and graces. II. How must you live in accordance with your profession? 1. United in the bonds of charity, as children of one mother—members of one body under one head. 2. As our Mother is Holy, we must also be holy, profiting by all the means and graces which she procures for us. 3. Because she is apostolic, we must love and venerate her, and be grateful that we are numbered among her children.

At the beginning of the world God Himself spoke to man through His angels, then through the prophets, and finally through Jesus Christ, His only-begotten Son. But now He speaks through His Church, in which there is, and will remain unto the end of

the world, the Spirit of the Lord, the eternal truth, and the true knowledge.

The creed teaches us this by saying: "I believe in the Holy Catholic Church." This we believe and believe as much as when we confess that there is a God who has created heaven and earth, that Jesus Christ our Lord is His only begotten Son, and that the Holy Spirit is the third person of the Godhead.

So that you may understand this better it will be necessary to explain to you why we say (a) I believe in a Church, (b) a holy, (c) a Catholic or universal church.

(a) The name "church" in this case does not signify a house of God, a temple of stone, brick or wood, but we understand by the word church the congregation of all those who confess the Christian faith. This congregation is not confined to a single place, city, or country; it comprises all people, wherever in the world believers in Christ have lived, now live or will live unto the end of time. And as we, when we say for instance the whole city or the whole country, understand by that all the inhabitants of that city or country, so do we understand by the word church the whole community of all the faithful, i. e., all souls which the Holy Spirit by His grace gathered together in the unity of faith and united as members of one body to Christ, the Head of the Church. Therefore there belong to the Church: 1. All those who believe in Christ and do not want to separate from the Church by their own fault; 2. All who, though they lived before Christ, believed through the guidance of the grace of God in Christ as the future Messiah; 3. All who have already arrived in heaven and behold Christ the Saviour face to face; 4. All who have departed from this life in the true faith and in the grace of God, but who to atone for some faults committed on this earth are still in purgatory, but are assured of final salvation; 5. All who in the possession of the true Christian faith still live upon earth, combating for the attainment of the kingdom of heaven. All these belong to the Church and are called, if already in heaven, members of the "Triumphant Church;" if still on earth, members of the "Militant Church;" and if they are in purgatory, members of the "Suffering Church."

(b) This Church we call holy, not because we ought to think that all are holy who belong to it; there are among them good and bad, and God grant that there may not be more of the latter than of the former! We call it holy:

1. Because all who are received into this Church must be undefiled and pure, and are for this reason purified and sanctified in holy baptism.

2. Because all laws, ceremonies, sacraments and doctrines of the Church are holy and intended for the salvation of man.

3. Because there does not exist outside of this Church any holiness.

4. Because Christ has given to it the Holy Spirit, who governs, teaches and directs it.

5. Because it preserves the genuine Gospel and proclaims the right meaning of Holy Scripture.

6. Because it alone is competent to create saints, and not seldom changes the most godless into the most repentant of men.

7. Because in this Church there is a Communion of Saints, whose souls are God's dominions.

(c) We call our Church universal or Catholic. It is universal because it is spread throughout the whole world; because since the creation of the world there has been no time during which it has not existed, because it will remain for all times until the end of the world; because among all nations, sexes and classes there are some who believe in its doctrines and honor and love it as a mother; because in its laws, teachings and ceremonies it is everywhere the same, and all its adherents have the same privileges, benefits and means of salvation.

No other church but the Roman Church can say this of itself. Such unity and uniformity can not be found in other churches. Unsteadily they totter among their doctrines and have almost as many different tenets as adherents to their sects. Therefore is the word "Catholic" the victorious sword in the hands of the Church, with which it hurls all heresies to the ground.

You know now, my dear people, what it means when you say: "I believe in a holy Catholic Church." It means, I believe in a Church which is the union of all the faithful in Christ, those who have lived, live now and will live in future, a church which is the true Roman Apostolic Church, i. e., that church which was founded by Christ and the apostles themselves; which up to this hour has been visibly transmitted and spread throughout the whole world; is governed by the successors of St. Peter and the Bishops of Rome, and which will last unto the end of all time.

I will conclude my sermon on this article by impressing upon your hearts and minds some truths which arise from its teachings.

1. Because the grace of the Lord has united us all in one Church like the members of a body under one Head, we should live peaceably and unitedly together and charitably come to each other's aid as the members of one body. The beautiful testimony given in Holy Scripture: "And the multitude of the believers had but one heart and one soul" (Acts iv. 32), should equally befit ourselves. Where there is discord, enmity, and quarreling the vengeance of God will not be wanting so as to remove such obstinate, invidious, malevolent creatures and maintain unity among the members of His own sacred body.

2. Because the Church is holy we have in her a holy mother. And what behooves us more, who call ourselves children of the Church, than to be holy children of a holy mother?

Yes; our course of life must be devout, just, and holy if we want to be good children of the Church. Yet we must neither hate nor persecute those Catholics who are wicked and lead a vicious life, for they are members of the Church, even if they are dead and spiritless members. We should only be too eager to convert by our life, our good example and admonitions, by prayer and good works these wayward children.

3. Because the Roman Church alone is the true Apostolic Church, and because we have the great happiness of living in her bosom, I beseech every one of you to love, obey, honor, and cherish this mother more, much more, than your own mother in the flesh. Your natural mother has given you nothing more than that through her you have become a child of man, but the Church makes you a child of God. Of your own mother you have received but food and garb for your body, but the Church refreshes you with divine food and nourishment for your immortal soul. Therefore, honor and love your real mother, the Catholic Church, which, when your own father and mother have long been resting in their graves, will not desert you, and will ever strive to make you happy for all eternity. Let the world say what it may: you adhere to the One Church. This should be your guiding star; this the sign which never deceives you; this the bond which draws you to the only true goal. Therefore, confess always with lips and heart: "I believe in a holy, Catholic, Christian Church."

HUMILITY.

BY THE RT. REV. MGR. JOHN S. VAUGHAN, LONDON, ENGLAND.

"He that humbleth himself shall be exalted."—From the Gospel of the day.

SYNOPSIS.—1. *God's regard for the humble; He saves His best gifts for them, gives great knowledge to uneducated saints; selects those who despise themselves to carry out His great designs.* 2. *Humility the road to Christian glory.—Christ's words to His apostles.—The Blessed Virgin.* 3. *Humility a source of peace and happiness in this world. The humble man is not offended by neglect, nor distressed in adversity, nor cast down in trials. The proud man is never at peace.—Aman. Humility attracts friendship.* 4. *How to obtain humility—(a) the contemplation of Christ; (b) the thought of our lowliness; (c) consideration of the advantages of humility; (d) prayer; (e) the practice of humiliation.*

As Almighty God detests and denounces the soul-destroying vice of pride, so in a corresponding degree does He love and favor its opposite, viz., the truly beautiful virtue of humility.

His predilection for this virtue is manifested in many ways. In the first place it is the humble of heart whom He selects in order that He may make them the special depositories of His supernatural favors and graces and blessings, according to the assurance of the apostle. "God resisteth the proud, but to the humble he giveth grace" (I. Peter v. 5). And the reason of this seems sufficiently obvious. God knows that to grant special privileges or powers to such as are already puffed up, and who are wont proudly to attribute to themselves what they receive from God, would be but to pour oil on the flames, to increase their conceit and vanity, and greatly to aggravate the weight of their responsibility; therefore in His mercy He reserves His best gifts for the humble; that is to say, for those who may be trusted to attribute nothing to themselves, but to refer everything they have to its true source, viz., the Eternal Father above, from whom every good gift proceeds.

God indicates His strong approval of humility also in another manner—by treating the humble and lowly with a greater and more intimate familiarity than others; and by conversing with them as a friend with friends. It is above all to the humble that God opens out the treasures of His wisdom: often, as it were, laying bare the supernatural truths and mysteries of His kingdom in the hours of prayer and heavenly contemplation. "I confess to thee, O

Father, Lord of heaven and earth!" exclaimed our Divine Master, "because thou hast hid these things from the wise and prudent, and *hast revealed them to little ones*" (Matt. xi. 25). That is to say, to those who are mean and despicable in their own eyes.

The fulfilment of these words is witnessed in the lives of the saints. How often it is found that without human learning, and without study or application or physical effort or worldly opportunity poor and simple souls display a knowledge of God and an insight into some of the most abstruse and difficult questions of theology, which astonish and dumfound the profoundest and most famous students and professors. The Holy Spirit illuminates their minds and communicates a knowledge which years of patient thought could never purchase. The Franciscan lay brother, St. Didacus, to take a single instance, could neither read nor write; and being vowed to poverty, could bestow no alms; yet rich and poor flocked to him for advice, and even the very beggars used to say, that "this poor man's words are worth more than other men's gold."

God manifests His love of meek and humble souls also by His practice of selecting them, in preference to all others, for the accomplishment of His greatest designs. The glorious apostle St. Paul was so strongly impressed by this fact, that he points it out in his own inimitable language to the Corinthians. In his First Epistle he tells them, as though to instill into their hearts a love of this difficult virtue, that "The foolish things of the world hath God chosen that he may confound the wise; and the weak things of the world hath God chosen that he may confound the strong; and the base things of the world, and the things that are contemptible hath God chosen, and the things that are not, that he might bring to naught things that are, that no flesh should glory in his sight" (I. Cor. i. 27-29).

Just as He chose for His disciples and apostles men of mean birth and low extraction, and appointed these ignorant fishermen to convert the world, and to subjugate nations and peoples to His rule, so He still, even in these days, makes use of men who are weak and miserable in their own eyes to further His interests, to carry out His will, and to be the instruments of His mercy.

O! dear brethren, if we are sincerely anxious to do any real work for God; if we yearn to cooperate with Him in the divine task of saving and of sanctifying souls, there is no more important work before us than to grow daily more and more in the spirit of humility and

in the honest contempt of self. We need never hope to be selected for God's greatest and noblest purposes; we need never aspire to become fit instruments in His hands, until He can find in us a deep and thorough distrust of ourselves. "The things that are contemptible hath God chosen, and the things that are not, that He may bring to naught the things that are."

A further consideration, dear brethren, to urge us to practise this virtue arises from the fact that God has, in His wisdom, decreed that the path of humility should ever be the high road, and the royal road of true and eternal glory. There is indeed no route that leads so directly and so securely to the highest honor and happiness as the route of humility. As it is true that "the first shall be last," so, on the other hand, our Lord assures us that "the last shall be first" (Matt. xx. 16). "Humility goeth before glory" (Prov. xv. 33), says the Scripture; and again: "He hath put down the mighty from their seat, and hath exalted the humble" (Luke i. 52). "Be you therefore humbled under the mighty hand of God, that he may exalt you in the time of visitation" (I. Peter v. 6). It is written that on one occasion the disciples, who were as yet not far advanced in this virtue, began to contend amongst themselves as to who should be most exalted in the kingdom of heaven. The matter, apparently, was referred, for solution, to Jesus Christ. His answer is deserving of especial attention, and is of a most touching kind. "Calling unto him a little child, he set him in the midst of them, and said: . . . whosoever shall humble himself as this little child, he is the greater in the kingdom of heaven" (Matt. xviii. 2, 4). Thus showing them that a meek, simple, confiding and lowly nature has more of heaven in it than any other; and that those are often the greatest in reality who are themselves the most utterly unconscious of it.

What was the special virtue beyond all others that won for our Blessed Lady the unapproachable dignity and glory of giving birth to the Son of God, and of reigning forever as queen of heaven and of earth? Surely, it was her unparalleled and most profound humility. "He hath regarded," says the inspired writer, "the *humility* of his handmaid." Then comes the consequence. "Behold, from henceforth, all generations shall call me blessed." Similarly, the measure of our own advance in the acquisition of this virtue will be the measure of the outpouring of God's grace upon us. According to our progress in humility will God accord us a

larger and larger share of His favors. For, if it be true that "Who-soever exalteth himself shall be humbled," so it is equally true that "whosoever humbleth himself shall be exalted" (Matt. xxiii. 2).

Very many further advantages are connected with the exercise of this beautiful virtue, but as neither time nor space suffice to enumerate them all, let us conclude our discourse by directing our attention to the influence which humility exercises over our present well being and happiness. Its direct fruits, which may be tasted and enjoyed even here on earth, are interior calm, peace, contentment and solid happiness. This, in fact, our divine Lord is careful to point out in that oft-repeated text: "Learn of me, for I am meek and *humble* of heart, and you shall find rest to your souls." Yes! Humility learnt at the feet of Jesus Christ; learnt with His sacred examples before our eyes, means true and solid peace, and "rest to our souls," such as the world knows not of, such as the world can not give.

"If," remarks a great spiritual writer, "you find a man who is always cheerful and content, you may rest assured you have found a humble man." And this is even according to reason, since a humble, unambitious heart is so easily satisfied.

One profoundly sensible of his sinfulness and unworthiness has no desire for the admiration and esteem of others. So far from feeling wounded and hurt when such sentiments are withheld, he rejoices. Even if he be ill-treated by the world, and despised, he merely thinks he is getting what is his due, and he thanks God for it. So far from being disturbed or dejected by reason of the slights and affronts, or even the direct insults of the world, he is rather astonished that people treat him with so much consideration, and put up with him so readily; in fact, he persuades himself always that he receives more kindness than he deserves, and is proportionally grateful and satisfied.

If he be neither spoken of nor praised, nor selected for offices of trust, nor for posts of honor and responsibility; yea, though he sees others, perhaps younger than he is, advanced, and himself passed by and neglected and made nothing of, he still takes no offence, nor does he feel in any way aggrieved, since he honestly deems himself unworthy and unfit for such positions, and has long since made up his mind that no place is half so suitable and so fitted for him as the very lowest and least of all.

Even when God tries him in more direct ways, and tempts him,

as He tempted Abraham, Job, Tobias and others, with disease, or poverty, or persecution, or all three, he still judges all these things as far less than his sins deserve, while his whole heart overflows with gratitude to God, whose infinite goodness causes Him to chastise His erring child here, rather than in the dread hereafter. If the "humble of heart" are ever serene and joyous, the proud, on the contrary, are never really in peace. They have their punishment even on earth: and carry within them the seeds of discontent. They may be rich and independent, they may occupy high positions, but in spite of all they have always some grievance or some complaint. Like the stormy, restless sea, played on by every wind of heaven, their hearts are ever in a chronic state of strife and contention; the least adverse circumstance suffices to trouble and disturb them. Seeking honors and distinctions, and setting their hearts upon earthly trifles, they are rendered miserable when they fail to secure them. If some expected decoration or coveted position is refused them, they are filled with bitterness and resentment. Yea, even more; even if through pure inadvertence or ignorance their social rank or position is not recognized; or if they are omitted from the lists of invited to this or that dinner party, *conversazione*, or ball, they are at once mortally offended and seek only how they may best wreak their vengeance on the unhappy, though perhaps quite unconscious, offender. In fine they are ever in trouble and disquietude because their pride makes them as sensitive to every offense, whether real or imaginary, as the eye is sensitive to every particle of floating dust or wandering smut that may chance to alight upon it.

We have an instance of what I mean in the case of Aman, mentioned in Holy Writ. With the exception of the King himself, he occupied the highest position in the great Persian Empire, and possessed immense wealth and fortune. Yet in spite of these seeming advantages, he grew heavy at heart, and utterly dejected because a certain Jew did now bow down before him and offer him homage as he passed. Though every other Jew was obsequious and reverential, it mattered not. That this one individual should refuse to do him public honor was quite enough to drive all peace out of his proud heart, to stir up every evil passion, and to induce him, in violation of all justice, to plot against the welfare, not of this one Jew in particular, but of the entire Jewish people. The incident is too well known to need more than a passing reference here; and I

have mentioned it merely to illustrate how a proud, conceited man is a source of perpetual trouble and pain to himself.

How utterly different it is with the humble. Words which touch his reputation, or which reflect upon his good name, do not affect him. Should he be spoken well of and commended, he has a smile of pity for the men who are deceived as to his true character; if he is spoken ill of and reproached, he is quite content that others should come to form of him an opinion that he has long since formed of himself. In fact, there is nothing in the heart of a humble soul to interfere with the reign of heavenly peace. Such a one is free from the anxieties which human criticisms and ill-natured judgments cause others to feel, and he goes his way unmoved by the slights and animadversions of a censorious world.

Further; humility attracts countless friends, and wins the hearts of all. Who, indeed, can help loving a person who always insists upon preferring others to himself; who takes no offense when others are honored instead of himself, and who, instead of envying others, rather rejoices at their advance, and wishes them yet higher honors, and cheerfully resigns to them whatever seems best and most desirable?

Thus, even in this present life, God rewards the humble by filling their hearts with an interior peace and joy which the world can not give nor yet take away. "*My peace I give to you, my peace I leave to you*" (John xiv. 27). Yes; it is in very truth the peace of Christ: a peace which endures undisturbed in spite of the storms and tempests that rage without, and in spite of the strife and enmities and bitterness incidental to our present state.

Our last thought is, how are we to obtain humility? So great a treasure is indeed worthy of a strong and persevering effort. It is a pearl of great price, for the sake of which we should be ready to sacrifice all we have.

Now, the first means of securing it is to place before us the example of Christ Himself: to contemplate His unapproachable meekness and lowliness, and then to form our character, in so far as it is possible, according to His. This is His own advice: "Learn of me, because I am meek and humble of heart."

Secondly, to call frequently to mind, and to get thoroughly persuaded of the fact, that humility is the only proper and suitable attitude for a creature; being really nothing more than the practical and honest acknowledgment that *we* are what we are, and that *God*

is what He is. It is the daily and practical application to our ordinary life of two undeniable and simple facts. Firstly, that God is all in all. And secondly, that we, of ourselves, have nothing, can do nothing, and are nothing.

Another aid to humility is the consideration of the innumerable advantages that attend it, both in this world and in the next, and the marvelous graces and blessings it attracts to itself.

A fourth means is, of course, to lift up our voices before the throne of God day and night and to implore Him "Who knows the clay of which are formed," to remold our proud hearts, and to give us hearts more like to His divine heart.

But of all means of acquiring humility, the last means, which I shall now suggest, appears to me to be the most important and the more ready and efficacious, and that is to practice humility. We must love—not only humility—but, above all, we must love humiliations. We must not shrink from the occasions as they arise. We must not strive to avoid that which will humble us; that which will make us feel our unworthiness; that which will bring home to us our shortcomings, our mistakes, our niggardliness, our selfishness, and the rest. There is no more direct route to humility than the route of daily and cheerfully borne humiliations.

Love humiliations, seek humiliations, and you will soon be humble.

SEVENTEENTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XLVI. ON THE COMMUNION OF SAINTS.

"I believe in the Communion of Saints."

SYNOPSIS.—There is in the Catholic Church a beautiful institution called the Communion of Saints. The importance of this is seen from a consideration of this doctrine and of the benefits coming to the members of the Church. 1. This institution is a society in which the good deeds and merits of one member may be applied to another. Example of members of our material body. This society is composed of Christ as its head: the Blessed Virgin, the Angels, the holy ones in heaven, and the members of the true Church on earth, whether they are living or dead members. 2. All share the treasure which is stored up in this treasury of the Church, Though we be poor in merits, or prevented from acquiring them on our own part or in sin, yet we can under certain conditions obtain a share in the inexhaustible merits of this treasury because of the Communion of Saints. The great happiness and consolation of this.

There exists in the Catholic Church a most beautiful and rich institution wherein Christ has accumulated an infinite treasure of merits. "For you are bought with a great price" (I. Cor. vi. 20). To this treasure the Blessed Virgin has given a large share. In this treasure are found also the merits of all the patriarchs, prophets, apostles, martyrs, confessors, and virgins. Christ has told us to "lay up our treasures in heaven."

When, however, I look upon mankind, I find the poor and needy almost countless. For "All have sinned and are wanting in the glory of God." All have become poverty-stricken and must strike their breasts begging for pardon. "Forgive us our trespasses." Nevertheless the reckoning will be strict, and the debt must be paid "to the last farthing." Now we Catholics have the great consolation that we may draw from the rich treasure of the Catholic Church as much as we require, because being in the Catholic Church that Catholic treasure is ours also. Each one of us partakes in the prayers, good works and the merits of the others. This is

expressed in the words: I believe in the communion of saints. Truly this is a most consoling doctrine!

Now I will explain to you briefly:

1. What the communion of saints is;
2. What profit each one of us may draw therefrom.

What is the communion of saints? The communion of saints is a holy society of all the faithful by virtue of which the one partakes in the spiritual goods and merits of the others, as the members of one body. St. Paul very beautifully compares all the faithful to a human body. The members of this body are not only those here upon earth, but also the Virgin Mother of God, all the saints in heaven, as well as the poor souls in purgatory. Christ, however, is the Head of this great spiritual body. Now mark well! All the members of the human body are through the flesh, sinews and veins united to one another for their mutual support. Let us suppose a case. The foot is pierced by a thorn, the whole body immediately stoops to its assistance; the eyes look at the wounded part, the mouth asks what is the best remedy for the injury, the ears listen attentively, the hands soothe the wounded part and bind it up. "If one member suffer anything, all the members suffer with it" (I. Cor. xii. 26). Now that which happens to the natural body happens also to the spiritual body, which is the Church of God, the union of all the saints in heaven, upon earth, and in the place of purification, who as members of one body are all united; each one strives to help the other, every member, therefore, has recourse to the other. Let us consider now how many of these members there are and how great the multitude of those who support us! For to this communion of saints belongs:

1. Christ, the holiest of all the saints, who is the Head of this community, its origin and founder;
2. All the angels and archangels as the most noble and excellent members of this spiritual body;
3. All the saints in heaven, above all Mary, the queen of all saints, then all the patriarchs, prophets, apostles, martyrs, confessors, widows, virgins, and all the innocent souls who from the beginning of the world have served God in the true faith, who walked before Him in justice and sanctity, and now enjoy eternal bliss with Him;
4. All the just, God-fearing people who are now living upon earth.
5. All those souls who as friends of God departed this life possessed of His grace, but on account of some stains are now being cleansed in the fire before they can enter into heaven. To this spiritual body

belong, although as dead members: 6. all who are leading sinful, vicious lives, yet are still in the Church, profess the same faith and partake of the same sacraments. Although these in themselves are not holy, are even indeed enemies of God and deserving of damnation as long as they live on in mortal sin, still they belong to this holy community and participate in its goods, as long as they have not fallen away from the faith or on account of the magnitude of their sins have not been excommunicated. These are all united in one communion and support one another reciprocally like the members of the body. One enriches the other, one helps the other, because each partakes of the merits of the others. The proud share in the merits of the profound humility of the Mother of God; the impatient and dissatisfied share the patience of the martyrs; in the chastity of all virgins the profligate and the impure participate; in the faith and hope of all confessors the weak in faith and confidence partake.

O what happiness! What consolation for us all that we are incorporated in a community in which we share in all the merits, all the good works, all the holy sacraments, all the masses, all the indulgences, prayers, fastings, and almsgiving; all the sufferings and agony of the Lord and the saints; the perpetual hymns of praise and adoration which the angels in heaven offer to God; the intercession of all the souls in heaven and all the just upon earth! What is the richest treasury of the most powerful monarch of this earth compared to that infinite treasure in which the merits of Christ, of the Blessed Virgin, of all the angels, saints and millions of just souls are accumulated? And you have a share in this entire treasure, as poor and as humble as you may be! Even if you were as poor and as wretched as Lazarus, yet alike with queens and emperors who belong to the Church have you a share in the immense treasury of the Church, and you can say with David: "I am a partaker with all them that fear thee" (Ps. cxviii. 63).

II. Hence there arise most consoling truths:

1. Behold, dear Christian, even had you done nothing of good in your whole life, or very little, if you were ever so poor in merits and good works, you must nevertheless not despair of your salvation; for in the Church you have the boundless treasure of Christ's merits and the saints, to assist your poverty if you only desire to participate in them.

2. If you were as poor as that woman in the Temple at Jerusalem,

and if your whole fortune only consisted of two farthings that you could offer, i. e., if from want of time or opportunity you had not accomplished this or that good work, and thus could not increase this great treasure, to which all the saints have contributed so munificently, still be assured that your farthing, i. e., your little good will not be despised but united at once with the great goods of the saints, and be as profitable to you as if you had thrown the most valuable contribution in the treasury.

3. If you were prevented by sickness or through unavoidable accident from visiting the Church, and could on that account not assist at Mass for a length of time, still you are sure through the communion of saints that you would participate in all the prayers, all the sacrifices and good works of your fellow Christians, if only you had the good intention to serve God as well as you possibly could.

4. If on account of the enormity and number of your sins you have deserved so severe and long a penance that you would not be able to perform it in the short course of your life, and your confessor nevertheless imposes only a slight one upon you, reflect that this is made sufficient because you as a Christian participate through the holy Sacrament of Penance in all the merits and penances of the saints and other pious Christians who passed their lives in mortifying and chastising their bodies, and thus through the merits of others the punishment of your sins is remitted.

5. If you had grown old in sins and vices, and if you could count the transgressions that burden your conscience as little as you can number the stars in the sky at night, still you should not despair of your salvation, because even in the state of mortal sin you are still a member of the Church, if though a dead member. As a member of the Church you can still be assisted by the pious prayers of good Christians, so that finally the grace of God will move you to repent your sins, and to lead a new life. Yes; the angels in heaven also pray for the conversion of the sinner, and obtain for many the grace of a perfect conversion to God, and that they may become great saints. Behold what happiness it is to be in the Catholic Church, in which we are in communion with all the saints in heaven and upon earth, by virtue of which everything good and meritorious can avail for each one! How much we ought to pity those unfortunate ones who do not belong to the Church! How much we should pray for them and try to bring them into the same! How

much, too, should we fear sin which can deprive us of this blessing of the communion of saints! Oh strive always to keep yourself in the state of God's grace! The thought of the communion of saints will console you then in life and death.

ON EVIL SPEAKING.

BY THE REV. P. A. SHEEHAN, D.D., DONERAILE, IRELAND.

"Thou shalt love thy neighbor as thyself."—Matt. xxii. 39.

SYNOPSIS.—*Natural propensity to evil speech.—Slander and detraction are worse than deliberate falsehood. Obligation to repair injury done by speaking of the faults of others. The most prevalent form of evil speech is "uncharitable conversation." This betrays lack of humility; lack of charity, and lack of justice. Avoid sarcasm in conversation. Charitable speech wins universal love and respect from our fellow men, while without it, it is impossible for us to be true followers and imitators of Our Divine Saviour.*

Dear brethren, the Apostle St. James, in a remarkable passage, says that the tongue is a fire, a world of iniquity. "The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell. For every nature of beasts, and of birds, and of serpents, and of the rest is tamed and hath been tamed by the nature of man. But the tongue no man can tame, an unquiet evil, full of deadly poison," and there can be no doubt that could we trace the endless miseries of men, the disturbances of society, the dissolution of friendships, the contentions, the jealousy, the envies that distract communities, and change even the paradise of home life into perpetual misery, we should find all these evils originating in malicious or indiscreet conversation, and if I were asked which of the two exercises the most destructive influence on society, the calumniator or the slanderer, the man who out of sheer malice invents gross falsehoods about his neighbor's character or the man who, from vanity, or a petty, garrulous spirit, is forever detracting the little faults of acquaintances, I should answer without hesitation that it was the slanderer,

because gross calumnies are generally easily detected, but it is petty slander that lives and works its poisonous way in the minds and hearts of individuals. Slander is that devouring fire which consumes whatever it touches, which burns the good grain as well as the chaff, which spares nothing, not even the most sacred things, which, by a word, changes at once, in our estimation, what was most precious into what is most vile, which can not be smothered or destroyed, because it generally speaks the truth. It is the bond of all evil society, it is the one attraction which binds together in a hallow unreal friendship persons of dissimilar characters and dissimilar tastes, and it springs a habit of pride which blinds the slanderer to his own faults, and makes him keenly observant of the faults of others, from a spirit of envy and jealousy, which is hurt by the superior excellence of others, and tries to destroy in the eyes of men the character which it is unable to imitate, from a disguised hatred, which seeks to do all the injury possible within the bounds of discretion, or from a spirit of unchristian levity, which setting at defiance all the dictates of prudence, speaks of its neighbors with an utter disregard of all those principles of charity which Jesus preached and practiced, and which were left by Him to His servants to be practiced by them as the one and only means of being conformed to His Image and Likeness. And this sin of slander has as companions sins, the sin of dishonesty and double-dealing, because the slanderer is always a flatterer, and he showers his praises before his face upon the man whose faults the moment after he makes a subject of ridicule; the sin of scandal because the slanderer exposes his own sin of uncharitableness and the hidden sins of his victim, and above all the sin of injustice, in revealing that which ought to be concealed, and robbing your neighbor of that which must necessarily be very dear to him—the estimation of his friends.

I am not speaking now of the gross sin of calumny. That sin requires a depth of malice and an infatuation happily unknown amongst Catholics. There is no Catholic who does not know that, if by a deliberate falsehood he has destroyed the character of his neighbor, he must make full and ample reparation at whatever cost and pain to himself before he can receive absolution. Besides, we are all so liable to error, that the uncharitable man can find material enough for his animadversions, without having recourse to inventions of his imagination. Of the sin of detraction, by which I understand, speaking of the notorious sins of others, I have only

to remark that it is the falsest of false principles, that because your neighbor's vices are known to many in a community you have therefore a right to propagate the scandal by telling them to as many as you choose. He may have committed himself, but it is to God alone he is responsible. When his crimes come to the knowledge of others, they are not bound to retain their good opinion of him, but you are not justified in bringing them to the knowledge of others and thus destroying the esteem in which he was held by them. And, therefore, you are bound to repair the evil you have done, not only by lessening the scandal you have caused, but also by restoring, as much as possible, the reputation which you have injured. There is no obligation, as in the case of calumny, to proclaim yourselves guilty of falsehood, for I suppose you have spoken the truth, but there is an obligation of repairing the evil you have caused by an increase of charity to him whom you have injured, by putting a charitable construction on his actions, and by keeping before the world his virtues as prominently as you have exhibited his defects.

But the kind of speaking to which I would especially direct your attention to-day is that which is included under the general term, "uncharitable conversation." And I mean to condemn that habit which prevails amongst Catholics, who would shudder at the thought of committing a mortal sin, of setting themselves up as censors of their neighbors, habitually criticizing the faults and imperfections of others, attributing unworthy motives even to their good actions, sometimes affecting a sublime pity, like the Pharisee, for the poverty and weakness of others, and thanking God that we are not like them; sometimes praising the virtues of others, merely to get an opportunity of showing their imperfections, speaking sarcastically of others, and wounding their reputations seriously, through levity or vanity, and all those other sins of the tongue, which are so common even amongst well disposed people, and, which taken in the aggregate, are very detrimental to our own souls, and to the Christian charity which ought to prevail amongst us.

You know, dear brethren, where this habit exists in a soul, it is evident there can be no true humility. For, were we sensible of our own faults and imperfections, had we, like the penitent Psalmist, our own sins always before our eyes, we should have neither time nor inclination to criticize the faults of our neighbors. But we should ever be engaged in renewing our sorrow for sins forgiven, in

thanking God that He has not only mercifully pardoned us, but spared us the shame and humiliation which many of our brethren, who perhaps have sinned less than we have, had to endure, that He has accepted our secret sorrow instead of demanding public reparation before the world, and that He has preserved for us in the eyes of men an honor and an innocence which we have often forfeited in His sight. Had we this spirit of true humility when the faults of our neighbors reach our ears, instead of exulting over them in a spirit of pride, we should humble ourselves before God, thanking Him that He has preserved us from such sins, or at least that He has pardoned them without demanding from us the penance of exposure to the world. Remember the words of Jesus, "He that is without sin let him cast the first stone." In the same way, when the faults of your neighbor become such that they can not be concealed, if you find yourselves without sin and immaculate in the sight of heaven, then, if you are so disposed, you may affect as much virtuous indignation as you please. But so long as before God you are conscious that during life you have been guilty of the same or similar faults, I do not know how, with any show of reason, you can reprehend the faults of others. You are, or have been, as guilty or foolish as he; it is a mere accident that you retain that good opinion which he has lost. An accident may reveal your infirmities also, and then your shame will be aggravated, for ridicule will be added to it. And if all this be true of sin, how much more true is it of imperfections, most of which may be regarded as merely the necessary adjuncts of a fallen humanity. Compare the least of your sins with the greatest imperfection of your neighbors, and if you are not altogether blinded by pride, you will find yourself suffering severely by the comparison; but perhaps you will excuse yourself by the insignificance of the faults you mention. You would not, on any account, tarnish his moral reputation, but it seems quite a pardonable amusement to dilate upon his little imperfections. Yet the very fact that his faults are venial increases your culpability. If he merits your indulgence, surely it is only pure malignity upon your part that searches out in his character something to be made a subject of your ridicule, and it argues in you a hardness of heart that will excuse nothing. If his faults were great, you would cover them with the charity of your silence, you would think him well entitled to your indulgence, and it is because his faults are trivial you give yourselves the right to

censure them. Surely, it is a very hard thing that the very virtues of a man, the sanctity of his life, and the insignificance of his defects should be made a pretext for speaking uncharitably of him. But remember, dear brethren, that this uncharitable conversation about trivial faults may often lead to important consequences. It is often easier to destroy the esteem in which a man is held by mentioning his infirmities than by inventing gross libels upon him. The very fact of your showing disrespect toward him is sufficient to destroy all respect for him in the minds of others. So long as his imperfections remain unknown, he is presumed to have reached as much perfection as is compatible with human infirmities. I know nothing of him, and therefore I respect him. Now he has a right to that opinion of mine, so long as he does not sacrifice it by any delinquency. But if you manifest a different opinion, and show by your words or by your manners that you do not deem him at all worthy of esteem, I naturally defer to your opinion, and bring him down in my mind from the lofty position he occupied there to a level with common humanity. Besides, with regard to the insignificance of these faults, we must apply the one grand test, "Would we deem it insignificant that the same faults in ourselves should be similarly spoken of?" You do not see the wickedness of speaking ill of others; you can not understand why he should take grave offense at what you spoke of him, because you presume that he must know that you spoke with no malice or ill-will. But if by accident, or the officiousness of friends, it comes to your knowledge that you have been unspoken uncharitably of, that your imperfections have been ridiculed, that your failings have been criticized and made the subject of derision, how do you bear it? Do you excuse your friend on the plea of the insignificance of those faults upon which he commented so uncharitably? Or on the grounds that he had no evil motives, and merely mentioned your faults through talkativeness and levity? Or rather do you not magnify everything; do you not make every little circumstance assume a twofold importance; do you not even judge rashly of his motives, and impute intentions to him as odious and reprehensible as your mortification suggests? It is in vain that you are told that the remarks made concerning you were not spoken through malice, that your character has not in any way suffered, that you were spoken of in a tone of good-natured humor, that no one dreams that the opinions of your friends have undergone any change, you will persist in believing that your

reputation is tarnished, that you have lost the respect and love of your friends, and you will even bring yourselves to believe that a certain resentment against him who has injured you must be retained and encouraged; in fact you have been very much injured, and therefore it is a duty to feel offended.

Dear brethren, there is a vast deal of theoretical humility amongst Catholics, but very little practical humility. Instead of practising the lessons that were left us by the man of sorrows, who "When he was reviled, did not revile," our Gospel is "An eye for an eye, a tooth for a tooth, insult for insult, injury for injury," or if we are very good we only ask an apology for an insult, and only the fullest reparation for even imaginary injuries. This shows at least, dear brethren, how irrational is the excuse of the uncharitable, that the faults they speak of are trivial, and their motives are harmless. If you will not accept that excuse, when others speak uncharitably of you, you ought not to prefer that excuse for your uncharitable remarks about others.

With regard to sarcasm in conversation, and that contemptuous way which some people have of speaking about others, I do not know anything which can be taken as a surer indication that it is not the spirit of God that inhabits the soul of him that uses it, and I find, whereas the saints of God, especially the fathers of the Church, have again and again spoken with anger and indignation against certain abuses that came under their notice, although again and again they have uttered fierce invectives against those who were depriving God of glory and men of grace, they have never employed the language of sarcasm to extirpate an abuse, or to crush an adversary. They knew well that there is a holy indignation that excludes sin, because anger may proceed from a holy zeal for God's honor, but contempt, disdain, and sarcasm, which is their exponent, can never proceed but from a proud and corrupt heart. And whatever semblance of piety a man may wear, if only once he betrays himself by affecting to despise the meanest or sinfullest thing upon earth, you may conclude, with unerring certainty, that he is very far, indeed, removed from perfection.

Let me exhort you, therefore, dear brethren, to avoid once and for all the habit of evil-speaking, and to cultivate the virtue of speaking charitably of others. Even as a mere social virtue, it is prized, though little practiced by the world. I do not know a higher eulogium can be passed upon a man than this, "He has never been

known to utter an uncharitable word." Such a man is loved and respected universally; you have nothing to fear from him. If he ever speaks of you to others, it will be to praise you or to excuse you. As a supernatural virtue, it can only be acquired by constant prayer, and an increased watchfulness over ourselves. For some it will be very difficult, for others it will be comparatively easy. But in all it must be taken as the only criterion that we are sincerely disposed to imitate the example of Jesus Christ, and to follow that divine morality which he inculcated. A corrupted heart feels no delight but in what recalls to it the image of its vices; innocent delights are only suitable to virtue. It is only, therefore, in charitable and edifying conversation that a Christian can take delight. As one of the fathers of the Church has written: "A tongue which has confessed Jesus Christ, which has renounced the errors and splendors of the world, which every day blesses the God of Peace at the foot of the altar, and is often consecrated by participation of the Holy Mysteries should be no longer intolerant, dangerous, and full of bitterness against its brethren. It is disgracing religion, after having offered up pure prayers and thanksgivings to the Lord in the assembly of believers to go and cast out venomous traits of the serpent against those whom the unity of faith, the Holy Sacrament, and even their very errors, should render more endeared and more respectable to you."

EIGHTEENTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XLVII. THE TENTH ARTICLE OF THE CREED.

“I believe in the forgiveness of sins.”

SYNOPSIS.—*The forgiveness of sins. In the Old Law rigorous justice held sway, in the New Law mercy tempers justice. Christ was merciful and forgave sinners. Example the woman taken in sin, the cure of the paralytic. This power of forgiving sin He gave to His apostles and their successors. This power extends to all sin, mortal and venial; it likewise extends to sin irrespective of number. Mortal sin forgiven by the Sacrament of Penance or by perfect contrition with the desire of confession. Venial sin forgiven by Sacraments: by sacramentals, by good works. Certain conditions required on the part of the sinner, viz., confession and contrition. God always awaits the return of the sinner with joy. No one need despair. Example of Mary Magdalene. Seek God in sorrow and humility.*

I will explain to you to-day what we have to believe according to these words.

“I believe in the forgiveness of sins.” We hereby declare that we can obtain from God forgiveness of sins, that this forgiveness, this remission of sins is found in the Church, and this in virtue of the authority which our Redeemer granted to His Church.

1. The entire Scriptures teach us that the Lord God is just and merciful; just toward the hardened sinner, merciful to repentant mankind. It was justice that predominated in the Old Law; in the New Law, however, a saving mercy governs. For after God became man the justice and mercy of God were united for our welfare. “Mercy and truth,” says David, “have met each other; justice and peace have kissed” (Ps. lxxxiv. 11). Christ, in whom justice and mercy appeared in a fervent bond of charity, frequently forgave sins, and through the healing of a paralytic, which a man could not do of his natural powers, proved that He had the power from His Father to forgive sins. Now this power He gave to His Church

in the persons of His apostles and their successors with the words: "Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them." To the prince of the apostles, St. Peter, He gave the power of the keys and said: "Whatsoever thou shalt loose upon earth, shall be loosed also in heaven." And in order that St. Peter might not hesitate to grant forgiveness to relapsing sinners, He commanded him not only to forgive his neighbor seven times, but seventy times seven. To this end Christ suffered and He commissioned all the apostles: "That penance and remission of sins should be preached in his name among all nations" (Luke xxiv. 47).

2. This benefit of the forgiveness of sins is ours by right of the community which we call the communion of saints. For in virtue of it we partake in all the merits of Christ, in His Passion, His blood, His death, all His works that He performed during His whole life for the sins of the entire world. Through these merits, whose value is infinite, Christ has merited for us forgiveness by God, and we obtain the pardon of our sins.

Still it is well to observe that the merits of Christ in and for themselves do not efface our sins, and that for the obtaining the forgiveness of sins it is by no means sufficient only to hope in the merits of Christ. No; these merits do not help us if we do not make ourselves partakers of them through the use of those means which God has ordained for the forgiveness of sins. These means are: Baptism and penance. Baptism effaces above all original sin; penance all actual grievous, or venial sins. We can obtain pardon of venial sin in three different ways: through the sacraments, particularly the Holy Eucharist, Confirmation, and Extreme Unction; by the sacramentals as the sprinkling of holy water, assisting at Mass, the Angelus, Benediction of the Most Blessed Sacrament; finally also by the ordinary good works, as for instance the acts of contrition, faith, hope, and charity.

But particularly and above all the Sacrament of Penance has been prescribed for the forgiveness of sins of all those Christians who after baptism have sinned grievously.

No sinner, whatever his position, his age, his circumstances, can obtain even the forgiveness of a single mortal sin if he does not submit himself to the priest's authority in actual confession, or at least to the desire so do to, in case confession be not possible. Through the sacramental absolution, however, all sins without exception can be forgiven. There is none that could not find for-

givenness, how great soever it might be, even the sin against the Holy Ghost, which is the greatest of all. For without restriction the Redeemer said: "Whatsoever you shall loose upon earth, shall be loosed also in heaven."

3. These sins, then, are so entirely obliterated in the Sacrament of Penance that they are no longer visible to God's sight in the souls of men. Therefore the Lord says: "If your sins be as scarlet, they shall be made as white as snow" (Isa. i. 18). Countless sinners have already experienced this. After they were converted to God, they found not only forgiveness of their sins, but very often a favor and grace which made them appear to us as special favorites of God. Thus as we know from the Gospel the Lord bestowed such marks of favor upon the fallen Magdalen, that it seemed as if He loved her more after she arose contrite from her fall than others who had never fallen. "Where sin abounded, grace hath abounded more" (Rom. v. 20). This great superabundant mercy of God toward the converted sinner Holy Scripture can not sufficiently extol. "The Lord is compassionate and merciful; long suffering and plenteous in mercy. . . . He hath not dealt with us according to our sins; nor rewarded us according to our iniquities. For according to the height of the heaven above the earth, he hath strengthened his mercy toward them that fear him. . . . As a father hath compassion on his children, so hath the Lord compassion on them that fear him, for he knoweth our frame; he remembereth that we are dust" (Ps. cii. 8-14). For this reason He does not deal with us according to the severity of His justice, but according to the clemency of His compassion for us. This we believe, this we hope as often as we say: "I believe in a forgiveness of sins."

Let none, therefore, despair even if the greatest sins burden their conscience. Behold O sinner! the gentlest of Fathers awaits thy return. The fine raiment, the golden ring of reconciliation, the heavenly banquet await thee if only in thy great danger thou wilt enter into thyself and confess to thy Father: "Father, I have sinned before heaven and before thee; I am no longer worthy to be called thy child. Treat me as one of thy hired servants." You will no sooner repent of your sins than He will hasten to meet you, and imprint upon your forehead the paternal kiss as a token that He has forgiven you your sins. For He is indeed "a Father of mercies" (II. Cor. i. 3). What can be sweeter? And "the God of all con-

solation." What more consoling? A God whose attribute it is at all times to be "merciful, and to spare."

Grievously does the sinner offend the Lord God by every mortal sin; but he gives a still greater offence to God when he mistrusts His goodness and mercy, or despairs of it altogether. Hence, O sinner, believe in a forgiveness of sins; but not only believe in it, hope in it also; not only hope in it, but seek also through repentance the favor and grace of your heavenly Father who is ready to forgive you, to admit you to His favor, and to number you among His children in everlasting glory.

ON THE DOLOURS OF THE BLESSED VIRGIN.

BY THE REV. ARTHUR DEVINE, PASSIONIST, LONDON, ENGLAND.

"O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow."—Lament. i. 12.

SYNOPSIS.—*The sorrow of a mother in the presence of a dying son illustrated by the example of Agar and Ismael. The application to Mary at the foot of the Cross. Points of consideration or meditation on the Dolours of Mary. 1. The meaning and division of the Dolours and the various devotions in their honor. 2. The spirit and advantages of devotion to the Seven Dolours. 3. The greatness of Mary's sufferings in her Dolours, and especially as she stood at the foot of the cross; at the taking down from the cross, and at the burial of her Divine Son. May these considerations renew in our souls devotion to Jesus suffering and to Mary suffering with Him, and thus increase in our hearts divine charity.*

We may indeed apply these words of the Prophet Jeremias to the Blessed Virgin in her sorrows over the sufferings and trials of her Divine Son, especially during the time of His Passion and at the time of His death. As Jesus was truly the man of sorrows, so Mary His mother was the woman whose life was of all others the most sorrowful. You would deem the mother of Ismael worthy of your compassion on that morning when she and her son were cast out by Abraham. She was the bondwoman of Abraham, and that her son might not come into the inheritance of Isaac, the son of the free woman, at the urgent entreaty of Sarah, she and her son were banished from their home. The scene is described in Holy Writ: "So Abraham rose up in the morning, and taking bread and a bottle

of water, put it upon her shoulder, and delivered the boy and sent her away. And she departed, and wandered in the wilderness of Bersabee. And when the water in the bottle was spent, she cast the boy under one of the trees that were there. And she went her way and sat over against him a great way off as far as a bow can carry; for she said: I will not see the boy die; and sitting over against him . . . she lifted her voice and wept" (Gen. xxi. 14-16). Ismael, her son, did not die, but was then saved by the voice of an angel, and afterward lived to be the father of a great nation, according to the promise made by God to Abraham. This example brings before our minds the grief of a mother at the sight of a son dying in her presence and before her eyes, and she being unable to help or comfort him. Mary's Son, who is also God, died amidst the most cruel torments on the cross in her presence and before her eyes. She, His Blessed Mother, did not shrink from that sight, but remained steadfast, faithful, and sorrowful amidst all the horrors of Calvary, and saw her son die the ignominious death of the cross. What Mary there endured ought to be often thought of by us her children, because they are the sorrows of our most merciful mother endured for us and for Christ's sake.

Let us, therefore, on this Sunday which the Church has dedicated to the Dolours of the Blessed Virgin meditate upon these same Dolours or sorrows that thus our devotion to her may be renewed and increased, and let us arrange our meditation as follows:

1. The meaning and division of the Dolours of Mary and the various devotions in their honor.

2. The spirit and advantages of devotion to the Seven Dolours.

3. The greatness of Mary's sufferings in her Dolours, and especially as she stood by the Cross of Jesus.

I. *The meaning and division of the dolours and the various devotions in their honor.*—Mary's life was a life of suffering. She was the most perfect imitator of her Divine Son, and every one who wishes to imitate or copy the example of Christ must take up his cross and follow Him. Amongst her life-long sufferings a few stages or events were marked out by some special signs of sorrow and grief. These particular events have been chosen by the Church for particular remembrance and devotions, and they are known by the name of Mary's Dolours. By the Dolours of Mary we therefore mean the sorrows of the Blessed Virgin endured at certain times

of her sorrowful life—at those times when her Divine Son had to undergo some new or particular kind of suffering, or when some new and particular misfortune came upon the Holy Family. These particular events or times of special grief are seven in number. The first is when at the presentation of the child Jesus in the temple Mary heard these words of the aged Simeon: “Thy own soul a sword shall pierce.” The second is the Flight into Egypt. The third, when she lost her Divine Son and sought Him sorrowing for three days. The fourth, when she met Jesus carrying His cross. The fifth, the Crucifixion. The sixth, the taking down from the cross, and the seventh is the Burial of Jesus.

That pious and devout client of Mary, Father Faber, treating of the Dolours of Mary, reminds us, that according to this arrangement we can see that three of the Dolours were during our Lord’s (suffering) infancy, and four during the time of His Passion. Or again, one covers His whole life, two His infancy, and four His Passion. Or again, one puts before us the three and thirty years, two the child Jesus, two Jesus suffering, and two Jesus dead. The sword of sorrow spoken of by holy Simeon penetrated her very soul more or less during her whole life at the thought before the death of Jesus of all He must suffer, and after His death, of all that He had suffered. The Flight into Egypt and the Loss of the Child Jesus bring before us the sorrows endured by Mary during Christ’s childhood. The carrying of the cross and the crucifixion represent her sorrows in regard to Jesus suffering; the taking down from the cross and the burial represent Mary’s Dolours in beholding her dead son.

For these seven Dolours there are various practices of devotion approved by the Church, and to which many indulgences have been attached. There is the Mass in honor of the Dolours which is offered on our altars to-day. Then there is Office of the Dolours which priests have to recite on this Feast; and, you must understand, that it is almost the greatest approbation given to any devotion to have a Feast, and a Mass and Office instituted in its honor. Beside the Mass and Office which belong to priests and religious, there are many other devotions which can be practiced by all of whatever state or condition in life, in honor of Mary’s Dolours. 1. There is the Rosary of the Seven Dolours. 2. The hymn *Stabat Mater*, so often sung in our churches and generally recited or sung during the exercises of the Stations or Way of the Cross. 3. An

hour spent at any time meditating on the Dolours. 4. An exercise in honor of the sorrowing heart of Mary. 5. Seven Aves with the *Sancta Mater istud agas*. 6. An hour or half an hour of prayer on Good Friday and other Fridays in honor of the Dolours. All these and some others have received the Church's sanction, and are blessed by her indulgences, so that in practicing any of them we not only do a work most pleasing to God, but in more senses than one most profitable to ourselves, as well as to the suffering souls in purgatory, according as we apply the indulgences for their relief.

II. *The spirit of this devotion and its advantages.*—We are told that every particular and special devotion has its own special and particular spirit. The spirit of a devotion may be learned from its object and from the fruit derived from it. Let us, therefore, consider what the object of this devotion is and what is its particular fruit so that we may be imbued with its spirit. It is one of those devotions that has Mary, the Mother of God, for its object, and this in itself is enough to endear it to every Catholic; but something more may be said about it the better to specify it. There are many, and I might say innumerable, devotions which have Mary for their object. Some have Mary's joys, some her glories, some her perfections, such as her maternity and her immaculate purity, but this one has for its object Mary's sorrows. Because it has Mary's sorrows for its object its spirit is sorrowful like the spirit of the devotion to the Passion of our Saviour. In truth the spirit of these two devotions to Jesus suffering and to Mary suffering with Him may be said to be identical, inasmuch as their sufferings are so closely united and go hand in hand together so as to form but one object of devotion. If you think of the pains and sufferings of the Son you must, at the same time, think of the Mother's sorrow and grief; and if you think of the Mother's sufferings you must of necessity remember those of the Son which caused them, and for whose sake she endured them. It would seem, therefore, that in order to be devout to our Lord's Sacred Passion it is necessary to be devout at the same time to Mary's Dolours, just as it may be said that we can not be devout to Jesus without being also devout to His Mother; and from this consideration we may learn the real spirit of the devotion to the Dolours. It is the same as the spirit of the devotion to the Passion, and those who have acquired the true spirit of devotion to Jesus crucified can easily understand the true spirit of the devotion to Mary's Dolours. It is a spirit of

tender compassion toward Mary because of her sorrows borne with so much love for the sake of her crucified Son. It is a spirit of heartfelt gratitude for those same sorrows which she united with the sufferings of Christ and offered up for the love of us. It is a spirit of love and tender charity toward the Mother who in the midst of her most bitter sufferings received us as her children, and has ever since treated us as such and watched over us with a mother's love.

The fruits or advantages of this devotion.—With regard to the advantages of this devotion and the fruits to be derived from it, I may mention that, besides the general advantages that we derive from the faithful exercise of any devotion, namely, an increase of the love of God and hatred of everything opposed to that love, there are special advantages and effects to be expected from the devotion to the Seven Dolours.

The special advantages I speak of are known by a tradition founded on private revelation, that is a revelation not directed to the entire Church nor forming a part of the deposit of faith left to the Church's care; but simply a revelation made to a particular individual having for others only as much weight as human authority can carry with it. The revelation, then, of which I speak, is said to have been made to St. John, the Evangelist, and as narrated by Father Faber in his work entitled "The Foot of the Cross," the incident happened in the following manner: St. John once heard the Blessed Virgin ask our Divine Saviour to grant some special favor to those who should keep her Dolours in remembrance. Our Lord replied that He would grant four particular graces to all those who should practice this devotion. These are the four graces He is said to have promised: 1. Perfect contrition for all their sins some time before their death. 2. A special protection at the hour of death, at that hour when souls are most in need of help. 3. That He would imprint deeply on their hearts the mysteries of His Sacred Passion. 4. A particular power of impetration granted to Mary's prayers on their behalf.

It would take too long, dear brethren, to develop each of these special graces. Though the revelation on which they are founded is not a matter of faith, yet if we think of them seriously we shall see how well it fits in with the sense and spirit of the devotion to have these special graces connected with it, and how they as it were naturally flow from it. I need not now delay to show how this is,

but I can say with full conviction, that all of those who begin and continue to practice the devotion of remembering and praying in honor of Mary's Dolours will soon feel in their souls true sorrow and perfect contrition for the sins by which they have caused the death of the Son of God; that they will honor the remembrance of our Saviour's sufferings deeply impressed upon their hearts, and that in the interior of their souls as well as in their lives and actions they will experience the good effects of Mary's intercession. Furthermore, I can assert with confidence that if even on this day you begin the devotion I speak of and continue to practice it faithfully in some one of the ways already explained, that priest who attends you in your last sickness will have the happiness of finding your souls well disposed for receiving the last Sacraments. He will find you humble and contrite and your hearts filled with loving and tender charity toward God, through the prayers and intercession of the Mother of God.

III. *The greatness of Mary's sorrows and sufferings.*—But, dear brethren, why need I propose the advantages and the fruits of this devotion to loving, generous and grateful souls? To those who remember a kindness received all the days of their lives—to those who never forget a suffering endured on their account by one of their fellow creatures? Why need I ask children of the best of fathers and the most loving and kindest of mothers to remember the words spoken, the tears shed, and the sufferings which were once endured by Jesus their Father and Saviour and by Mary His Mother on the Mount of Calvary? Few forget a death-bed scene; fewer still forget the last scene of the death of parents—that dark night or that unhappy day when they felt alone in this world. Why then need it be necessary to remind you often of that unhappy (or for us in a certain sense happy) day and hour when Jesus our Divine Lord suffered and died for us and when Mary suffered with Him, and all for love of us? And why should it be necessary to assign reasons to induce you to remember their sufferings—sufferings which are of such a nature that when once heard ought never to be forgotten?

To say that Mary, His Mother, stood by the cross of Jesus is to make known all at once the greatness of her sorrows and sufferings. But we should know and bear in mind that she had been a witness of all our Saviour's sufferings; that she met Him carrying His cross to Calvary and was prevented from speaking to Him one word of

consolation; that she followed with the crowd to Calvary, and there witnessed the stripping, the dragging, the insulting, and the nailing to the cross. She then stood at the foot of the cross during the three hours' agony, modest, calm, full of tears, immersed in sorrow and in perfect conformity with the Divine Will. She was united with Jesus in her soul as she kept her eyes fixed on His bleeding, crucified body, and she continued to offer up fervent prayers to the heavenly Father, whilst others around that cross outraged His name, violated His laws, and wagged their heads in derision and mocked with blasphemous words His only begotten Son, the Second Person of the Adorable Trinity.

St. Bernard speaking of Mary at the moment of the last word spoken by Jesus from the cross and at the instant of His death, says: "Oh in what a sad and sorrowful state may we well suppose was the tender heart of the Blessed Virgin when she beheld Him languishing in so painful a manner, crying out and dying in her presence! We may easily believe that her spirit failed her, and that she was ready to give up the Ghost with Him, much more now than when she met him carrying the cross."

St. Bonaventure in his life of Christ gives minute particulars as to subsequent events. He tells us that Mary remained with St. John, St. Mary Magdalen, and her sister Mary of Salome at the cross after the crowd had dispersed and Jesus had died; neither the thunder, nor the darkness, nor the earthquake frightened her away from the Son whom she loved above all others. After some time she saw some soldiers advancing toward them from the town, some of that band who had perpetrated the cruel deed of crucifixion. She with the others rose at their approach, and Mary placed herself before the cross and besought those hardened and cruel soldiers not to maltreat the dead body of her Son, but to leave it whole and uninjured; and it was this very moment that one of those brutal soldiers advanced toward the crucified, and finding Him dead, plunged his spear into His side and pierced His heart through, from which there came forth blood and water. Mary beheld this, and felt the wound of the Sacred Side, as if the spear had pierced her own heart, and herein we find literally verified the prophecy of Simeon: "Thy own soul a sword shall pierce." Jesus was afterward taken down from the cross by Joseph of Arimathea and Nicodemus, and at the taking down from the cross St. Bonaventure represents Mary as taking the hand of her Divine Son after the nail had been extracted,

and as it hung down by His side pressing it reverently and tenderly to her face and lips, kissing it and devoutly bathing it with her tears. She received the thorn-crowned head of Jesus on her knees whilst she wept over His body dead on the ground at her feet. Behold her in thought as she thus grieves over and nurses the dead Christ, who is our Lord Himself and the Redeemer of the world. Think of her as she follows Him to the grave, and listen to her farewell words as she is obliged to leave the tomb in which He is enclosed: "Farewell, my dearest, best loved Son. Since I may not, must not stay any longer near Thee, I commend Thee to Thy Eternal Father's all wise and almighty care." Watch her as she returns by the cross on her way home. See her kneel and adore; hear her say: "Here died my dear, my precious Son; here He poured out the generous sea of His blood for man's redemption." See her at last arise and walk toward the lonely dwelling, thinking of all that had passed that day and then understand how truly the words of the prophet may be attributed to her: "O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow."

NINETEENTH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XLVIII. THE ELEVENTH ARTICLE OF THE CREED.

"I believe in the resurrection of the body."

SYNOPSIS.—The Resurrection.—Nature springing from the death of winter to the new life of spring teaches us the doctrine contained in this article of the creed. Our belief based on 1. The Resurrection of Christ. 2. The words of St. Paul. 3. Reason. 4. Natural and civil law. 5. The words of Christ—Consequences. We should conquer our evil inclinations—flee from all sin; be consoled and reconciled if poor and needy; fear God and not man, who can kill the body but can not harm the soul. Examples of St. James and St. Agapitus.

What do we see in winter time? The trees stand as if dead. For where are the leaves of the tree, the grapes of the vine? All these things, which seem to be dead in winter, grow green again in the spring, and resurrected from death, the power of life is given them again. Thus saith St. Cyril in his explanation of the eleventh article of the creed.

My dear people, will there not come for us too a day when, like the leaves from the tree, there will be taken away from us the greatest ornament of our body, life? O yes, it will surely come, this winter. For, "It is appointed unto man once to die." But there will also come the spring, with its vivifying warmth, to bring new life into all dead bodies and let us rejuvenated arise from our graves.

St. Paul the apostle says: "For this corruptible must put on incorruption, and this mortal must put on immortality" (I. Cor. xv. 53).

I believe in the resurrection of the body.

1. In accordance with these words we consider it an absolute truth that all who have died, or still live and will die, will rise again from death and walk again in the same body, in the same flesh and bones in which we now live. For the resurrection of the body is nothing

but the return to the condition in which we have lived. We believe this as confidently, as firmly and as unchangeably as we believe that God has breathed an immortal soul into our body, that Christ became man, died and was buried, that He rose again on the third day and ascended into heaven.

In this belief we differ from the pagans and infidels, who had of the immortality of the soul vague ideas, but knew absolutely nothing of the resurrection of the flesh. They imagined that with death the life of man was at an end, and they tried consequently to make this life as agreeable as possible to themselves. They ate and drank and enjoyed all earthly pleasures. But when death came they did not cease to exist. They still live, and will live forever. They will rise again with the same body which they fed in such an animal way, and which they made their idol.

2. We have the most valid reasons to believe that we shall rise again in our body. The first and foremost of which is the fact that Christ Himself rose again from the dead. His resurrection is a symbol of our own future resurrection. From this resurrection St. Paul proves to us in many ways that we also shall rise, and says: As Christ is risen, so shall we rise also. For Christ had blood and flesh like us. As the body of Christ rose from the dead, so will God in His power resurrect our body. St. Paul considered this truth as so indisputable and incontestable that he did not hesitate to say that he who denies the resurrection of the body is bound to deny all the other articles of the creed. "If there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain" (I. Cor. xv. 13, 14). Our whole faith rests upon the belief that "Christ" suffered and "died for our sins," that he was buried and . . . "rose again the third day" (I. Cor. xv. 3, 4).

The apostle gives a second reason why our bodies will rise again in the words: "That every one may receive with the body, according as he hath done, whether it be good or evil" (II. Cor. v. 10). The good must be rewarded and the bad must be punished. Our own reason tells us that as well as ecclesiastical and civil law, the natural as well as the written, all authorities are established by God and are in duty bound to punish the bad. But they are also in duty bound to reward the good and protect the innocent and the devout.

The apostle says: "Wilt thou then not be afraid of the power?

Do that which is good and thou shalt have praise from the same" (Rom. xiii. 3). But as in this life the good are not always rewarded nor the bad punished, as on the contrary the wicked often lead a life of ease and comfort, while the good lead a life of want and penury, justice demands that there should be another, a just judge to distribute reward and punishment to all according to their deeds, in accordance with the way they have in their body done good or evil. To this end it is necessary that all should receive back their body in which they have done good or evil. There are no further proofs necessary. If we believe in Jesus Christ, we must believe in His words, for they are eternal truth. And He says clearly and distinctly: "Amen, amen, I say unto you that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John v. 25).

II. 1. If we then believe that some day we shall receive back the body which was ours during life, should we not be eager to perform good works? Should we not suppress passion and flee sin, when we think of the ugliness in which each body which in life was a vessel of shame and a tool of sin, will appear on the Resurrection day?

2. If you are poor in this world, ill and deserted by everybody, take consolation in the words of Job: "I shall be clothed again in my skin, in my own flesh I shall see my God again."

3. Fear not those who can only hurt the body, but can do no harm to the soul; fear God alone, who can punish body and soul and destroy them for all eternity. When to the many other tortures which St. Agapitus had to suffer they added the one of heaping burning coal upon his head, he exclaimed: "It is a small matter if this head, which will be adorned in heaven with the crown of eternal glory, has to suffer on this earth by fire." In like manner, O Christian, it does not matter much whether a member or part of your body, a tooth, a hand or a foot suffer pain, for these members will at some future time shine in heaven full of splendor like the stars. Be not therefore too careful of your body, be not too tender to your flesh, but remember that it is meet to suffer sometimes for the sake of heaven where some day, surrounded by the luster of heavenly brightness, it will glisten for all eternity. If sickness torture you, if you see limb by limb die away, do as St. James the mutilated did. A Persian King had him executed under the most cruel tortures, by having his men tear his body limb by limb, so that his terrible agony lasted fully nine hours. In this un-

speaking agony the steadfast sufferer and martyr for Jesus Christ exclaimed: "Away my hand, away my foot, away my eye, etc. On the day of judgment, at the resurrection of the dead, my Creator will know how to find you again and reunite you to form a glorious whole!"

In all tribulations, sicknesses, in poverty, persecution, in cross and suffering, the thought of resurrection should therefore be ever your staff, your support and your consolation. "For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with him" (I. Thess. iv. 13) and receive them into eternal life.

THE LOVE OF JESUS IN THE HOLY EUCHARIST.

BY THE REV. F. X. MCGOWAN, O.S.A.

"Come ye to the marriage."—Matt. xxii. 4.

SYNOPSIS.—*The Marriage-Feast a Type of the Eucharistic Banquet. I. The Saviour's Love in instituting the Holy Eucharist. 1. Shown in His adorable Gift. The nature of true Love. The Saviour's Love. Strong in life, stronger in death. The Last Supper. Love of Jonathan for David. Jesus' Love for us greater. 2. Shown in the circumstances attending the bestowal of the Gift. The sorrows of Jesus. Eve of the Passion. Gethsemani and Calvary. Only thought, man. 3. Shown in Christ's intention. He must ascend to Heaven by the Father's command. He desires to be with men. The Holy Eucharist permits the fulfilment of desire and duty of obedience. II. The Saviour's Love in perpetuating the Holy Eucharist. 1. He confides Himself to His priests, who are but men. He gives them power to call His presence to our altars. The priest's unworthiness no hindrance to the perpetuation of the Sacrament. Good and bad priests in the Church. 2. Jesus lives in our tabernacles. Receives man's homage. Is brought to sick and dying. Conclusion.*

The marriage feast of to-day's Gospel has been generally interpreted to signify the Eucharistic Banquet. The King, who is so liberal in providing good things for the feast and so generous in inviting persons of different states of life, is a type of our Blessed Saviour, who calls all, rich and poor, high and low, to partake of the banquet of His love. Let us consider:

- I. *The Love of Christ in instituting the Holy Eucharist.*
- II. *The Love of Christ in perpetuating the Holy Eucharist.*

I. The proofs of the Saviour's love for us in the institution of the Holy Eucharist are manifest 1. In the gift which He has bestowed on us; 2. In the circumstances attending His action; and 3. In the intention which He had in view. All the events and deeds of our Saviour's life were fraught with whole-souled love for men. Great as was His love during life, far greater was it at the end of His earthly career. It shone at that important hour, even as shines the sun setting in a blaze of glory of a calm summer's evening. When the active duties of Christ's missionary life were well nigh done and He waited patiently for the moment in which all would be consummated, He passed the interval in enriching us with His unspeakable gift. He accomplished this amidst such fateful circumstances and with such unbounded love and sacrifice that had He done naught else for us but this, and were we to forget all else, yet we could never efface from memory the recollection of the Last Supper.

1. It is the nature of true love to impart, like a ray of light, a portion of its heavenly flame to the object of its desire. It is bound to betray itself. Like hushed music, it must escape, for it can not live when it is selfishly hoarded. Like the sunlight behind the clouds, it waits for its opportunity to shine gladsomely on its beloved. Like the lark, it waits only for the clouds to break, to soar up into its native element. It can not help revealing itself. If it could not communicate itself to the object of its desire, it would be like a tree dying in the summer, in the warmth and gladness of sunshine. Love is unable to conceal its ardor, and it manifests itself more by acts than words.

Such was the love of the Saviour for man. It was stronger than death; it was pure, disinterested, lofty, unadulterated love. There was nothing of human dross in it as in our love. It was noble and self-sacrificing. It rose superior to adversity and towered above the Jewish world of selfishness in sublime majesty. The miseries of the Saviour's humble condition could not suppress it; the hatred of Scribes and Pharisees could not alienate it; Roman power could not enslave it. It was manifest in all His actions. It was His undying love that urged Him, as the Scripture says, "To go about doing good." He did not frequent the palaces of kings or the mansions of the rich, nor did He seek diversion in halls of merriment and pleasure. His errands of love and mercy were to the poor and the afflicted. The breath of His love was as balmy as the

evening breeze to the blind and the lame, to the sorrowing and the disconsolate. He spoke soothing words to the downhearted; He brought comfort to the widow and the fatherless; He healed the sick and the maimed; He forgave sinners and inspired hope into the fallen. His love was as limitless as the sea. He was man's friend in the truest and noblest sense of the word. Love flowed from His Sacred Heart as naturally as water from the spring.

This was not enough. The love of the Saviour was ever bursting forth from His generous heart for man. When life was drawing to a close and the shadows of Calvary fell thick and fast across His path, He resolved to bestow on us a gift that God alone could give in the institution of the holy Eucharistic feast. He was the Master of all, and He might have given us some of the goods of which He had the disposal. He deigned, however, to give us not what He had, but what He is, not His goods, but Himself, the supreme Good. And He gave us Himself entirely and unreservedly: His divinity, His humanity, His body, His soul, His flesh, and His blood. Inflamed with impressible love, He told His apostles: "With desire I have desired to eat this Pasch with you, before I suffer" (Luke xxii. 15). "And whilst they were at supper," says the Evangelist, "Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take ye, and eat: this is my body." Precious words that filled heaven with astonishment and that proved to man the infinite love of the Eternal Word! "And taking the chalice," continues the Evangelist, "He gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the New Testament, which shall be shed for many unto remission of sins" (Matt. xxvi. 26-28). No such love had ever been manifested on this earth. We read of the love between Jonathan and David, and of the former giving the latter his clothing when he was in distress, but Jesus does not give us His clothing; He gives us Himself, whole and entire, as the proof of His immense love for us. It was not in His almighty power to give us more, and in His love He desired to give us nothing less. "God is," indeed, "charity" (I. John, iv. 8).

2. We see the Saviour's love amply shown in the circumstances which surrounded His generous action in giving Himself to us. It was the eve of His Passion. Gethsemani lay before Him with its terrible sweat of blood; Calvary loomed up before Him with its fearful suffering and horrid death. Even at the Last Supper His soul was bowed in sorrow at the prospect of His apostle's betrayal.

Yet His only thought was for us. Out to us went the unstemmed tide of His love, His life, and His all. He looked down the avenue of the ages, and He saw how men would abuse and dishonor that Eucharistic gift He now would bestow on man. Amidst all these dark circumstances, He institutes His Blessed Sacrament. Assuredly He loved us to the end; He loved sinners even in death.

3. It is easy to discern the Saviour's intention in instituting the Sacrament of His love. He has formally expressed it. By the order of His Father, after death, He was to return to the right hand of the Father. He would be thus separated from us whom He so loved. "My delight is to be with the children of men" (Prov. viii. 31). In His eternal wisdom He accomplished both the duty of obedience and the pledge of His love. He instituted the Holy Eucharist and lives with us; He died, arose, and ascended to heaven, where He is our Advocate at His Father's throne. He lives with us and shall live with us till time will be no more. "Behold I am with you all days, even to the consummation of the world" (Matt. xxviii. 20).

II. The love of our Saviour is also proved in the perpetuation of the Eucharistic Sacrament. 1. He confides Himself to the hands of priests who are but men. 2. He comes into our tabernacles either to live there or to be distributed to the faithful. He is veiled on our altars amidst humiliating environment.

1. If Christ had only once changed bread and wine into His body and blood, or if He had prescribed that He should be preserved under incorruptible species only in one locality in all Christendom, would not even this be a great evidence of His love for man? How eagerly Christians would hasten from all parts of the world, as did the Jews of old to the Temple, to this privileged place and adore their Lord with the most profound humility, with the liveliest affection and piety! How joyfully they would unite their feeble hearts with the Sacred Heart of their Lord and Master! He manifested His love in another unspeakable way by instituting His sacred priesthood with power to bring His Presence on our altars, so that we might have Him ever in our midst, that we might live in the shadow of His altar, and draw at our pleasure water from "the fountain of the Saviour." He has not only given His priests power to renew daily His banquet of love, but He has also commanded them to do so. "Do this," He said at the Last Supper, "for a commemoration of me" (Luke xxii. 19). The priest takes the

place of Christ in offering the spotless sacrifice, and from the days of Christ, as Christianity progressed and was spread among the nations, the Lord's ministers have offered Christ's Body and Blood for the living and the dead, everywhere, from the rising to the setting of the sun. The daily Mass of the priest is the continuity of the Incarnation and the Oblation of the Incarnate Son. And just as in the beginning the Lord said: "Let there be light," and light spread across the face of creation never to leave it till its destruction, so the words of Christ, uttered by the priest: "This is my body," shall be ever said and God's sacrament shall ever remain with men till time shall be merged into eternity. The priest's unworthiness is no bar to the accomplishment of God's loving purpose. Thanks be to God, the Church has always possessed good, pious priests who have done worthily the work of God, and if at times in the history of the Church, wolves have appeared in the guise of pastors, the Lord has not withdrawn His power from His priesthood. Priests are priests forever, and have jurisdiction over Christ's Body. They are like the vessels of the Temple on which were written these words: "Sanctified to the Lord of hosts" (Zach. xiv. 21). Woe to them if they do the work of God negligently or sinfully! God's love is then shown in His giving Himself into the hands of men, for the benefit and salvation of men. We read of the great love of St. Francis Xavier who entrusted himself, in his desire to reach India and win souls to Christ, to the vessel of a pirate. What greater love is our Saviour's who leaves Himself in the hands of men, often very unworthy men!

2. It is in residing in the tabernacle that Jesus shows His excessive love for man. How frequently, too, this abiding place, from its poverty, recalls the humble home of Nazareth! Here, on our altars, Jesus watched day and night, entirely at the disposition of the faithful. "My delight is to be with the children of men." In His lonely vigil of the tabernacle He grants us a greater favor than He accorded the Israelites in their long march through the wilderness. He directed His chosen people by a pillar of cloud during the day and by a column of fire during the night. He is our light and our guide in our journey through the wilderness of life. Never have we lacked Him, in the day time when we see Him in the sacred species, nor in the night time when He is hidden apparently, but when the light of the sanctuary tells us of His ceaseless love for man. With what patience He waits for us in His solitary abode! Often none come to praise and adore Him, though He

invites all most earnestly to come and receive comfort, strength and grace. "Come to me," He pleads, "all you that labor and are burdened, and I will refresh you" (Matt. xi. 28). How long He waits in vain! If His creatures visit Him more by chance or habit, than from the sentiment of love, do they not cast dishonor and irreverence upon Him? Are not men even too proud or too indolent to bend the knee in His presence? Hundreds pass His lowly home and do not even doff their hats to Him, the Lord and Master of creation. What mocking words, what cruel treatment, He receives at the hands of heretics and unbelievers, aye, even from those who call themselves Catholics! What a work of reparation rests on us His faithful children, for all the sacrileges, acts of dishonor and insult that have been committed against the Sacrament of the Altar for the past three hundred years! There is scarce a European country that has not been steeped with hatred for Jesus abiding in our tabernacles. But yesterday, an act of denial was registered and publicly made by a powerful monarch which added to the human guilt of three centuries of apostasy. The history of our own country is replete with insult and dishonor hurled at the Real Presence of Jesus in our churches. We owe, I say again, a great debt of reparation to our vilified and insulted God. As grateful children, we should do something to console our injured Master; we should tenderly as Veronica wipe away the blood from His face and pray Him that all sacrileges and iniquities may be stayed and the hearts of men may be touched by His love and patience in the Blessed Sacrament.

His love is not wearied or discouraged. If we will not go to Him, He comes to us, and He comes at the hour when we have the greatest need of Him. When all others have deserted us, He does not leave us. He is brought to the homes of men, beside the bed of the sick and the dying, and He becomes their medicine and their food. He does not disdain even the criminal condemned to death, but gives him strength to bear his hard fate.

Jesus invites all without exception to His table. He exercises through the authority of the Church a gentle compulsion. "Go ye into the highways, and as many as you shall find, call to the marriage" (Matt. xxii. 9). O let us appreciate the Saviour's intense love for us, and return love for love. "I have loved thee," He says, "with an everlasting love" (Jer. xxi. 3). Let us not by sin forfeit that love on earth, but ever offer our hearts glowing with love and ardor to our Eucharistic Lord. Amen.

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF
PAROCHIAL AND SUNDAY SCHOOLS.

XXXI.

EIGHTH ARTICLE OF THE CREED: "I BELIEVE IN THE HOLY GHOST."

DEAR CHILDREN:—In the explanation of the Catechism we come to-day to the third part of the Apostles' Creed, namely, to the doctrine of the Holy Ghost as the third Person of the Godhead.

The Catechism asks: By whom is the fruit or grace of the divine redemption communicated to us? The answer is: "By the Holy Ghost."

Jesus brought us the divine truth and doctrine from heaven, opened heaven unto us by His death of expiation, and merited for us a boundless treasure of supernatural spiritual graces and blessings.

In consequence of original sin, however, we are too weak and too slothful to believe the doctrine of salvation announced by Jesus, and to make use of the proffered means of grace. But the Holy Ghost imparts to us by His illuminating grace the necessary strength so that we may and can draw from the source of salvation which Jesus has opened to us. A similitude from nature will not be out of place here. The little humming-bird wanted to see the sun's glory. But he was not strong enough to soar up so high. He alighted, therefore, on the back of an eagle, who took him up to the glorious sun. Mankind resembles this frail little bird. Of our own

*In response to many requests this Catechetical Part may also be had in separate form under the name of "THE PRACTICAL CATECHIST." Clergymen wishing to give their teachers the advantages of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

strength we can not soar up to God. The Holy Ghost comes down from heaven, protects us against the enemies of our salvation and imparts to us the strength to obey the doctrine of Jesus, and to walk the path to heaven courageously. He enlightens our mind, therefore, that we may understand rightly the doctrine of Jesus, He confirms and strengthens our faith, the foundation of our salvation, and He so transforms us spiritually, that from sinners we become just, from the enemies of God we become His friends.

Where is this grace communicated to us? It is communicated to us in the Catholic Church, to which Christ has, for that very purpose, promised and sent the Holy Ghost. As at the miracle of the multiplication of loaves in the desert Jesus let the bread be distributed through His disciples, so does the Church, as Christ's representative upon earth, communicate the gifts of the Holy Ghost to the faithful. Hence the Church may rightly be called the treasury of the Holy Ghost.

Who is the Holy Ghost?

The Holy Ghost is the third Person of the Blessed Trinity, true God with the Father and the Son. The Holy Ghost, therefore, is not only an attribute of God, but a true, real Person, a living, self-existing, self-thinking, and self-acting Being, having reason and will, making the same known by certain actions.

The Holy Ghost is a Person of the Godhead. He thinks exactly as God, wills and acts as God, and the same perfections belong to Him, and in the same measure, as to the Father and the Son.

When we say: The Holy Ghost is the third Person, we do not mean that the Father and the Son have a preeminence, for in the Blessed Trinity no Person is older, none greater, none more powerful, and none more perfect than the others.

The Holy Ghost is therefore only called the third Person to distinguish Him from the two others. The following is a proof that the Holy Ghost is true God, like the Father and the Son. When Ananias tried to lie to Peter, the latter said to him: "Thou hast not lied to a man, but to God the Holy Ghost."

In Holy Scripture also attributes are given and ascribed to the Holy Ghost which belong only to God; for instance, 1. Omnipotence: "The Holy Ghost shall descend upon thee and the power of the most high overshadow thee; for with God nothing is impossible."

2. Omnipresence: "The spirit of the Lord fills the whole universe" (Ps. cxxxviii. 7-10).

3. Omniscience: "For the spirit searcheth all things, even the profound things of God" (I. Cor. ii. 10).

In the Athanasian creed it says: "The Father is God, the Son is God, and the Holy Ghost is God."

The Church confirms this belief in the Divinity of the Holy Ghost by the celebration of the feasts of Pentecost and of Holy Trinity, and also by the universal prayer of the Church: "Glory be to the Father, and to the Son, and to the Holy Ghost."

Other names are given to the Holy Ghost, as:

(a) A light, a fire, because He illumines our understanding for the comprehension of divine things, and warms our cold hearts with the fire of divine love.

(b) A teacher, because in the Old Testament the prophets and in the New Testament the apostles were instructed by Him, and because He prepares our hearts gladly to obey the doctrine of Jesus. The Holy Ghost also teaches man by interior inspiration and enlightenment.

(c) A consoler. The Holy Ghost animates us with the spirit of charity and penance. This brings consolation and peace to our hearts and the hope of life eternal.

(d) An advocate. The Holy Ghost intercedes with God for the confusion of evil doers and exhorts us Himself to ask of God what is necessary for the salvation of our souls.

(e) A gift of God, because God out of His infinite love has infused Him into our hearts.

From whom does the Holy Ghost proceed?

"The Holy Ghost proceeds from the Father and the Son, as from one source."

Holy Scripture gives us a proof of this. Jesus said: "But the Paraclete, the Holy Ghost, whom the Father will send in my name, will teach you all things." This is also taught by theologians, and they say distinctly that the Holy Ghost proceeds from the Father and the Son. Similitude: As the fruit comes from the tree, but the tree springs from the roots, so does the Holy Ghost proceed from the Father and the Son, as from one source.

At the same time you must not imagine that this proceeding of the Holy Ghost from the Father and the Son is a finite one, that once had a beginning, but that it is an eternal one, because the Holy Ghost is from all eternity, like the Father and the Son. Why is the Third Person of the Blessed Trinity in particular named the

"Holy Spirit," since the appellation of "Spirit" and "Holy" equally belongs to the first and second Persons?

Answer: Because the Holy Ghost sanctifies us by His grace, communicates to us sanctity of the spiritual life of grace, makes us pleasing to God, aids us in all good, grants us strength to love God, to renounce that which is earthly, and even to accomplish that which is most difficult for the kingdom of God, wherefore He is also named sanctifier and vivifier. Still you must not understand this as if the Father and Son did not participate therein, for you already know that the works of creation, redemption and sanctification are common to all three Persons of the Godhead.

This is apparent from the Scriptural text: "You are washed, you are sanctified, you are justified, in the name of the Lord Jesus Christ, and in the spirit of our God" (I. Cor. vi. 11).

Where is the Holy Ghost?

As omnipresent God He is everywhere; but as author and Dispenser of supernatural gifts and graces He is particularly:

- (a) In the Catholic Church, and
- (b) In the souls of the just.

As omnipresent God the Holy Ghost is everywhere, but according to His operations He is not everywhere, that is to say, He operates only where He wills. The Holy Ghost shows His operations pre-eminently: (a) In the Catholic Church.

Hence the Catechism asks: "When did Christ send down the Holy Ghost upon His Church?"

Upon Whitsunday, when in the form of fiery tongues He descended upon the apostles. Particularly remarkable are the circumstances under which He descended upon the apostles. On account of the celebration of the Jewish feast of Pentecost, there were assembled at Jerusalem thousands of Jews from all parts of the world. There arose a rushing sound like the roaring of a mighty windstorm. This was to draw the attention of the assembled multitude so that the minds of all present might be prepared for the preaching of St Peter.

The Holy Spirit appeared over the head of each of the apostles, in the form of a fiery tongue. Fire warms and gives light. The tongue itself is the instrument of speech. The apostles still so fearful shortly before that they closed their house, felt themselves suddenly fortified by the miracle and able to speak foreign languages. Glowing with holy zeal, they began at once to preach Christ crucified,

and to inflame the hearts of their listeners. Animated by a holy zeal they went forth into all parts of the universe, to propagate the doctrine of Christianity. From this time the Holy Ghost has never left the Catholic Church, for Jesus said: "When I shall have gone, I will send you another comforter who will always remain with you until the end of the world."

For this reason the Catechism asks further: "What graces does the Holy Ghost dispense to the Catholic Church?" that is to say, in other words, What are the operations of the Holy Ghost in the Catholic Church? He teaches, sanctifies, and directs her in an invisible manner until the end of the world. The Holy Ghost, therefore, is the invisible teacher of the Church in her existing infallible office of teacher. He remains with the Church, preserves her from all error, and enlightens her to teach only that which harmonizes with the doctrine of Jesus and His apostles.

The Holy Ghost sanctifies the Church, i. e., gives her the fulness of His grace, so that all her members, when they cooperate earnestly with the means of salvation offered them (prayer and the sacraments) may be sanctified. The Holy Ghost also directs and rules His Church, i. e., He causes her to be at all times infallible in her doctrines, wise in her arrangements, and careful in the furthering of the salvation of her faithful.

What graces does the Holy Ghost dispense to souls?

He illumines them, sanctifies, fortifies, and consoles them, for which reason He is named Sanctifier and Comforter.

1. The Holy Ghost illumines our souls. An illumination is necessary where darkness reigns. The Holy Ghost illumines us, He causes us to understand and believe clearly and fully the truth of the doctrine of Jesus. Even the apostles did not understand many words of their Divine Teacher. When, however, the Holy Spirit descended upon them everything was clear and plain.

2. The Holy Ghost sanctifies our souls. By His grace which He communicates to us in Holy Baptism, our souls are cleansed from the guilt of original sin, and transformed from the state of disgrace to the state of grace. By the grace of the Holy Ghost we are also cleansed from the filth of actual sin, by being animated to conversion from the path of sin, and of turning toward God.

3. The Holy Ghost fortifies our souls. We have often heard that the kingdom of heaven suffers violence, and that those only who use violence will obtain it. For this strife we obtain strength

through the Holy Spirit to conquer the world, the devil, and the flesh which are the enemies of our salvation.

4. The Holy Spirit consoles our souls. Consolation is necessary in sufferings and afflictions. In all the cares and difficulties of this life, in sickness, poverty, want, etc., when we are despised, derided and mocked at, when our best intentions are misunderstood, then the Holy Spirit dispenses consolation to us; for He knows all things, and will reveal all things. He is the Comforter, who gives us that inward peace which the world can not give.

The operations of the Holy Spirit showed themselves particularly in the apostles and martyrs, and every Christian can perceive their effects in himself, when he invokes the Holy Spirit with faith and confidence, and renders a cheerful obedience to His inspirations.

What are in particular the gifts of the Holy Ghost?

“These seven: 1. Wisdom; 2. Understanding; 3. Counsel; 4. Fortitude; 5. Knowledge; 6. Godliness or Piety; and 7. The fear of the Lord.”

1. The gift of wisdom illumines us to consider earnestly everything that concerns God and our eternal beatitude. It exhorts and encourages us to take the greatest delight in heavenly things, to despise everything earthly and perishable, and to direct our thoughts, desires, words and works only to that which is heavenly.

King Solomon prayed for this gift of wisdom, because he found therein a greater treasure than in all the riches of a long life.

2. By the gift of understanding we discern revealed truth which the sensual man can not comprehend. Through this gift we perceive that Divine Providence rules and directs all the occurrences of this world, we discern our high and holy destiny, as well as the true and right means which will lead us to God and our eternal salvation. By this great gift of God we are made aware of the horror of sin which can cause our eternal ruin. King David prayed for this gift with the words: “Give me understanding, and I will search into thy law and observe it with my whole heart.”

3. The gift of counsel. By virtue of our free will we ought to act freely and execute the will of God upon earth. Through original sin, however, our perception was darkened and our will to do good enfeebled. We hover frequently irresolute between good and evil, between right and wrong. It is the gift of counsel that counsels us to do right, to do that which is according to God’s good pleasure, for the temporal and eternal salvation of ourselves and of our fellow

men. The gift of counsel enables us to counsel others as to what is best for them.

4. The gift of fortitude. To will and to do good is joined with self-denial and hardships. The gift of fortitude, however, gives us courage, strength, and perseverance to overcome our sensual desires, to deny ourselves, and to persevere in that which is good, and to execute it no matter how difficult it may be. The holy martyrs were particularly endowed with this fortitude, for they endured the greatest tortures for the love of Jesus without a murmur or complaint.

5. The gift of knowledge. By this gift we receive the ability to employ everything that we know about natural truths and everything that we meet with in this world for the salvation of our soul. By it we are instructed in the mysteries and duties of our salvation, and we can also instruct others who are ignorant. The gift of true knowledge does not make us proud and puffed up, for it is humble and finds its happiness not in exterior honors, but in the improving and ennobling of man.

6. The gift of piety. It consists therein that we have at all times a holy joy in intercourse with God, in humble prayer, that we strive to please God our Infinitely loving Father, and only desire to live before God and with God.

7. The gift of the fear of God. There is a servile and a childlike fear. Servile fear trembles only before God's just chastisements. A true and childlike fear of God, however, consists in a holy awe of doing anything to offend or displease God, whereby we should lose the love and friendship of God. The fear of God is the beginning of wisdom and the surest standard of the Christian life.

Besides the seven gifts of the Holy Ghost there are also twelve fruits, and they are: 1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity. 6. Goodness. 7. Long suffering. 8. Mildness. 9. Faith. 10. Modesty. 11. Continence. 12. Chastity.

How long does the Holy Ghost remain in the soul?

As long as the soul is free from any grievous sin. Sanctity can only live in sanctity, not in anything sinful. Therefore the Holy Ghost who sanctifies our souls in Baptism remains there only as long as we keep our souls free from every grievous sin.

"Does sin, then, drive the Holy Ghost from the soul?"

"Yes; mortal sin drives away the Holy Ghost," and profanes the temple of God.

Whoever commits sin is an enemy of God, and God can not dwell with His enemies.

Holy Writ says: "But if any man violate the temple of God, him shall God destroy; for the temple of God is holy, which you are" (I. Cor. iii. 17).

What must we do in order to participate in the gifts of the Holy Ghost and to preserve them within us?

1. We must keep our hearts free from every sin, from all sinful desires, thoughts, discourses, and actions, for sin, as we have heard, is an obstacle to the Holy Spirit.

2. We should pray to God frequently and constantly for the gifts of the Holy Spirit, remembering the words of Scripture: "God will give his good spirit to all those who ask him for it." The Holy Spirit is invoked particularly before the sermon and instructions, before announcing the Word of God. This is done that our hearts may be prepared for instruction in those things pertaining to our salvation, that we may rejoice in the word of God, that we may the better understand it, that we may receive it like good seed to bear fruit within us a hundredfold. As the Holy Ghost once animated the apostles to go forth into the whole world and announce the doctrine of Jesus, so should the Holy Spirit inflame our hearts to live according to the same. The operations of the Holy Spirit are opposed to the operations of the spirit of the world. Whilst the Holy Ghost uplifts us to that which is heavenly and eternal, the spirit of the world draws our senses toward that which is earthly and transitory. You must not obey this worldly spirit and its hurtful suggestions, but strive to receive the Holy Spirit within your hearts, and by avoiding every sin to preserve Him and faithfully to obey His inspirations.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. On what have we spoken in to-day's instruction? On the eighth article of the creed.
2. What says the eighth article? I believe in the Holy Ghost.
3. Who is the Holy Ghost? The Holy Ghost is the third Person of the Blessed Trinity, true God with the Father and the Son.
4. The Catechism asks: By whom is the fruit or grace of the Divine Redemption communicated to us? By the Holy Ghost.
5. Who brought us the divine doctrine from heaven? Jesus Christ.

6. Who redeemed us, and through His death opened heaven to us again? Jesus Christ.

7. Why then are the operations of grace of the Holy Spirit still necessary? Because we are too weak and too slothful to believe the doctrine announced by Jesus and to make use of His means of grace.

8. It means, therefore, that mankind is weak and slothful. Now what is needed where weakness reigns? Where weakness exists, strength and fortitude are needed.

9. What is wanted where sloth reigns? Where there is sloth, there life and encouragement are needed.

10. Who gives us this spiritual strength and life? The Holy Ghost.

11. In what way does the Holy Spirit aid us to know God and to serve Him? He illumines our reason, that we may the better understand the doctrine of Jesus, and inflames our heart that we may also obey it.

12. Where is this grace of illumination and strengthening communicated to us? In the Catholic Church, to which Christ has, for that very purpose, promised and sent the Holy Ghost.

13. What, for this reason, may we justly name the Church? The treasury of the Holy Ghost.

14. Why do we say that the Holy Ghost is the third Person of the Blessed Trinity? Because Jesus named the Holy Ghost in the third place.

15. Upon what occasion? When Jesus sent His Disciples forth, He said to them: Go, and teach all nations and baptize them "In the name of the Father, and of the Son, and of the Holy Ghost."

16. How can you prove to me that the Holy Ghost is true God, like the Father and the Son? From Holy Scripture. When Ananias tried to lie to the Apostle Peter, the latter said to him: Thou hast not lied to men but to God the Holy Ghost.

17. What further proof did I quote? In Holy Writ the divine attributes are imputed to Him.

18. What divine perfections are attributed to the Holy Ghost? Omnipotence, omnipresence, and omniscience.

19. What says the Athanasian Creed of the Divinity of the Holy Ghost? It says: The Father is God, the Son is God, and the Holy Ghost is God.

20. In what way does the Catholic Church confirm the belief in the Divinity of the Holy Ghost? By the celebration of the feasts of Pentecost and of Holy Trinity.

21. In what other manner? By the universal prayer of the Church: Glory be to the Father, and to the Son, and to the Holy Ghost.

22. What other names are given to the Holy Ghost? He is called a light, a fire.

23. Why is He called a light? Because He illumines our understanding to comprehend divine things.

24. Why is He called a fire? Because He inflames our hearts with the fire of divine love.

25. What other name is given to the Holy Ghost? He is called also Teacher.

26. For what reason? Because He enlightened the prophets in the Old Law, and the apostles in the New.

27. Why is the Holy Ghost called a Comforter? Because He infuses the spirit of penance into our hearts, whereby we obtain consolation and peace.

28. Where is the Holy Ghost? As omnipresent God He is everywhere; but as Author and Dispenser of supernatural gifts and graces He is particularly (a) in the Catholic Church and (b) in the souls of the just.

29. Why is the Holy Ghost particularly in the Catholic Church? Because Jesus Christ before His ascension promised the Holy Ghost to His Church.

30. When was the Holy Ghost sent down upon the Church? Upon the feast of Pentecost, when He descended upon the apostles in the form of fiery tongues.

31. What graces does the Holy Ghost still dispense in the Catholic Church? He teaches, sanctifies, and directs her in an invisible manner until the end of the world.

32. From what does the Holy Ghost preserve His Church or her teaching office? From all error.

33. What means: The Holy Ghost sanctifies the Church? Christ left to His Church the means whereby we could and should become holy.

34. What are these means? They are the Holy Sacraments.

35. What means the Holy Ghost directs the Church? He causes the Church at all times to make only such dispositions as serve to promote the salvation of souls.

36. What graces and blessings does the Holy Ghost dispense to souls? He illumines, sanctifies, fortifies, and consoles them, wherefore He is also called Sanctifier and Consoler.

37. What means to illumine anything? It means to enlighten.

38. When is an illumination necessary? When darkness reigns.

39. Where do we receive the gift of sanctification from the Holy Ghost? In the Sacraments of Baptism and Penance.

40. From what are we cleansed in Baptism? From original sin.

41. Does the Holy Ghost cleanse us from actual sin also? Yes; the Holy Spirit cleanses us also from actual sin.

42. The Holy Ghost strengthens our souls. What means to strengthen? To strengthen means to make strong.

43. Why must men be made strong? Because they are weak and inclined to evil.

44. What weakens our strength to do good? The consequences of original sin.

45. The Holy Ghost also comforts our souls. In what way does He console us? By interior inspirations.

46. What do we obtain thereby? Interior peace, tranquillity of soul.

47. To whom in particular has the Holy Ghost granted the gift of fortitude? To the holy martyrs, and they were thereby enabled to suffer every kind of torture, even the most agonizing death.

48. Do we receive the gift of fortitude in tribulations and want? Yes; when we pray to the Holy Ghost for it.

49. What are the seven gifts of the Holy Ghost? 1. Wisdom. 2. Understanding. 3. Counsel. 4. Fortitude. 5. Knowledge. 6. Piety. 7. The fear of the Lord.

50. What are the effects of the gift of wisdom? It enables us to consider earnestly everything pertaining to God and our eternal salvation, and to despise that which is earthly and transitory.

51. What purpose does the gift of understanding serve? It helps us to perceive and to comprehend many revealed truths.

52. Who stand in need of counsel, which is the third gift of the Holy Ghost? Those who do not what they ought to do.

53. What persons require to be strengthened? Those who are weak.

54. Of what weakness is it here a question? Of weakness to do good.

55. To what does the gift of wisdom relate; to earthly and worldly, or to heavenly and eternal things? It relates to that which is heavenly and eternal.

56. What is the sixth gift of the Holy Ghost? The gift of piety.
57. When are persons pious? When they pray gladly and devoutly and take pleasure in intercourse with God.
58. How many kinds are there of the fear of God? There are two: A servile and a childlike fear.
59. Which is the right and true fear of God? The childlike fear of God.
60. What says Holy Writ concerning the fear of God? It says: The fear of God is the beginning of wisdom.
61. How long will the Holy Ghost remain in the Catholic Church? Until the end of the world.
62. Whence do you know this? From Holy Scripture, which says: "I will send you a Comforter who will remain with you until the end of the world."
63. How long does the Holy Ghost remain in the souls of the just? As long as they preserve them free from all grievous sin.
64. When do we receive the Holy Ghost for the first time? In Holy Baptism.
65. When do we receive Him again? In the Sacrament of Confirmation.
66. How long ought the Holy Ghost to dwell in the hearts or souls of men? As long as they live.
67. What drives the Holy Ghost out of our souls? Sin.
68. Why is this? Because the Holy Ghost is holy and loves only good and abhors evil.
69. What is every sinner toward God? Every sinner is an enemy of God.
70. Why are we called temples of God? Because God dwells within us.
71. Through what is this temple violated? By sin.
72. With what has God threatened those who violate the temple of God by sin? He has threatened them with destruction.
73. What does this mean? That God will punish them with eternal damnation.
74. What must you do in order that the Holy Ghost may remain in your soul? I must avoid every sin.

Therefore, dear children, hate and avoid all sin. You also are the temples of the Holy Ghost. God has destined you for His dwelling place. Be therefore modest, pious, Godfearing, and beg of God every day that He may send the Holy Spirit to you to remain with you all the days of your life.

XXXII.

NINTH ARTICLE OF THE CREED: "THE HOLY CATHOLIC CHURCH;
THE COMMUNION OF SAINTS."

DEAR CHILDREN:—In the explanation of the Catechism we come to-day to the ninth article of the creed, which treats:

1. Of a holy universal Church, and
2. Of the communion of saints.

The doctrine of the Church is again divided into four separate paragraphs, and treats:

The first paragraph, of the Church in general;

The second paragraph, of the marks of the Church;

The third paragraph, of the end of the Church;

The fourth paragraph, of the propagation and preservation of the Church.

1. On the Church in general.

Above all you must take notice that the Church of which it is here question is not an edifice of stone, but a society or community. You heard in the preceding instruction that upon the feast of Pentecost the Holy Ghost came down upon the apostles, and not only took away all fear from them, but also granted them the gift of foreign languages. The Catechism now asks: "What did the apostles do after they had received the Holy Ghost on Whitsunday?"

Answer: They went forth into the whole world preaching and baptizing and gathered into congregations all those who believed and were baptized. Jesus not only came for the men of His time, but for the people of all times, and not only for the people of one nation, but for the people of the whole universe. As He Himself only taught in the land of Juda, He chose in the early days of His teaching twelve simple, honest, and truth loving men, who were continually with Him and witnessed His teachings and miracles.

These men, called apostles or messengers, were to continue after Jesus had accomplished the stupendous work of redemption for all mankind, that which He Himself had begun. They were to pass over the borders of Juda into all parts of the earth and take the message of the kingdom of Christ, and offer to all who wished to be saved the graces of His death of atonement. For this reason, before His ascension, Jesus commanded His apostles to "Go, and teach all nations, baptizing them," etc. The apostles carried out this injunction of their Lord and Master with a holy zeal, they went into all lands. Peter went first of all to Antioch, afterward to Rome; Mark went to Alexandria; Luke taught in Italy, Dalmatia, Macedonia, and Egypt; Bartholomew in Persia, Arabia, and the East Indies; John in Samaria and Asia Minor; Paul in Asia Minor, Greece and other countries; Andrew went to Scythia and Thrace; Thomas taught the Parthenians, Medes, and Persians; Philip preached in Phrygia, to announce and spread the teachings of Jesus.

Those who accepted the teaching of Jesus were baptized and be-

longed to the Catholic Church. The newly-converted formed congregations among themselves.

What arose from these congregations of believers?

There arose in many places communities of Christians whose rulers were the apostles. The first Christian community was formed at Jerusalem. It consisted of about 150 persons, and the ruler of the same was the apostle St. Peter. On Whitsunday, when the Holy Ghost descended upon the apostles, St. Peter arose and preached Jesus risen. The consequence was that 3,000 persons were converted to Christianity. Peter preached again to the people, and the number of those who received baptism was 5,000. In this way the doctrine of Christianity was propagated and the prophecy of Jesus was fulfilled: "I will make you become fishers of men."

What further did the apostles do when the communities of Christians increased?

They chose elders from among them, ordained them bishops, and appointed them everywhere as rulers of the new Christian communities, with the commission that they should likewise ordain and appoint others.

When the number of the faithful increased, the apostles could not announce the teaching of Jesus everywhere in the several communities, because they were called upon to propagate it in an ever-increasing circuit. They were obliged, therefore, to appoint other rulers and to confer upon them their authority. As, for instance, a family can not exist without a ruling head, so also a community can not exist without a chief.

Were all these several communities united with one another?

Yes; they were all closely united with one another, and formed one great Christian community, under one common head, St. Peter.

The several Christian communities, therefore, were not to be separated, dispersed members, but they were to be members of one body and form an indissoluble whole.

What did they call this great community of Christians under one common head?

The Catholic, that is to say, the universal Church, or in one word the Church.

I must repeat what I said at the beginning of this instruction, that by the word Church you must not imagine a stone building, but a society and community of all true believing Christians of whom the apostle St. Peter was the common head. The Acts of the Apostles

give us a proof of this. As soon as the apostles wished to give laws for the Church, they associated themselves with St. Peter. He presided, and they all submitted to his decision. Even the apostle St. Paul left Jerusalem in peril of his life to visit St. Peter at Rome. In Holy Writ the Church has other names given to her: for instance, the Bride of Christ. As bride and bridegroom are inseparably united, so inseparably is the Church united with Jesus, her heavenly bridegroom. The Church is called also the Body of Christ, i. e., members of Christ, because He Himself is the invisible Head of the Church. She is called also a flock, because Jesus the good Shepherd leads her.

What, then, is the Church even at the present time?

The Church is the same congregation of all the faithful, who, being baptized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors under one visible Head, the Pope.

The Church, therefore, is the union, the congregation, the society of the people of the whole earth who are baptized in the name of Jesus, who profess the faith taught by Jesus, live according to His doctrine, partake of the means of salvation instituted by Him, and acknowledge the Pope at Rome as their Visible Head and as the representative and successor of the apostle St. Peter, to whom all bishops are subject. The Church of the New Law was prefigured in the Old Law: (a) By Noe's ark. As all men were saved from death by the flood in Noe's ark, so may all those who by baptism are taken into the Church be saved from the danger of eternal death.

Another figure is the city of Jerusalem. As in the Old Law sacrifice could only be offered in this city of God, so also in the Church of the New Law alone can that sacrifice be offered which is pleasing to God.

Was the Church thus organized by the apostles?

No; she was thus organized by Jesus Christ, her Founder; the apostles were only the instruments by which He accomplished His will.

Christ said: "All power is given to me in heaven and in earth." "As the Father hath sent me, I also send you." From Him, therefore, proceeds all power, all authority, and the commission to accomplish His will. Jesus founded and instituted His Church, the kingdom of God on earth. He gave her her laws and her organi-

zation, but He made the apostles the instruments of His will. They do not act, therefore, in their own name, but in the name of Jesus Christ. St. Paul says: "Every one takes us for servants of Christ and dispensers of His mysteries." A servant, however, does not accomplish his own will, but the will of his master. The apostles, therefore, were instruments of whom God made use to propagate in the world His holy Christian Church.

How did Jesus Christ thus organize His Church?

By conferring His own power upon the apostles, and sending them forth everywhere: 1. To preach; 2. To baptize; 3. To govern those who were baptized under the supremacy of St. Peter.

The apostles and their successors, therefore, have the same power as Jesus Himself had. Before Christ ascended into heaven, He said to His apostles: "All power is given to me in heaven, and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world." Christ conferred herewith His authority upon His apostles and declared what they were to do in virtue of this authority, namely: To proclaim His doctrine to all nations, to dispense the graces of the Redemption through Baptism, and to introduce everywhere His laws, His commandments. He had already said to His apostles, "As the Father hath sent me, I also send you." When He had said this He breathed upon them and said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." With these words Jesus conferred upon His apostles the power to forgive sins, which belongs to God alone. Jesus demands also from men the same obedience toward the apostles and their successors as for Himself. He says: "He that heareth you, heareth me: and he that despiseth you, despiseth me."

What do you call the threefold office which together with His power Christ conferred upon the apostles?

The Teaching, the Priestly, and the Pastoral office.

1. The Teaching office consists in the full power to preach the divine doctrine, to condemn heresies, and to decide religious controversies.

2. The Priestly office consists in the full power to offer the Sacrifice of the Mass, to administer the sacraments, to consecrate and to bless.

3. The Pastoral office consists in the full power to rule the Church, consequently to make laws and inflict punishments.

Why were the apostles to exercise their office only under the supreme authority of St. Peter?

Because Christ appointed St. Peter to be His representative upon earth, and the visible head of the whole Church.

How do we learn that Christ has appointed St. Peter to be the Supreme Head of His Church?

We learn it from this: 1. That Christ built His Church upon Peter, as upon the true foundation stone; 2. That He gave him in particular the keys of the kingdom of heaven; 3. That He commissioned him alone to feed His whole flock.

Jesus once asked His disciples whom they considered Him to be; thereupon Peter, speaking for the others, said: "Thou art Christ, the Son of the living God." Jesus answered him: "Thou art Peter (a rock), and upon this rock I will build my Church."

Christ gave to Peter the keys of the kingdom of heaven with the words: "And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." These keys signify the supreme authority in the Church. Jesus wished to confirm by this exterior token that He conferred upon Peter the highest authority in the Church. Peter alone was commissioned to govern the whole flock with the words: "Feed my lambs, feed my sheep."

Peter also really exercised the office of the Head of the Church after the ascension of Jesus, and was also always recognized as the Head by the apostles and by the whole Church.

Was the supremacy of a Head of the Church to cease after the death of St. Peter?

No; if the Church was to continue as Christ had established it, the Rock also on which He had built it, and the supremacy of a Head which He Himself had ordained to govern it were to continue.

Now, if it was necessary for the Church to have a Head when the number of her members was still small, how much more necessary is it when the Church is extended and spread over the whole world.

Who has been the visible Head of the Church since the death of St. Peter?

The Holy Father, the Pope, who is the legitimate successor of St. Peter in the Episcopal See of Rome.

St. Peter died a martyr's death at Rome, and hence every Bishop of Rome is a successor of St. Peter. The word Pope comes from Papa, meaning Father; hence we say Holy Father instead of Pope, Father of Christendom. Was the threefold office, which was common to all the apostles, to continue at all times?

Yes; according to the appointment of Christ, it was to pass over from the apostles to their successors, and to continue in them, without interruption, to the end of the world.

How do we know this appointment of Christ?

From the words which He spoke when He conferred the office upon them: "And behold, I am with you all days, even to the consummation of the world;" which evidently can not be understood to have been said to the apostles alone, since they, of course, were not to live to the end of the world.

Who are the successors of the apostles?

The Bishops who are rightly consecrated, and are in communion with the Head of the Church, the Pope—i. e., the Bishops of the Catholic Church. The apostles chose "elders" to be Bishops to whom they communicated their authority, amidst prayer and the laying on of hands, and this ordination has been preserved from the time of the apostles until our time, and it will continue until the end of the world. The Bishops, therefore, when they are rightly consecrated, have the same authority and the same power as the apostles had. This power, however, they only use in constant communion with the Pope as legitimate successor of the apostle St. Peter.

As successors of the apostles the Bishops have the obligation:

1. To instruct and to cause to be instructed the faithful of the diocese intrusted to them, and to care for the preserving of a pure faith, by keeping far from them everything contrary to the faith of the Church;

2. To dispense the Holy Sacraments, or to have them dispensed by their representatives; and

3. To make arrangements for the celebration of divine worship, to uphold ecclesiastical discipline, and above all to promote the spiritual welfare of their flocks.

The Bishops exercise their apostolic authority by assembling occasionally in council under the presidency of the Pope, and with the assistance of the Holy Spirit decide upon heresies that arise, and truths of faith which are attacked.

Through whom do the Bishops exercise their office in the particular parishes of their diocese?

Through the priests or pastors ordained by them. Besides the twelve apostles, Jesus chose seventy-two disciples to preach His doctrine.

When the doctrine of Jesus became more and more propagated the Bishops could no longer preach and dispense the sacraments in their own person. They appointed therefore assistants in several places; these are the priests or pastors who in the name of the Bishop preach the Gospel and dispense the sacraments, and in general care for the spiritual welfare of the faithful in their congregations. A priest can only exercise the duties of the priesthood when he has been expressly sent or authorized for that purpose by his lawful Bishop.

By what means are unity and good order maintained in the whole Church?

By this: That all those who are not priests are with ready obedience subordinate to the priests, the priests to the Bishops, and the Bishops to the Pope.

As in nature the imperfect creatures are subordinate to the perfect, and in public official life the subjects are subordinate to their several chiefs, just such a wise arrangement exists in the Catholic Church. Hence St. Clement, disciple and successor of St. Peter, compares the Church to an army in which the private is subordinate to the officer, the officer to the colonel, the colonel to the general.

Application: Always cherish in your heart a profound reverence and an humble submission to the Holy Father the Pope, and to the Bishops and priests united with him; for they are set over you in the place of God, and it is their duty to instruct you in the name of God, to make you partake of the divine graces, and to lead you to eternal salvation. For this reason, therefore, the Church is called a "loving mother." The same affection that a child has for its mother, the faithful should evince for their Church, for she is solicitous for our soul's salvation, our eternal welfare.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. On what have we spoken to-day? On the ninth article of the creed.
2. What is the ninth article of the creed? "The Holy Catholic Church, the Communion of Saints."
3. How is the doctrine of the Church subdivided? Into four paragraphs.

4. Of what do they treat? 1. Of the Church in general. 2. Of the marks of the Church. 3. Of the end of the Church. 4. Of the propagation and preservation of the Church.

5. Of what have we spoken in to-day's instruction? Of the Church in general.

6. In the last instruction we heard that the Holy Ghost came down upon the apostles at Jerusalem on Whitsunday. Now what effect did this have upon the apostles? They were able to speak foreign languages and they were without fear.

7. Why did Jesus send the Holy Spirit upon the apostles? To prepare them for the founding of His Church.

8. Now what did the apostles do after they had received the Holy Ghost? They went forth into all parts of the world, preaching, baptizing, and gathered into congregations all those who believed and were baptized.

9. Could the apostles not have gone sooner into the world to preach the Gospel? No; they could not have done so sooner, because they had not yet the gift of foreign languages, and because they were afraid of the Jews.

10. What did Jesus do at the outset of His teaching office? He chose for Himself twelve apostles.

11. What does the word apostle mean? It means messenger or ambassador.

12. How did Jesus instruct and strengthen them in their faith in Him? He kept them with Him for three years, and they were witnesses of His teaching and miracles.

13. Did the apostles carry out the commission given them by Jesus to "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"? Yes; they baptized all those who accepted the doctrine of Jesus.

14. What did those become who were baptized? They became Catholics.

15. Where was the first Christian community founded? At Jerusalem; it numbered about one hundred and twenty persons.

16. By whom was it founded? By the Apostle St. Peter.

17. What did the apostles do when the communities of Christians increased? They chose elders from amongst them, and ordained them bishops, and appointed them everywhere as rulers of the new Christian communities.

18. Were all these several communities united with one another? Yes; they were closely united with one another, and formed one great Christian community under one common head, St. Peter.

19. What was this great Christian community called? The universal Church, or the Church.

20. What other names were given to the Christian Church? She was called the "Bride of Christ," also the body of Christ.

21. Why? Because Christ is the Head.

22. What then is the Church even at the present time? The Church is the same congregation of the faithful, who being baptized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors under the visible head, the Pope.

23. To be a good Christian then, is it enough to be baptized? No; we must also believe what Jesus has taught, and live according to this belief.

24. To whom are all Christians subordinate? To the Pope at Rome.

25. Why? Because He is the legitimate successor of St. Peter.

26. By what was the Church of the New Law prefigured in the Old Law? By Noe's Ark and the city of Jerusalem.

27. Why was Noe's Ark a figure of the Christian Church? As in the Ark, Noe and his family were saved from the flood, so can all those who belong to the Christian Church be saved from eternal death.

28. Why is the city of Jerusalem also a figure of the Christian Church? As sacrifice could only be offered to God in the Temple at Jerusalem, so in the Church of the New Law alone can that sacrifice be offered to God by which He is well pleased.

29. Who is the invisible head of the Church? Our Divine Saviour Jesus Christ.

30. Who is the visible head of the Church? The Pope, as successor of St. Peter.

31. Who are the other rulers of the Church besides the Pope? The bishops subordinate to him as successors of the other apostles.

32. Was the Church thus organized by the apostles? No; she was thus organized by Jesus Christ, her Founder; the apostles were only the instruments by which He accomplished His will.

33. How did Jesus thus organize His Church? By conferring His own power upon the apostles, and sending them forth everywhere: 1. To preach; 2. To baptize; and 3. To govern those who were baptized, under the supremacy of St. Peter.

34. What do we call the threefold office which, together with His power, Christ conferred upon the apostles? The Teaching, the Priestly, and the Pastoral office.

35. What then are the rulers of the Church? They are: 1. Teachers. 2. Priests, and 3. Pastors.

36. In what, therefore, does the teaching office consist? It consists in the authority to preach the Divine Doctrine, to condemn heresies, and to decide religious controversies.

37. In what consists the Priestly office? It consists in the full power to offer the Sacrifice of the Mass, to administer the Sacraments, to consecrate, to bless.

38. In what consists the Pastoral office? It consists in the full power to rule the Church, consequently to make laws and inflict punishments.

39. What does the bishop carry, therefore, on solemn occasions in his hand? A shepherd's staff.

40. Whom did Christ appoint as the Supreme Head of the Church? The Apostle St. Peter.

41. From what do we learn that Christ has appointed St. Peter to be the Supreme Head of His Church? We learn it from this: 1. That Christ built His Church upon Peter, as upon a true foundation stone. 2. That He gave him in particular the keys of the kingdom of heaven, and 3. That He commissioned him alone to feed His whole flock.

42. With what words did Jesus appoint St. Peter? Jesus said: "Thou art Peter (a rock), and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

43. It says: Jesus gave the keys of the kingdom of heaven to St. Peter. Has, then, heaven a gate or door? It is not to be understood literally. It means that Jesus conferred upon St. Peter the supreme authority.

44. Jesus also commissioned St. Peter alone to rule the whole flock? Yes; Jesus said: "Feed my lambs, feed my sheep."

45. What did Jesus confer upon St. Peter with these words? The Pastoral office.

46. What power is united with the Pastoral office? The power to punish and to excommunicate.

47. What is the government of Peter over the other apostles called? The Supremacy of Peter.

48. Was the Supremacy of a Head of the Church to cease after the death of St. Peter? No; for if the Church was to continue, so also must the Rock continue upon which Christ had built it.

49. Who has been the visible Head of the Church since the death of St. Peter? The Bishop of Rome, commonly called the Pope, who is the legitimate Successor of St. Peter in the Episcopal See of Rome.

50. Why is the Pope called Holy Father? Because he cares for the faithful of the Catholic Church as a father cares for his family.

51. Was the threefold office, which was common to all the apostles, to continue at all times? Yes; according to the appointment of Christ, it was to pass from the apostles to their successors, and to continue in them, without interruption, to the end of the world.

52. How do we know this appointment of Christ? From the words which He spoke when He conferred the office upon them: "And behold, I am with you all days, even to the consummation of the world," which evidently can not be understood to have been said to the apostles alone, since they, of course, were not to live to the end of the world.

53. Who are the successors of the apostles? The bishops who are rightly consecrated, and are in communion with the Head of the Church, the Pope—i. e., the bishops of the Catholic Church.

54. In what manner do the bishops rule the Church? 1. Each bishop governs the diocese or bishopric assigned to him by the Pope. 2. By representation at the general councils of the Church.

55. Through whom do the bishops exercise their office in the particular parishes of their dioceses? Through the priests or pastors sent to them.

56. Of whom are the priests the successors? Of the seventy-two disciples.

57. What are the duties of the priests or pastors? They have, in the name of the bishop, to preach the Gospel, to administer the Sacraments, and to care for the spiritual welfare of their congregations.

58. Can the priests administer all the Sacraments? No; they can not administer the Sacraments of Confirmation and Holy Orders.

59. By what means are unity and good order maintained in the whole Church? By this; that all those who are not priests are with ready obedience subordinate to the priests, the priests to the bishops, and the bishops to the Pope.

60. Who, therefore, in this gradual succession, takes the lowest place? The non-priests, commonly called the laity.

61. To whom are they subordinate? To the priests, who in their turn are subject to the bishops, and the bishops are subordinate to the Pope.

62. To whom is the Pope subordinate? To God.

You know, children, that we should be grateful to our benefactors, and the greater the kindness shown to us, the greater ought our thanks to be. You thank those who give you bread when you are hungry. Why, then, should you not be grateful to the Church that gives you the Bread of life? You are grateful for a drink of water when you are parched with thirst. Why, then, should you not thank the Church who fortifies you with graces from the source of life? You give thanks to parents because they look after your body. Why should you not give thanks to the Church who is solicitous for your

supreme good, for your soul's salvation? Honor, therefore, not only the Pope and the Bishops, but honor also your priests. You should preserve this gratitude and reverence for your pastors all through life, and show it in word and deed.

How highly Jesus esteemed His Church may be seen from His words: "He that heareth you, heareth me; and he that despiseth you, despiseth me." Be therefore always submissive in love and gratitude to our Holy Church and her priests.

XXXIII.

ON THE MARKS OF THE TRUE CHURCH.

DEAR CHILDREN:—After having examined in our last instruction the doctrine of the Church in general, we come to-day to the doctrine of the marks of the Church.

A mark is a characteristic whereby one thing is distinguished from another, by which, therefore, we can recognize it. It is a question here of the marks of the Church, of those characteristics by which we can recognize her to be the right and true Church, and distinguish her from those others which are not the true Church. The Catechism asks: "Has Christ established one Church, or more than one?"

Christ has established only one Church, as He has taught but one Faith, instituted one Baptism, and ordained one Teaching and Pastoral office for all nations.

This question may perhaps appear strange to you, but it is inserted here because there are so many different Christian professions or denominations which claim also to belong to the one true Church. But this is not the case. While, for instance, the Catholic Church teaches that good works are necessary for salvation, other denominations teach that they are not necessary, but that faith alone will save us. While the Catholic Church teaches that the Holy Sacrifice of the Mass is an unbloody renewal of Christ's death of expiation upon the cross, non-Catholics call it idolatry. While the Catholic Church believes in an infallible teaching office, the non-Catholics reject this, and pretend to interpret Scripture each one in their own way. Hence you see how essentially the belief of other Christian denominations differs from that of the Catholic Church.

That Christ has only established one Church Holy Scripture gives us proof in the following passage: Jesus said to Peter: "Upon this rock I will build my church." Had Jesus intended to establish several Christian churches He would have said: "Upon this rock I will build my churches." It is then necessary to mention those marks and characteristics whereby we may recognize the true Church of Christ.

By what marks may the true Church of Christ be known?

The true Church of Christ may be known by these four marks: 1. She is One; 2. She is Holy; 3. She is Catholic; and 4. She is Apostolic. A church that claims to be the true Church of Christ must therefore bear the above mentioned four marks, and where this is not the case, then she is not the true Church of Christ. The first mark, then, of the true Church of Christ is unity. Unity exists in a community when one wills what the others will; when every member mutually pursues the same end. Unity is opposed to disunion. A society is disunited when one wills one thing and another something else. The Catholic Church is then one because she has at all times and everywhere: 1. The same faith, 2. The same sacrifice and the same sacraments; 3. One common head.

Above all things, then, the Catholic Church is one in her faith, i. e., she has at all times and in all places taught the same doctrine which has come down to her from Jesus and His apostles, and there has never been a time in the Catholic Church when she has ever taught anything contrary to the doctrine of Jesus and His apostles. Whoever teaches other doctrines persists in a heresy, and excludes himself from the Catholic Church. For instance, we believe that there is only one God in three Persons, the Father, the Son, and the Holy Ghost. Now, the Catholics in China believe this as well as the Catholics of other countries, because the Catholic Church is one in her doctrine. The Catholic Church teaches that after this earthly life there is another life which will last eternally, where an eternal reward awaits the good, but eternal punishment awaits the wicked. This is believed by the members of the whole Catholic Church because she is one in her doctrine. As there is only one sun for our earth which illumines and heats the whole universe, so also in the Catholic Church there is only one faith, only one doctrine. Let us take for example the protestant denomination. There are Lutherans, Episcopalians, Quakers, Methodists, Baptists, Presbyterians, etc.; each sect has a different belief. Is that unity in faith? Most

certainly not. Unity in faith can never be destroyed; for through the infallible teaching office of the Church Jesus has made it impossible that a false doctrine or heresy can be propagated in the Catholic Church. The Catholic Church is also one, 2. In her sacrifice and in her sacraments. The sacrifice which is everywhere offered up in the Catholic Church is the Holy Sacrifice of the Mass, and throughout the world where there are Catholic priests there it is offered up. The Catholic Church is one also in her sacraments. At all times and in all places there have never been more nor less than seven holy sacraments; not, therefore, in one place nine or ten and in another place three, four, or five, but in the whole Catholic Church there are seven holy sacraments.

Finally the Church is one also in her Head. At all times and in all places the Roman Pontiff has been acknowledged as the visible Head of the Church, and all the Bishops, priests, and laity of the Catholic world have acknowledged the duty of obedience toward him.

Why is the Roman Catholic Church evidently holy?

1. Because her Founder is holy, and she teaches a holy doctrine.
2. Because she faithfully preserves and dispenses all the means of sanctification instituted by Christ; and

3. Because there are in her at all times saints whose holiness God confirms by miracles and extraordinary graces. The Founder of the Catholic Church is Jesus Christ the Son of God Himself, He who could say to the Jews: "Who amongst you can accuse me of sin?" The doctrine also of the Catholic Church is holy. She makes us resemble God, teaches us to do good and to shun evil, and leads us thereby to our own sanctification.

1. Nowhere in the Catholic Church shall we find that anything good is forbidden or anything bad commanded.

2. To lead us to holiness the Catholic Church dispenses the means of salvation instituted by Jesus Christ, the holy sacraments, preaches the Divine Word to us, offers up for us the Holy Sacrifice of the Mass, and neglects nothing that can serve for our sanctification.

3. Lastly, the Catholic Church is holy because there have always been saints in her. All members of the Catholic Church without exception are sanctified through holy baptism, i. e., they are consecrated to God, and called to holiness. Besides this many members have attained to perfect sanctity, which has been confirmed by miracles from God. Who can count the army of holy martyrs

or the multitude of holy virgins? If even certain members of the Catholic Church lead unholy lives, the Church ceases as little on that account to be holy as a man with a deaf ear, a blind eye or a crippled finger ceases to be a man.

Does a gold coin lose its value by falling in the mud? Does a precious stone lose its value by lying under a paving stone? Christ Himself has compared His Church to a field in which wheat and cockle grows, to a net which gathers in good and bad fish, to a wedding banquet at which the worthy and unworthy take part. For this reason Christ Himself has instituted for those who fall, the Holy Sacrament of Penance, through which they may again become holy and upright. We see, therefore, from all this that the Catholic Church is holy.

Why is the Church evidently Catholic or universal?

1. Because she has continually existed from the time of Christ;
2. Because she is spread over the whole world; and 3. Because she is constantly spreading more and more.

1. The Church has always been from the time of Christ, i. e., for more than 1900 years there has not been a single day or hour that she ceased to be. Through this miracle the promise of Jesus is fulfilled: "And behold I am with you all days until the end of the world." The Catholic Church, then, has existed for more than 1900 years. The greatest storms were incapable of destroying her, the greater the persecution, the more brilliantly did she shine. Other religious congregations who also call themselves churches fell away from truth, and are therefore not Catholic.

2. The Catholic Church is spread everywhere. This is testified to by the 200,000,000 of Christians who live in all parts of the globe.

3. The Catholic Church also spreads more every day.

Those men who go fearlessly into the remotest parts of the earth and preach the Gospel of Jesus to the heathen and cannibal at peril of their lives are called missionaries. For the education of these missionaries there exists at Rome a magnificent institution called the Propaganda, where those men who intend to be missionaries are instructed in all the known languages of the earth. In this institution they celebrate annually the so-called feast of languages, when sermons are delivered in different languages. The Jesuits, Franciscans, Dominicans, Redemptorists, Lazarists, etc., also labor continually with a holy zeal for the propagation of the Catholic Church in the remotest countries of the earth. To pro-

vide these men with the necessary means, there exist everywhere missionary societies. By the conversion of heathen people the Catholic Church is compensated for the loss which she sustains by the falling away of slothful and wicked members.

Why is the Roman Catholic Church evidently apostolic?

1. Because her origin and doctrine are apostolic.
2. Because her rulers, the Pope and the Bishops are legitimate successors of the apostles.

(a) The origin of the Catholic Church leads us back to the apostles, as Christ founded and built His Church altogether upon the apostles, but particularly upon the Apostle Peter. It was to the apostles that Christ transferred His own power, with the commission to consecrate and establish others, and the Holy Ghost was to be their helper until the end of the world. The apostles made use of this power, and as in a chain the links reach from the first to the last, so does the Catholic Church go back to the time of the apostles. This is not the case with the non-Catholic religions, for they exist through apostasy from the true Church. The doctrine of the Catholic Church is also apostolic, for it contains only those truths which she received from the apostles, and the apostles from Christ. No doctrine which is contrary to the doctrine of the apostles can find admittance or propagation in the Catholic Church. Therefore St. Paul the apostle says to the faithful of Ephesus: "You are built upon the foundation of the apostles" (Eph. ii. 20).

If we examine the doctrines of non-Catholic religions we find that they are contrary to the doctrines received from the apostles; they are therefore not apostolic.

(b) The Catholic Church is apostolic, therefore, because her rulers, Pope and Bishops, are the legitimate successors of the apostles. The apostles received their apostolic mission from Christ and gave it to their successors with the power to consecrate and establish others. And thus the apostolical mission of the apostles is transmitted to their legitimate successors until the end of the world.

If, then, none but the Roman Catholic Church has the marks of the one Church of Christ, what follows?

That the Roman Catholic Church alone is the true Church established by Jesus Christ. There is only one truth, only one true doctrine, only one way which leads to life. Hence Jesus said: "I am the way, the truth, and the life; no one cometh to the Father but through me." As therefore there is only one truth, there can

also be only one true Church, and this is the Roman Catholic, for she alone bears the marks of the true Church of Christ. She alone is one, she alone is holy, she alone is Catholic, she alone is apostolic. Non-Catholic religions have not a single one of these marks, therefore they can not claim that they belong to the true Church of Christ.

Application: Pray frequently for the peace and exaltation of the Catholic Church and for the conversion of heretics and infidels. The peace of the Catholic Church is disturbed by heresy. To pray, therefore, for the peace of the Catholic Church means: To ask God that heretics may not sow the seed of discord and dissension in the Catholic Church. To pray for the exaltation of the Catholic Church means to ask God that the same be propagated ever more and more over the whole globe. To pray for heretics and infidels means to ask God that through the illumination of the Holy Ghost they may be led into the bosom of the Catholic Church.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken in to-day's instruction? Of the Marks of the Church.

2. What is understood by a mark? By a mark is understood a characteristic or quality whereby one thing is distinguished from another.

3. Of what marks have we spoken to-day? Of the four marks of the Catholic Church: 1. That she is one. 2. That she is holy. 3. That she is Catholic. 4. That she is apostolic.

4. With what intention does the Catechism mention the four marks of the Catholic Church? That we may learn to know and distinguish the true Church of Christ from non-Catholic denominations.

5. Why do these other denominations not belong to the Catholic Church? Because their doctrine and belief differs from the doctrine and belief of the Catholic Church.

6. Did not Christ found several Churches? No; Christ only founded one Church, as He taught only one faith.

7. Can you mention some of the Protestant doctrines which differ from ours? The Catholic Church says that good works are necessary for salvation; Protestants say that faith alone is sufficient for salvation.

8. What proof can you give that Christ established only one Church? Jesus said to Peter: "Upon this rock I will build my Church."

9. Why is the Catholic Church one? Because she has at all times and everywhere 1. The same faith. 2. The same Sacrifice and Sacraments, and 3. One common Head.

10. Which faith has the Catholic Church at all times and in all places? The true faith taught by Christ.

11. The Catholic Church, for instance, teaches that there is one God in three Divine Persons. Where is this believed? This is believed throughout Christendom.

12. What does the Catholic Church believe of Jesus Christ? She believes that Jesus Christ is the only begotten Son of God.

13. Has there ever been a time or a place in the Catholic Church when it was taught and believed otherwise? No; there has been neither a time nor a place when it was taught otherwise.

14. The Catholic Church teaches that after this life the good will be rewarded and the wicked punished. Where is this believed and taught? Throughout the whole Catholic Church.

15. Does unity of faith prevail amongst non-Catholic denominations? No; amongst the numerous Protestant sects there is no unity of faith.

16. How is unity of faith preserved in the Catholic Church? When a new doctrine arises it is decided upon by the infallible teaching office of the Church, so that no heresy can spread in the Catholic Church.

17. In what other particular is the Catholic Church one? In her Sacrifice and in her Sacraments.

18. What is the only Sacrifice offered to God in the whole of Christendom? The Holy Sacrifice of the Mass.

19. How many Sacraments are there in the Catholic Church? There are seven Sacraments.

20. Has there ever been a time when there were more or fewer Sacraments in the Catholic Church? No.

21. Lastly the Catholic Church is one in her Head. Who is the visible Head of the Catholic Church? Our Holy Father the Pope at Rome is the legitimate successor of the Apostle St. Peter.

22. In what way is disunion in faith caused amongst Protestants? By each one interpreting the Scriptures in his or her own way.

23. Which is the second mark or characteristic of the Catholic Church? She is Holy.

24. Why is the Roman Catholic Church evidently Holy? 1. Because her Founder is holy and her doctrine is holy. 2. Because she faithfully preserves and dispenses all the means of sanctification, and 3. Because there are in her at all times saints, whose holiness God confirms by miracles, and extraordinary graces.

25. Who is the Founder of the Catholic Church? Her Founder is Jesus Christ Himself, the Son of God.

26. Whence do we see or know that He is holy? Jesus said to the Jews: "Which of you can accuse me of sin?"

27. How can you prove to me that the doctrine of the Catholic Church is also holy? The Catholic Church always says that we should do good and shun evil.

28. What has Jesus instituted for those who live according to His doctrine and wish to be holy? Jesus Christ has instituted the Holy Sacraments.

29. What other name is there for the Holy Sacraments? They are also called means of sanctification.

30. Who preserves the means of sanctification established by Jesus, and dispenses them to us? The Catholic Church.

31. Are all the members of the Catholic Church saints? No; all the members of the Catholic Church do not become saints.

32. Whose fault is it if they do not all become saints? It is their own fault.

33. What comparisons did I employ to prove that the Catholic Church did not cease to be holy because all her members were not holy? If a man is deaf in one ear, blind in one eye, or has a crippled finger, he does not on that account cease to be a man; or, if a gold coin falls in the mud, it does not therefore lose its value.

34. What similitudes did Christ employ by which we can perceive that He knew beforehand that not all the members of His Church would be holy? Jesus compared His Church: 1. To a field wherein wheat and cockle grow. 2. To a net which gathers in good and bad fish, and 3. To a wedding banquet of which the worthy and the unworthy partake.

35. Which sacrament did Jesus institute to raise and restore to grace those fallen through sin? The Sacrament of Penance.

36. What do we see from all these proofs? We see that the Catholic Church is holy.

37. What is the third mark of the Church? She is universal or Catholic. 1. Because she has always existed from the time of Christ. 2. Because she is spread over the whole universe, and 3. Is constantly spreading more and more.

38. What means: the Catholic Church has always been since the time of Christ? From the time of Christ until now there has never been a time when the Catholic Church ceased to be.

39. How long has the Catholic Church existed uninterruptedly? For more than 1900 years.

40. How long will she last? Until the end of the world.

41. Why will she endure so long? Because Christ promised His Church that the powers of hell should never prevail against her.

42. What attempts have been made to destroy the Church. Many persecutions have been carried on against her.

43. Did these persecutions injure the Church? No; they did not.

44. Did not many thousands of Christians lose their lives in these persecutions? Yes; but the greater the number of martyrs the more Christians who confessed the faith.

45. What further proofs have we that the Catholic Church is universal? Because she is spread over the whole universe, and because she is spreading ever more and more.

46. Was the Catholic doctrine intended only for certain countries and peoples? No; it was intended for all nations and all peoples.

47. What are those men called who, animated by a holy zeal, travel into far countries to spread the Catholic faith? They are called missionaries.

48. Where are most of the missionaries educated and prepared for their vocation? At the Propaganda in Rome.

49. In what are the missionaries particularly instructed in this institution? In foreign languages.

50. What is the object of the congregation of missions? The object is to provide the missionaries with the necessary means that they may be enabled to undertake their long journeys.

51. What is the fourth mark of the Church? That she is apostolic.

52. Why is the Catholic Church apostolic? Because her origin and doctrine are apostolic.

53. Whence is the word apostolic derived? The word apostolic is derived from the word apostle.

54. Give me another word in place of origin? Instead of origin we can say beginning.

55. Why is the origin of the Church apostolic? Because Christ built His Church upon the apostles as a body, but particularly upon the Apostle St. Peter.

56. How did St. Paul for this reason write in his Epistle to the Ephesians? St. Paul wrote: "You are built upon the foundation of the apostles."

57. In order that these marks of the Catholic Church might not cease, what commission did Christ give to His apostles? The commission that they also should consecrate and ordain others.

58. What assistance besides did Jesus promise His Church? The assistance of the Holy Ghost.

59. Did the apostles make use of the power transmitted to them? Yes; by conferring the apostolical authority upon others.

60. Why is the doctrine of the Catholic Church Apostolic? Because the Catholic Church teaches nothing but what Jesus and His apostles taught.

61. From whom did the apostles receive their mission? From Christ Himself.

62. Now if none but the Catholic Church possesses these four marks or characteristics of a true Church of Christ, what is the consequence? That the Roman Catholic Church alone is the true Church founded by Christ.

63. As then you are by the grace of God a member of the Catholic Church, what do you owe God for this favor? I owe God the greatest gratitude.

64. In what way should you show this gratitude? By remaining always faithful to the Catholic Church.

65. What is the application? "To pray frequently for the peace and exaltation of the Catholic Church, and for the conversion of heretics and infidels."

66. What means: to pray for the peace of the Catholic Church? It means: "to ask God that heretics may not sow the seeds of dissension and of discord in the Catholic Church."

67. What means: to pray for the exaltation of the Catholic Church? It means: to ask God that the Catholic Church may be more and more propagated upon the earth.

68. What means: to pray for heretics and infidels? It means: to ask God that they may be enlightened by the Holy Spirit and return to the bosom of Mother Church.

The doctrine of the marks of the Church is especially intended to found a firm faith in every Catholic that only the Roman Catholic Church is the true Church established by Christ. The firmer this faith is founded in a Christian the less danger is there of falling away from the Catholic Church: for those only fall away from the Catholic Church who do not know her worth and her privileges. Pray, therefore, for the fidelity and steadfastness of those who already belong to the Catholic Church.

XXXIV.

ON THE AIM AND PURPOSE OF THE CHURCH.

DEAR CHILDREN:—In the course of instruction we arrive to-day at the doctrine of the Purpose of the Church. When we ask for the Purpose of the Church we mean by that, with what intention and to what end has Christ established His Church.

The Catechism asks: "For what purpose has Christ established the Church?"

Christ has established the Church that by her He might lead all men to eternal salvation.

This fact shows how great a love Jesus Christ has toward us men. He did not deem it sufficient to die the death of atonement upon the cross, but also He wished to give to the future generations the possibility of going to Him in heaven. The Catechism states distinctly that the Church founded by Christ is to make all men blessed. This disposes of the false doctrine that certain human beings are elected for heaven while others are destined for hell. As mentioned before, such doctrine is contrary to divine justice. God wills that through His Church all human beings should obtain salvation, and that the fruits and graces of the death of atonement of Jesus Christ should be a benefit to all men unto the end of the world. The Church was to prevent for all time the separation of mankind from God. By the establishment of the Church Jesus Christ wished to unite all mankind to one holy body, of which He was the head.

What has Jesus provided so that the Church may be enabled to serve this purpose?

He has entrusted to His Church His doctrines, the means of His grace and power, and the assistance of the Holy Ghost.

Christ then has given His Church these things for obtaining the object of her establishment, namely:

1. His doctrine;
2. His means of grace;
3. His power;
4. The assistance of the Holy Ghost.

I. The doctrine of Jesus shows us the way to heaven, it teaches us what good we must do and what evil we must avoid to obtain eternal salvation. To assist our human weakness and to help us and strengthen us to love and do the good, and to hate and avoid the evil, Jesus has:

II. Transmitted to His Church the means of grace established by Him, so that every one who thirsteth for the divine grace may be satisfied.

III. To insure to His Church eternal duration, Jesus has endowed her with His powers, particularly with the power of appointing Bishops as legitimate successors of the apostles.

IV. Christ has furthermore given to His Church the special

assistance of the Holy Ghost, so that she might perpetually preserve the divine doctrine uncorrupted, rightly administer the means of grace, and exercise her powers for the salvation of mankind.

Yet there might arise the doubt whether the doctrines given to us by Jesus have been preserved pure and uncorrupted through these many centuries, and the question will arise, by whom was this done?

The Catechism answers:

“By the Infallible Teaching Body of the Church.” Infallible is he who can not fail. The Church is infallible in her doctrines because in her teaching she can not fail. This infallibility is not human, but is the work of the Holy Ghost, who enlightens and governs the Church. By the decisions of this teaching body there are kept away from the Catholic Church all doctrines which are contrary to the teachings of Jesus Christ and His apostles.

Who composes this infallible teaching body?

The Pope and the Bishops united with him. The Pope is the legitimate successor of the Apostle St. Peter, and the Bishops are the legitimate successors of the other apostles. In the same way as the apostles taught under the leadership of St. Peter, so do the Bishops under the leadership of the Pope, and so do they form with him the infallible teaching body of the Church.

If there is a teaching Church, there must also be a Church to be taught which is subject to the teaching Church. To this learning Church belong the laymen. It is their duty to submit to the edicts of the infallible Church.

Why is the teaching Church called infallible? Because, by the assistance of the Holy Ghost, she is secured against erring both in matters of faith and of morals.

As I told you before, the infallibility of the Church is not the work of man, but the action of the Holy Ghost, who leads, enlightens, and governs the Church. The Church as an infallible teaching body in her edicts is only an organ, an instrument, of the Holy Ghost.

This infallibility extends to matters of faith and morals, i. e., the Catholic Church by virtue of her infallibility can never assert a doctrine of faith or morals which is contrary to the divine teachings of Jesus Christ.

Who assures us that the teaching Church can not err?

Christ Himself, who has given us the threefold promise, that

1. He will be with her all days, even to the consummation of the world.

2. That the Spirit of Truth shall abide with her forever, and

3. That the gates of hell shall not prevail against her.

Firstly: Jesus Christ has given to His Church the promise that He Himself will remain with the teaching office all days unto the end of the world. Therefore Jesus Christ, the Son of God, the eternal truth, is in His Church. If then God can not fail, the Church can not fail, because God is with her.

Secondly: Jesus Christ has given the promise that the spirit of truth shall be with the teaching office unto all eternity. The apostles have confessed to this guidance of the Church by the Holy Ghost in the utterance: "It has pleased the Holy Ghost and us not to put any further burden upon you," and in the council of the Church the Bishops of the Church call themselves "assembled in the Holy Spirit," which means that they are led and directed by the Holy Ghost.

Thirdly: Jesus has given His Church the promise that the powers of hell shall not prevail against her. This promise has been undoubtedly confirmed by the existence of the Church for now over 1900 years, and has been especially proved by her continuance through the early persecutions.

Therefore, St. Paul the apostle calls the Church with perfect right, "A pillar and foundation of truth."

What must we do, then, when any disputes arise in matters of faith? We must abide by the decisions of the teaching body of the Church. As the weak are led by the strong, as the child is led by its mother, so must the faithful accept with confidence the edicts of the teaching body of the Church in the full conviction that this teaching body is assisted by the Holy Ghost, and can speak nothing but the truth.

The most learned men, such as Gregory the Great, submitted themselves to the decisions of the Church.

What else are we bound to do to merit eternal salvation?

To merit salvation we are bound to be ever obedient children of the Catholic Church, i. e., to believe in her doctrines, to make use of her means of grace and to obey her commandments.

The Church is our spiritual mother, for she has given us a new birth in baptism, and through the Holy Ghost made us the children of God. She nourishes us spiritually with the true bread of heaven, she gives us strength through the living source of the Holy Sacraments, and makes us partakers of the merits of Jesus Christ. By her rules of

conduct she brings us up in the fear of the Lord, accompanies us through life and gives us consolation at the hour of death. Therefore, it is our duty to believe her teachings, keep her commandments, and use her means of her grace. Just as a child should obey its natural parents, so should we obey our spiritual mother, the Church; and just as God has promised to good children His special blessing, so will this special blessing be given to those who honor their spiritual mother, the Church.

Who teaches us this duty?

Jesus Christ Himself, with the words: "If he will not hear the Church, let him be to thee as the heathen and publican." Every one, therefore, who does not submit to the teachings of faith and morals of the Church can have no part in her prayers and treasures of grace and no part in God. As Jesus Christ says: "He that believeth not, shall be condemned." What do we profess by the words: "I believe in the Holy Catholic Church?" We profess to believe that Jesus Christ has established an infallible Church, which we must confess and obey without reserve if we would obtain eternal salvation, and that this is no other than the Roman Catholic Church.

It is in the Catholic Church that there is truth, for the Catholic Church alone has preserved in its purity and without alteration the divine teachings as they were revealed by Jesus Christ. The Catholic Church represents upon earth the person of Christ. As Jesus says, that he who believes in Him shall be saved, so can those only be saved who listen to the Church, believe in her teachings, keep her commandments, and make use of her means of grace.

The application of this is: "Honor and love the Church like your mother, submit humbly to all her laws and orders, for he who does not want to have the Church for his mother, can not have God for his father."

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. What have we spoken of to-day? Of the purpose of the Church.
2. What do we understand by the purpose of the Church? We mean by that, with what intention and to what end Christ has established His Church.
3. For what end has Christ established the Church? Christ has established the Church that by her He might lead all men to eternal salvation.
4. Who is to be led by the Church to eternal salvation? All men are to be led by the Church to eternal salvation.

5. To what are all men to be led by the Church? To eternal salvation.
6. What has Jesus proved by the fact that the Church founded by Him was to lead all men to salvation? Jesus has proved by this His great love for man.
7. To what did Jesus Christ wish to unite all men by the establishment of His Church? He wished to unite them to one Holy Body.
8. Who was to be the head of this body? Jesus Christ Himself, the Son of God.
9. What has Jesus provided so that the Church may be enabled to serve this purpose? He has given her the assistance of the Holy Ghost.
10. To what purpose has Christ given His teachings to the Church? The teachings of Christ tell us what is the will of God, what good we must do, and what evil avoid.
11. But as we are too weak of ourselves to fulfil the Gospel of Christ, what more has Christ entrusted to His Church? He has entrusted to her His means of grace.
12. What are these means of grace? The Holy Sacraments.
13. Who can strengthen himself in good works by the Holy Sacraments? Every Christian can strengthen himself in good works by the Holy Sacraments.
14. With what has Jesus endowed His Church so as to give her everlasting duration? He has endowed the Church with His own power.
15. Which power especially? Especially the power to appoint and consecrate bishops as the successors of the apostles.
16. What else has Christ given to His Church? The assistance of the Holy Ghost.
17. For what purpose has Christ given to the Church the assistance of the Holy Ghost? That she may preserve the divine doctrine pure and uncorrupted, administer rightly the means of grace, and exercise her powers for the salvation of mankind.
18. How should the doctrine of Christ be kept? It should be kept pure and uncorrupted.
19. When is it kept pure and uncorrupted? When it remains as it originally was; when nothing is added thereto nor taken therefrom, nor anything altered.
20. By whom is the divine doctrine kept pure and uncorrupted? By the infallible teaching body of the Church.
21. When can you say of a person that he is infallible? When a person can neither err nor fail you call him infallible.
22. What do we mean when we say that the teaching body of the Church is infallible? That it can not err in doctrines of faith and morals.
23. Who forms this infallible teaching body? The Pope and the bishops of the Catholic Church united with him.
24. Why especially these? Because they are the rightful successors of the apostles.
25. Who is subject to the teaching body of the Church? Those who must learn, viz., the laity.
26. What duty has the learning Church toward the teaching Church? It has the duty of submitting to the edicts of the teaching body.
27. Why is this teaching body declared infallible? Because on account of the assistance of the Holy Ghost it can not err in matters of faith and morals.
28. Is then the infallibility of the Church the work of man or the work of God? It is the work of God the Holy Ghost.

29. When and on what occasions does the infallibility of the Church prove itself? When erroneous doctrines arise and are decided by the general councils of the Church.

30. What are the decisions of such general councils of the Church? They are infallible.

31. From whom have we the assurance that the teaching body of the Church is infallible? From Jesus Christ Himself, who has given the three-fold promise that (a) He will be with her all days, even to the consummation of the world. (b) That the spirit of truth shall abide with her forever. (c) That the gates of hell shall not prevail against her.

32. Who then is always with the Church? Jesus Christ Himself and the Holy Ghost.

33. If then Jesus Christ and the Holy Ghost are and remain with the Church, can she err? No; she can not err.

34. How have the apostles declared that in their decisions they are led by the Holy Ghost? Through the saying of the Bible: "It has pleased the Holy Ghost and us not to put any further burden upon you."

35. How do the bishops assembled in council call themselves? They call themselves "assembled in the Holy Ghost."

36. They confess, therefore, that they stand under the guidance of the Holy Ghost. How has this threefold promise of Jesus Christ proved itself? By the existence for now over 1900 years of the Catholic Church.

37. What, for this reason, was the Church called by St. Paul? It was called a pillar and foundation of truth.

38. What must we do then when there arises a dispute in matters of faith? We must abide by the decision of the teaching body of the Church.

39. When you are afraid and in danger, where do you go for protection? To my parents.

40. Why? Because I believe that they will protect me.

41. From whom does a weak person generally seek aid and protection? From a stronger one.

42. If then by a newly arising false doctrine danger is threatening our faith, to whom should we go for advice, aid, and protection? To the infallible teaching body of the Church.

43. What will it protect us from? It will protect us from error.

44. What is it our duty to do to obtain salvation? It is our duty to be at all times obedient children of the Catholic Church, i. e., to believe in her teachings, to use her means of grace, and to keep her commandments.

45. What should be our relation to the Church? The relation of a child.

46. Why should it be that of a child? Because the Church is our mother.

47. What does every mother possess for her child? A mother has the greatest love for her child.

48. Has the Church also a great love for us? Yes; the Church has a great love for us.

49. What did the Church do for your salvation immediately after your birth? I was baptized.

50. When a man sins and repents of his sins, what does the Church do in God's name? She forgives the sinner his sins.

51. When you are a little older what sacrament will you then receive? The Holy Eucharist.

52. When two persons are united in matrimony what sacrament do they receive? The Sacrament of Matrimony.

53. When a person is dangerously ill which sacrament does the Church administer to him? The Sacrament of Extreme Unction.

54. When a person dies how does the Church show her love for him or her? She buries them and prays for them.

55. You see then that the Catholic Church really loves her children in the highest degree. It is therefore only right and just when the children love their mother, revere and obey her. A child who does not do this is a bad child, and you know that bad children draw God's curse down upon them. Be therefore always obedient to the Catholic Church as to your spiritual mother, and then God's blessing will not be wanting to you. Who teaches us this obligation? Jesus Christ Himself with the words: If he will not hear the Church, let him be to thee as the heathen and publican.

56. If anybody does not submit to Mother Church what consequences will he have to suffer? He will exclude himself from the Catholic Church.

57. What consequences will this exclusion have? He will have no part or share in the prayers and means of grace of the Church.

58. What do we confess by the words: "I believe in the Holy Catholic Church?" We confess that Christ has established an infallible Church, which we must confess and obey without reserve, and that this is no other than the Roman Catholic Church.

59. Is, then, the Church a human institution? No; it is a divine institution.

60. What obligation arises therefrom? The obligation that we must believe and obey her without reserve.

61. What obligation has he who is born in the Catholic Church? He must remain true to her.

62. What is opposed to this adherence to the Church? Apostasy.

63. What are men to be compared with who fall away from the Church? With the withered saplings which are cut from the vine.

64. What is the application? Honor and love your Church like your mother, and submit humbly to her laws and orders, for he who will not have the Church for his mother can not have God for his father. The Church has in her motherly love only one care, that is, to give man salvation through his virtue. The Church's only concern is to make her children happy, and he who wants to make me happy is my friend, whom I esteem, revere, and love, to whom I am attached and grateful. But the Church is more than our friend; she is our mother. Therefore our love for her should be a filial love and we should prove our love for her by a willing and cheerful obedience. And if we always give to our Mother Church honor, love, and obedience, we will with her help enter into eternal life.

XXXV.

ON THE PROPAGATION AND PRESERVATION OF THE CHURCH.

DEAR CHILDREN:—You have already heard that Jesus established His Church for all men and for all times. As she is intended for all men, she had to spread herself from Judea to the other countries of the earth, and as she is destined for all times, she must preserve herself from one age to another until the end of the world. The instruction of to-day will treat of this. It shows us how the Church is spread over the whole universe, and in what a miraculous manner she is preserved by God.

After the apostles had received the Holy Ghost upon the feast

of Pentecost they went forth into the world and preached the Gospel to all mankind. And as their mission was a divine one and their work a divine work, they also had most abundant success.

St. Peter alone by his preaching converted 8,000 persons to Christianity. As in a fertile field the seed sown soon comes up and grows, and as a sweet odor permeates quickly all through a house, with the same remarkable rapidity did Christianity spread over the whole earth.

Already at the end of the second century one-half of the immense Roman Empire was Christian: Britain, Spain, Africa, Egypt, Arabia, India, Asia Minor, Germany, Greece, Italy, and other countries had their Bishops.

If this fact is remarkable in itself, it is rendered still more so from the fact that the Gospel of Jesus was opposed to the spirit of the world. It exacted of its confessors humility, self-denial, mortification of the flesh, mastery over sensual desires and passions, temperance, chastity, contempt of worldly goods, etc, whilst paganism permitted just the reverse. It can not be denied, therefore, that this success could not come from men, but from God alone. Why could not this success have come from men? Because the Christian Church spread itself in an incredibly short time over the whole universe, while men themselves, the Jews as well as pagans, kings and emperors, did their utmost to prevent her propagation.

The oppression and persecution of the Christian Church began in the times of the apostles, and continued for many centuries.

What did men do to prevent the spreading of the Gospel of Jesus?

Out of hatred of the Christian doctrine which condemned their vices, they persecuted and tortured the Christians for three centuries in the most cruel manner.

The apostles were not only thrown into prison, they were tortured and put to death. The first martyr was St. Stephen, who was stoned to death. James the Greater was beheaded; James the Less was thrown from the Temple and killed. The Roman Emperor Nero was a terrible tyrant toward Christians. It was in his reign that St. Peter was crucified and St. Paul beheaded. So as to have an excuse for his persecution, he himself caused Rome to be set on fire, and then he put the blame upon the Christians. He tortured the Christians in such a manner that crucifixion and beheading were the least cruel of martyrdoms. He caused the Christians to be sewn up in the

skins of animals, chased by dogs, finally covered with pitch and set on fire, etc. Also under the Emperor Domitian the blood of the Christians flowed in streams. During this time St. John was cast into boiling oil; but, his life being preserved, he was exiled to the island of Patmos.

No less horrible was the persecution of Christians under the Emperors Adrian, Anthony, Marcus Aurelius, Septimus Severus Decius, Valerian, Diocletian. Twenty-eight Popes alone endured martyrdom under the persecutions of the Roman emperors, not to mention the hundreds of thousands of Christian martyrs who shed their blood for Jesus.

This condition of the most frightful persecution of the Christians lasted for 300 years. But every drop of blood of the martyrs was a seed always producing more Christians.

If Christianity had been man's work it would certainly have yielded before the blind fury of its enemies. But the doctrine of Jesus took root deeper and deeper, and spread itself further and further.

God had shown sufficiently that the foundation of the Church was His work, and that all the powers of the earth could not prevail against her. Now He granted her peace.

Who gave the Church peace after 300 years?

The Emperor Constantine the Great finally gave peace to the Church.

He reigned from the year 306 until the year 337.

How did he give peace to the Church?

He took the Christians and their Bishops under his protection, allowed the Christians the free practice of their religion, had many Christian churches built, gave orders that no more evildoers were to be crucified, because Christ had died upon the cross for mankind, he abolished the bloody gladiatorial games, and made the Lord's day, Sunday, a feast-day for the people.

His good example moved thousands of pagans to be baptized and converted to the Divine Doctrine, and soon the temples of the pagan idols stood empty and forsaken. In a short while paganism was completely conquered in the Roman kingdom, and the Christian religion reigned forevermore.

How was Constantine moved to this?

By the miraculous appearance of a cross in the heavens with the inscription: "By this sign shalt thou conquer!"

History relates the following: In the year 306 after the birth of Christ, Constantine, a son of the Roman emperor Constantine Chlorus, who was favorably inclined toward Christians, was proclaimed emperor by his soldiers. At the same time Maxentius proclaimed himself emperor of Rome. War arose between these two emperors, the outcome of which threatened misfortune to Constantine. Thereupon he besought the true God for help and received a sign of divine assistance. He and his army saw in the heavens a brilliant cross with the inscription, "By this sign shalt thou conquer." Constantine had a flag made according to this sign and caused it to be carried before him in the battle. Courageously he attacked the superior enemy and defeated him. From that moment Constantine was the champion and protector of Christianity.

In uninterrupted succession until our day 264 Popes have guided the bark of Peter through the most violent storms of the period with courage and success. Great kingdoms have come and gone, people have stepped upon the stage of history and disappeared again, the Church of Christ alone stands immovably firm like a lighthouse amidst the rushing waters of the sea unharmed, and always gleaming with the same brilliancy to enlighten, protect and bless humanity.

Has the Church had no more enemies to combat since the time of Constantine?

The Church has always had many and powerful enemies, but they never could and never will overpower her.

These prophecies of Jesus are continually being fulfilled in the Church: "As they have persecuted me, they will also persecute you." "The gates of hell will never prevail against you" (the Church).

Why can the Church never be overcome?

Because Christ has promised that it shall not be. The Church resembles a rock in the sea. No matter how the waves dash against it, they can never wear away the rock. One wave after another dashes against it, but one after the other breaks itself upon the rock and is dissolved in foam and spray.

St. Ambrose feelingly and beautifully calls the Church a ship which can never suffer shipwreck, for at her mast stands Christ, at her prow is seated God the Father, and she is steered by the Holy Ghost.

Who have been the most dangerous enemies of the Church since Constantine?

The heretics who separated themselves from the Catholic Church and formed their own communities or sects.

In the same way as the sicknesses of mankind are twofold, interior and exterior, so also the Church has a twofold enemy, interior and exterior. The interior enemy, which like a malady attacks the intestines of the Church, are the heretics, who, blinded by pride, will not submit themselves to the doctrine of the Catholic Church. In the place of truth they set up error and lies, lead others into error, and, like the revolutionists in the public life of the state, they seek to bring disunion and confusion into the Church. Jesus Christ said: "There will arise many false prophets (teachers), and they will seduce many." "Take heed that no one seduce you."

Why does God permit sects to arise?

1. In order that by the falling away the Church may be purified of rotten and infectious members. Gold has to be purified in the fire from the dross which surrounds it, and wheat has to be separated from the chaff.

2. So that the Catholic doctrine may be strengthened anew and more clearly understood. The different sects may be compared to a thunderstorm. In some places it causes damage, but it always purifies the air and promotes by fertilizing rains the growth of plants. As God in His infinite wisdom knows how to turn even wickedness itself into good, so also apostasy from the Catholic Church serves for her good.

When, for instance, heretics arose denying the Divinity of Jesus Christ, then the Church at the councils of Nice and Constantinople explained the second article of the creed more clearly and completely.

So also the council of Trent in opposition to the heresies of the so-called Reformers decided plainly and decisively upon tradition, upon the number of sacraments, upon original sin and justification, upon the Holy Sacrifice of the Mass, upon purgatory, upon the saints and the veneration of relics, and upon the power of indulgences.

How is God wont to replace apostasy from the Church?

He replaces the apostasy of degenerate Christians by the conversion of heathen people who make better use of the gift of faith. While during the period of the Reformation thousands of persons in Germany and other European countries accepted Luther's doctrines, the Spanish and Portuguese missionaries converted millions of Indians in the newly discovered continent of America. St. Francis

Xavier did the same in India and Japan. Thus the Church has always her consolation, and what she loses in one place she gains in another.

How is the doctrine of the Church confirmed and made clearer?

Principally by the decisions of the General Councils, or Church assemblies, which, enlightened by the Holy Ghost, explain the old Catholic doctrines infallibly, confirm them, and condemn the new heresies. A Council is an assembly of Bishops and other rulers of the Church under the Presidency of the Pope for the purpose of deciding upon existing heresies, particularly in things pertaining to faith and morals, to form resolutions upon ecclesiastical arrangements and customs. We believe that the decisions of these Councils are infallible, because the Teaching office is under the guidance of the Holy Ghost, who is infallible.

The following is a list of General Councils:

1.	The Council of the Apostles at Jerusalem.	
2.	“ “ at Nice in the year	325
3.	“ “ “ Constantinople in the year	381
4.	“ “ “ Ephesus “ “	431
5.	“ “ “ Chalcedony “ “	451
6.	“ “ “ Constantinople “ “	553
7.	“ “ “ Constantinople “ “	680
8.	“ “ “ Nice “ “	787
9.	“ “ “ Constantinople “ “	869
10.	First “ “ Rome “ “	1123
11.	Second “ “ Rome “ “	1139
12.	Third “ “ Rome “ “	1179
13.	Fourth “ “ Rome “ “	1215
14.	First “ “ Lyons “ “	1245
15.	Second “ “ Lyons “ “	1274
16.	The “ “ Vienna “ “	1311
17.	“ “ “ Florence “ “	1439
18.	“ “ “ Constance in the years	1414-1418
19.	“ “ “ Trent “ “	1545-1563
20.	“ “ “ Vatican in the year	1869

A steadfast faith and a firm belief are expected of us. A man stands firmly, only an infant totters from side to side. A Christian who is well instructed in his holy religion understands the Divinity of Christianity, and therefore is faithful to the same and permits nothing to seduce him to apostasy. Only those Christians who are

poorly instructed in Christianity float about upon the waters like a ship without a rudder or steersman, they are blown hither and thither, like a reed driven by the wind.

Application: Thank God fervently that you are a child of the Catholic Church, upon which God's blessing rests so evidently. Honor her by a truly Christian manner of living, otherwise it will avail you nothing to belong to her.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day? Of the propagation and preservation of the Church.
2. For whom did Christ establish His Church? For all the people of the whole world.
3. How long is the Church of Christ to last? Until the end of the world.
4. Who began to spread the doctrine of Jesus over the whole world? The apostles.
5. In what way? They went into all parts of the earth and preached the Word of God.
6. What was the result of the apostles' preaching? It was abundantly successful—a proof that it did not come from men but from God.
7. Which of the apostles preached at Jerusalem? The Apostle St. Peter, where he converted eight thousand persons.
8. What comparisons did I employ concerning the propagation of the Divine Word? As in a fertile field the good seed sown soon comes up and flourishes, and as a sweet odor permeates through a house, so also did Christianity spread itself quickly over the whole earth.
9. Through what circumstance is the spread of Christianity still more wonderful? Because the Gospel of Jesus is opposed to paganism and the spirit of the world.
10. What does Christianity ask of its followers? It asks: humility, self-denial, mortification, temperance, chastity, contempt of worldly goods.
11. When did the persecutions and oppression of the Christians begin? At the time of the apostles.
12. And how long did they continue? For three hundred years.
13. What was done to the apostles? They were thrown into prison and tortured.
14. Who was the first martyr? St. Stephen, who was stoned to death.
15. What happened to St. James the Greater? He was beheaded.
16. What befell St. James the Lesser? He was hurled from the Temple and killed.
17. What was done to St. John? He was put into a vessel filled with boiling oil, and as this did not injure him, he was exiled to the island of Patmos.
18. Who was the greatest tyrant to the Christians? The Roman Emperor Nero.
19. What did he do so as to have an excuse for his persecutions? He caused the city of Rome to be set on fire, and then said that the Christians had done it.

1112 AN EXPLANATION OF THE CATECHISM.

20. How many Popes died a martyr's death? Twenty-eight.
21. Where were the most violent persecutions of the Christians? In the city of Rome.
22. What may be truly said of the effect of these persecutions upon the Church? "That the blood of martyrs was the seed of new Christians."
23. What did this prove? That the establishment of the Christian Church was not human work, but a work of God.
24. What did God wish to show mankind still further? That no power upon earth could do anything against Christianity.
25. Through whom did God at last give peace to the Church? Through the Emperor Constantine the Great.
(The pupils will now relate what they know of the conversion, etc., of Emperor Constantine.)
26. How long has the Catholic Church been in existence? For more than nineteen hundred years.
27. The Christian reckoning of time gives us an exact explanation on this point, for whilst the Jews count their years from the creation of the world, the Christians count theirs from the birth of Christ, and the date of the year about which we are writing indicates how long the Catholic Church has already existed. Can you tell me how many Popes have reigned during these nineteen hundred years? Two hundred and sixty-four.
28. What has happened during this time to great states and kingdoms? They have disappeared.
29. What, however, has happened to the Church of Christ? She remains immovably firm.
30. To what may she be compared? To a rock in the sea.
31. Has the Church had no enemies to combat since the persecution of the Christians? The Church has always had many powerful enemies, but she never can and never will be overpowered by them.
32. To what does St. Ambrose compare the Church? To a ship that can never suffer shipwreck.
33. Which were and remain the most dangerous enemies of the Church? The most dangerous enemies were the heretics who tore themselves away from the Catholic Church and formed their own sects.
34. Why are they called sects? Because they are cut off from the true Church like a branch from the vine.
35. Did Christ foretell that there would be sects? Yes; Christ and His apostles foretold it plainly and repeatedly.
36. Can you give me the Scripture text for this? Jesus said: "There will arise false Prophets (teachers) amongst you, and they will seduce many. Take heed that no one seduce you."
37. Why does God permit sects to arise? God permits it: 1. So that through apostasy the Church may be purified of its corrupt and wicked members.
38. Why does God further permit sects to arise? So that the Catholic doctrine may be confirmed anew, and understood better.
39. How is apostasy from the Catholic Church compensated for? By the conversion of the heathen, who make a better use of the grace of faith.
40. How is the doctrine of the Church strengthened and better understood? Principally by the decisions of the general councils or Church assemblies, which enlightened by the Holy Spirit, explain infallibly the old Catholic doctrines, and confirm them, and condemn the new heresies.

41. What is a council? An assembly of bishops and other rulers of the Church under the presidency of the Pope, for the purpose of deciding matters of faith and morals, then to form resolutions upon ecclesiastical arrangements and customs.

42. What occasioned the Council of Trent? The heretical teachings of the reformers, Luther and Calvin.

43. What did the Council of Trent do? It unanimously condemned the injurious heresies and made many wholesome ordinances.

44. Can you name some of these ordinances? 1. It determined which Books were to be accepted as belonging to Holy Scripture. 2. It defined more exactly the doctrine of original sin. 3. It treated of the doctrine of the holy sacraments, particularly of the Sacrament of Penance, and of the Holy Eucharist, of Marriage, of the Holy Sacrifice of the Mass, of Purgatory, of the veneration of Saints and relics, and of Indulgences.

45. What arrangements did Christ make in order that we might not be without counsel when heresies arise? Jesus Christ instituted pastors and teachers.

46. What are these pastors and teachers called collectively? The ecclesiastical teaching office.

47. What purpose, what end has this teaching office? It is intended to keep the Catholic doctrine pure and unadulterated.

48. How does it do this? By the assistance of the Holy Ghost.

49. What would take place if this teaching office of the Church were not there? We should not be able to distinguish truth from error in the new doctrines which arose.

50. What should we resemble under these conditions? A waving reed blown about by the wind.

51. What does he resemble who is firmly attached to his Church? An oak, which is firmly rooted in the earth.

52. What does this mean? That he is firm in his faith.

53. Which Christians are the first to fall away from their holy religion? Those who are poorly instructed in their faith.

54. Why is this the case? Because they do not understand the divinity of Christianity.

55. What duty does this impose upon us? That we should be thoroughly instructed in the Christian doctrine.

56. What is the application? To thank God fervently that you are a child of the Catholic Church, upon which God's blessing rests so unmistakably. But do her honor by a truly Christian way of living, otherwise it will not avail you anything to belong to her.

BOOK REVIEWS.

The Life of Jesus Christ: Embracing the entire Gospel Narrative.
By Rev. Walter Elliott, C.S.P. (New York: The Catholic Book Exchange.)

This work differs widely in plan and object from any of the other Lives of Our Blessed Redeemer that have so far appeared in English. It does not profess nor aspire to supplement or replace any one of them. It is shorn absolutely of any display of erudition. No foot notes; no array of authors consulted. No parade of conflicting views, fantastic opinions, learned conceits, or curious legends. Simply a reverential and devotional summary of the Life of our Lord, gleaned methodically from the narrative contained in the four Gospels and developed by the author in language of charming clearness, simplicity, and unction. One feels immediately that the author has not written for the sake of appearing in print, but from the conviction that he would be able to carry into many souls a better knowledge and deeper love of the Saviour of mankind. That his conviction was not an illusion no one will doubt who reads.

It would appear that the book is intended primarily for the laity, and it is to be hoped that it will have an unprecedented circulation among them.

But, in addition to this, it will be found most useful to ecclesiastical students as parallel reading with other more scientific or critical works; and even priests will find it helpful and suggestive.

Its copious illustrations add not a little to its attractiveness for the general reader, while they at the same time forcibly impress the beautiful lesson upon the mind.



The Leopard's Spots: A Romance of the White Man's Burden.
By Thos. Dixon, Jr. (New York: Doubleday, Page & Co.)

Though the author himself calls his work a romance, he evidently intends his readers to suppose that it is founded on a much larger proportion of actual fact than usually forms the basis of a work of fiction.

His object is to set forth in an attractive form the severe ordeal through which the South has been passing for the last thirty-five years.

The utter desolation of the South at the close of the war; the heroic efforts of the whites to accept the situation; the high-handed outrages perpetrated by "carpetbag" rule; the incalculable evil resulting from it for the negro; and the consequent estrangement of the two races, are his principal topics; and while the picture he paints is a somber one, and sometimes even lurid, a candid reader fairly acquainted with the last thirty years' history of the South will probably admit that even after making a heavy deduction for romantic license, stage effects, and partisan prejudice (either natural or acquired by residence in the South), there still remains an amount of honest truth and stubborn fact worthy of very careful study.

The book unquestionably contains many striking facts and arguments strongly put; but on the whole, we do not think that the story is skilfully told. While there is much in it that gives unmistakable evidence of the author's ability as both a writer and a thinker, there are also some rather prominent defects. In the first place, the style itself is singularly uneven. There are indeed pages that are interesting and attractive, but there are others that are dull, heavy, and clumsy; while in connecting the various parts of a dialogue the writer's deficiency is simply astonishing. There is also a needless insertion and monotonous repetition of coarse and vulgar epithets which seldom have the merit of adding either strength or appropriate emphasis to the sentence.

In his character sketches, the author almost always hits off some of the principal traits with admirable skill and accuracy, but in the development of his portrait he not unfrequently misuses his colors, or leaves bare spots on the canvas. Thus in attempting to give, in Sallie Werth, a portrait of "a daughter of the old-fashioned South," he certainly gives many of the characteristics of the Southern girl with delightful accuracy. But in one of the most important and delicate traits he fails woefully. Nothing could be more utterly foreign to the character of the typical girl of the old-fashioned South than Sallie's gushing, irrepressible avowal of her love to the man himself, whom, as she tells him, she slavishly adores.

We would look in vain for anything like this in the stories of Thomas Nelson Page, or in any other Southern writer, "to the manor born."

But in spite of these and other similar defects that will hardly escape the notice of the careful reader, the book is a serious one, dealing as it does seriously with a momentous problem, and bringing to public notice evils which have been too little known to the greater part of the honest and fair-minded people of the country.

By far the greatest significance of the work, however, lies in the conclusion reached by the author and foreshadowed in the text that precedes the title, "Can the Ethiopian change his skin or the leopard his spots?"

The writer evidently believes the negro problem to be a hopeless one. An important character in the story, and one with whom the

writer would naturally have special sympathy, is the Rev. John Durham, a Baptist preacher, "who threw his life away." This desperate act, we learn from the narrative, consisted in refusing an \$8,000 pulpit in Boston, to remain in North Carolina on a \$900 salary, and spend himself in a fruitless struggle to maintain the supremacy of the Anglo-Saxon race.

In fact, while the Rev. Mr. Durham is represented as an eloquent and soul-stirring preacher, and as performing many noble acts of hidden charity, the great question that absorbs his zeal and energy and elicits from him frequent and more than passing manifestations of intense bitterness, is "the conflict between the African and the Anglo-Saxon races." This he declares to be the greatest, most dangerous, and most hopeless of the great questions that shadow the future of the American people (p. 331).

The fundamental reason for this gloomy view of the situation may perhaps be found in the doubt which Rev. Mr. Durham expresses to his wife (p. 177) as to whether a negro really has a soul. It is also worthy of remark that the author himself speaks of the religious excitement attending negro revivals as "emotional insanity" (p. 177).

If, therefore, any importance is to be attached to the views set forth in this book, it would seem that we have here an open avowal that Protestantism, at least in so far as it is represented by the Baptists, the most numerous sect in the South, and the one whose form of worship is most popular with the negroes, is ready to give up all hope (and consequently, we may suppose, all effort) for their conversion, or for the amelioration of their condition. If the author repudiates such an inference, we may say that, at least, his book has the merit of calling our attention to a fact which we already know on better authority.



Life of William McKinley, our Martyred President. Edited by Rt. Rev. Samuel Fallows, LL.D., with an Introduction by United States Senator William E. Mason. (Chicago: Regan Printing House.)

In this work of 456 large octavo pages we have not only a comprehensive history of the life and death of the latest victim of the Anarchist's bullet among rulers, but also biographies of our previous martyred Presidents, Lincoln and Garfield, as well as of President Roosevelt. The book is profusely illustrated, and begins with the end, the story of the assassination. Whatever our opinion of President McKinley may be, and whether we agree with his governmental policy or not, on this we must all agree, that at no period of his life was he greater and nobler than when, immediately after being shot, he exclaimed: "May God forgive him." The Life contains valuable lessons, but in order to extract them all, one must sometimes read

between the lines. Of course, all will interpret alike. There is an excellent chapter on "Anarchy: its Origin, Purpose, and Results," which thoughtful readers will appreciate.



Father Etienne Pernet, Religious of the Augustinians of the Assumption, Founder of the "Little Sisters" of the Assumption, the Nurses of the Sick Poor in their Own Homes. With a Preface of Monseigneur de Cabrières, Bishop of Montpellier. Translated from the French by Mary Elizabeth Herbert. (London: The Art and Book Company, 22 Paternoster Row, E. C.; Paris: Ancienne Maison Gaume et Cie, 14 Rue de l'Abbaye.)

There is no more profitable reading than the lives of holy men and women. In the awakening of admiration of their virtues is born the stimulus to imitation. In this work of about 200 pages, which is a résumé of the different testimonies and short biographies that appeared at the death of Père Pernet, an echo, as it were, of the concert of affection, admiration and gratitude which was heard on all sides in praise of this friend of God and of His poor, when his soul was carried to heaven, we read the life of a saint of our own time, for he died but three years ago; and from whichever point his life be viewed, the distinguishing traits of saints stand out in bold review. His humility was as great as his sympathy for the poor and infirm, whose sorrows and sufferings he shared while seeking to relieve them, inspiring them with courage and leading them to God. Love, faith and prayer constituted the essence of his long life on earth, and the fruit thereof will grow and ripen, tenderly nursed and cared for by his faithful, self-sacrificing daughters, the "Little Sisters," as long as there will be poverty, sickness, and suffering. The "Little Sisters" are multiplying and spreading, reflecting the virtues of their founder throughout the earth. By them the poor are alleviated and consoled both in body and soul; from them the rich may learn lessons of duty. Read and profit thereby.



A Sketch of the Life and Sufferings of Blessed Sebastian Newdigate, of the London Charterhouse. By Dom Bede Camm, O.S.B. (London: Art and Book Company.)

It is a touching narrative, the account of the Carthusian monks who were executed under Henry VIII. for having refused to acknowledge the King's religious supremacy, and Dom Camm has made a most attractive little book out of the story of one of them, Blessed Sebastian Newdigate. Not very much historical detail can be ascertained in the case of this most interesting personage, but whatever is obtainable has been put together nicely by the learned

Benedictine author, and has been enriched with instructive notes on events relating to the martyrdom, and with a fascinating description of the old London Charterhouse and its evolution into its present state.

Though the book is not of any great size—some hundred large type pages with very wide margins—nevertheless, its good points could be enumerated at considerable length. The author's powers as a scientific historian, his artistic taste, his fervent piety, and his intense patriotism are revealed very clearly. His book is one to interest, please, instruct and edify, and while well adapted to entertain the young readers, will also be found not unworthy of a place on shelves reserved for select biographies and fine historical sketches.



The Treasure of the Church. By Canon Bagshawe. (London: Burns & Oates. New York: Benziger Brothers.)

We have here a popular exposition of the nature and effects of the two Sacraments most frequently received, namely Holy Eucharist and Penance. The purpose of the Rev. Author is not merely to instruct but to increase the love and devotion of the faithful by showing forth the high place these sacraments have held in the lives of Catholics from the beginning. Hence with this twofold object in view he explains clearly and precisely the doctrine relating to the real, abiding presence of Christ in the tabernacle, the meaning of transsubstantiation, communion under one form, and the dispositions necessary to receive worthily this august sacrament. He devotes a chapter to the Holy Sacrifice and in order to help all to enter into the spirit of this sublime act of worship he explains the sacred liturgy employed in it.

The Rev. Author then takes up the doctrine regarding the Sacrament of Penance, its cleansing power, its strengthening grace, the conditions required on the part of the recipient to obtain forgiveness of his sins, finally the necessity of frequent confession as a means unto perfection. The book, like all of the late Canon Bagshawe's productions, will be of great value to Catholics and non-Catholics alike. It will aid the former to understand and appreciate better the faith that is in them; it will help the latter to solve their doubts concerning these two sacraments, which are in truth the treasure of the Church.



More Home Truths for Mary's Children. By Madame Cecilia. (London: Burns & Oates. New York: Benziger Brothers.)

This book is a welcome addition to the many aids to the spiritual life coming from the Catholic press. It has an aim and purpose

peculiarly its own. While intended for Catholic young ladies living in the world who have placed themselves by a special consecration under the protection of Mary, to imitate her virtues and advance unto perfection, all who have a real, honest desire to faithfully serve God, to realize the command of the Master to be perfect, will find in its pages wholesome suggestions and practical advice. As directress of young ladies for a number of years the authoress evidently has formed a good appreciation of the needs of those beginning the spiritual life, and in the plan of God's providence makes an excellent guide. She does not soar into dizzy heights of sanctity nor propose virtues which seem impracticable outside the cloister. In a series of conferences which form the first part of the book she points out the dangers and temptations to be met with daily in the workshop, at home and in the social circle. In the second part she deals with the inner life, with the virtues which are the foundation and strength of the spiritual life, such as a strong, active faith, pure intention and confidence in God. She helps to solve many problems that perplex the mind, and she encourages all to persevere. Her style is simple and pleasing. The book will be a great help to those well-disposed and of much value to the directors of sodalities.



Unpublished Letters of Charles Carroll of Carrollton, and of his Father, Charles Carroll of Doughoregan. Compiled and edited, with a memoir, by Thomas Meagher Field. (New York: United States Catholic Historical Society, 1902.)

The United States Catholic Historical Society, which has done such admirable work in the short time since it was organized, has begun a Monograph Series, of which this volume is the first. It is most appropriate that the series should be introduced with a work on the most prominent Catholic laymen in the early history of the nation. The work is of very real value and interest not only for the Catholic historian, but for all interested in the history of the United States. The letters, most of which have not been published heretofore, are from the collection in the possession of the widow of the late Charles Carroll Mactavish, of Baltimore. They consist mainly of letters written by the signer's father to him during his studies in France and England, and letters written by himself to friends during the time of gathering storm (1765-68) just after he had returned home to take the place which he filled so well in his native State and country. Other letters, written in later life, treat mainly of domestic and personal matters.

The letters amply repay reading, not only by the information they convey about a great historical personage, but also by the charm of their style. In this respect the letters of the father, Charles Carroll of Doughoregan, are particularly interesting. The book does us a

rare service in making us acquainted with this fine, sturdy, shrewd old Irish American. He was a man of great wealth and of good education, having studied in France, where he afterward sent his son. He was debarred by his faith from taking the part in the public service of his colony which had been taken by his father before him, and afterward by his more distinguished son, but we can easily believe from the qualities shown in his letters, that he was a man of great influence in Maryland. The letters are an interesting revelation of a character in which antique honor and business-like shrewdness, paternal affection and sternness, worldly wisdom and piety are mingled in a way that makes us like the fine old gentleman even though we must sometimes smile at him. He advises his son, like a Chesterfield, on all sorts of topics. He begins one letter with the advice to get a good fencing master, as "A Gentleman should know how to defend himself if attacked;" and further on to wear his own hair rather than a wig, as it will become him better, "and beside you will be more in the fashion." Again, "You must Conform to their amusements and learn to Play at Cards. And since it is ye Fashion, you should wear worked Ruffles."

In a letter written to his son, then in London, he sets rules for his recreations and friendships, insists on his avoidance of evil company which would hinder his duty to his Maker, tells him how to keep receipts and accounts, advises him to learn Riding and Dancing, recommends certain books of Controversy, and commissions him to collect a "Debt of Honour" for £9 os. 6d. which he had won when in London from one Mr. Maccarty, a short, full-faced gentleman who lodged in Gray's Inn.

He defends the Jesuits, who were then under fire. He says: "I have, I thank God, been bred among them, and if you do what they have taught you and nothing contrary to it, you will be happy here and hereafter." Again, speaking of events in Lisbon, he remarks shrewdly: "Ye lugging ye Jesuits into ye Plot makes one disbelieve what I see in our Papers."

He is loyal to his country, though he believes that "neither Maryland nor any of ye British Dominions are a desirable Residence for a Roman Catholic." He retains, too, his attachment for Ireland, and he wishes a good, fair history of Ireland could be written. "Ye Duty all Irishmen owe to ye Glory and Honour of their Country should prompt them to promote and encourage such a Work."

Evidently a fine old country gentleman was Charles Carroll the elder, and one worth knowing, even though we can know him only through these shrewd, honest, affectionate, amusing letters to his boy. The younger Charles Carroll owed much to his father, and it is proper that they should be honored side by side in the book.

The son's letters are in a loftier, but less personal vein. They show that, from the moment of his return to his native land, he cast in his lot with his countrymen. His motives were those of the highest patriotism. His careful study of political conditions in other lands

and his legal training fitted him to take a broad view of the series of petty oppressions which were causing discontent, and he was fully convinced of the necessity of resisting them. He shaped his conduct in accordance with principles, and principles of justice and liberty. He shows already in these letters written in his youth the same qualities of seriousness of purpose and calm determination to do his duty which he showed when he put his vast estates in jeopardy by signing his name to the Immortal Declaration of Independence.

Mr. Field's work is well done. He does not intend to write a life of Charles Carroll. He gives as much information as is necessary to introduce and explain the letters, which are allowed to occupy the foreground throughout. The type-work also is excellent. There is a slight mistake on p. 10, where the year 1610 is spoken of as in the sixteenth century.



Sermons on the Stations of the Cross, the Our Father, Hail Mary, etc. By Rev. B. J. Raycroft, A.M. (New York: Pustet.)

Wilfrid Ward tells of an old school English priest who used to preach Massillon's sermons to his little flock of country people, gravely warning them against the evils of luxury and fine clothing, and thundering against the dangers of courts. Father Raycroft certainly makes no such blunder as this in the volume before us. His style of preaching has all the merits of sincerity, directness, and pertinency. He has given us about forty sermons on many different topics, moral discourses predominating. They are all, he informs us, sermons that have been preached. Now the fact that one man has preached a sermon, as every one who uses sermon matter knows, is no certain test of its utility to another, but it is at least guarantee that it can be preached to the people. The ideal sermon for use is one that will suggest and stimulate, that will set many different minds working on proper lines to generate new sermons with individualities of their own. However, such are hard to find, and in default of the ideal, we can welcome sermons which have all the evidences of being very real.

Father Raycroft's work is very emphatic and downright. His appeals to sinners are direct and pointed, full of instances drawn from the everyday life around them. He makes much use of the temporal ends resulting from sin, and does it well. His style of direct address is sometimes crude, but it has the qualities which hold attention and drive home personal conviction. And the best test of oratory is that it gains its purpose. Father Raycroft is not equally at home in more elevated regions; he becomes bookish; the thoughts show reading, the style becomes labored, the diction heavy. In fine, this book of sermons, though not manifesting the elevation of thought and power over language of a great writer and thinker, fulfils the purpose of its author by being a collection of plain, direct, practical

sermons made to suit the people with whom, for the most part, we have to deal.

The book would possess greater value for a busy priest if synopses of the sermons were given. At least sub-titles should be added to the first twenty sermons. There is no way of knowing exactly what they are about, and the book has a new value to the man who discovers that in the sermons on the Stations of the Cross, Father Raycroft has discussed a wide variety of subjects, and that the sermons are available for use, not only during Lent, but at almost any time during the year.



Mariae Corona: Chapters on the Mother of God and her Saints.
By Rev. P. A. Sheehan, D.D. (Dublin: Irish Catholic Truth Society.)

Another book by Father Sheehan (we know, of course, that he is now *Dr.* Sheehan, and we are glad that the deserved honor has come to him, but the creator of "Daddy Dan"—the Very Rev. Canon Hannahan—will not take it amiss if we cling affectionately to the more familiar title). Anything from Father Sheehan's pen requires no recommendation to Catholic readers, and when the book is practically, at least, a book of sermons, it will be all the more eagerly welcomed by priests who have followed the author's sermons in the HOMILETIC MONTHLY during this year. The author calls the twelve selections in his book chapters, not sermons, and they are written for reading rather than for speaking, but they are eminently available for homiletic purposes. Five of them are on the Blessed Virgin herself, and the others on her saints, SS. Augustine, Joseph, Peter and Paul, Patrick, Dominic, Teresa, Alphonsus Liguori, and Aloysius.

The most striking note about Father Sheehan's work is its intense Catholicity. His wide reading in the realms of ethnic philosophy has wrought him no harm; he has returned to the divine truths of revelation with a better appreciation of their necessity and their worth. The intense faith of the Irish, which is an instinct in the race, has become self-conscious in him. He has gone as an explorer into the regions that lie outside the peaceful domain where Christ still rules, and he has returned more thoroughly convinced of the blessedness of those who bear the sweet yoke and the light burden of that gentle rule. He wants every Christian to appreciate his blessings, and his personal knowledge of how bankrupt modern thought is in all that makes life endurable, gives his style, strength and warmth and insistence in its sturdy advocacy of uncompromising Catholicity.

"The woman clothed with the sun" has been taken to mean both the Church and the Blessed Mother of God. And so the author links together in these chapters these two objects of his devotion

and love. The consideration of the Blessed Virgin and of the other saints gives him his opportunity to insist on the Catholic Christian ideas of life. And this he does in no shrinking, apologetic way. He sees his Christian principles clearly, and expresses them with energetic pride. The book may be recommended for spiritual reading to the Catholic laity; it is devotional, attractive, uplifting.



1. *Religious Education and its Failures.* By Rt. Rev. J. Bellord, D.D., Ave Maria Print, Notre Dame, Ind.

2. *The Story of the Earth.* By H. G. Seeley, F.R.S. (New York: Appleton.)

3. *Selections from Irving's Sketch-Book.* Benjamin. (American Book Co.)

4. *Carpenter's Geographical Reader: Europe.* (American Book Co.)

5. *How to Attract and Hold an Audience.* By I. Berg Esenwein. (New York: Hinds & Noble.)

6. *Vocal Exercises on the Vocal Factors of Expression.* By Prof. F. D. Murrin. (Troy, N. Y.: A. M. Allen.)

1. Bishop Bellord's work on Catechetics is a revised reprint from the Ave Maria, and takes a fitting place in that excellent series of pamphlets. It consists of four chapters in criticism of the ordinary methods used in giving religious instruction. The chapter on Memory is an excellent piece of applied psychology. The style is vigorous and trenchant, and the criticism fearless and just. The work should be in the hands of every one in charge of religious instruction. It needs to be supplemented now by the zealous prelate by something constructive, as the present little volume is almost entirely critical.

2. *The Story of the Earth* is one of Appleton's Library of Useful Stories. This volume is small in bulk, but it is filled with knowledge of geologic strata and fossils. In fact, it is too learned to merit such a title as a "story!" If it is meant to attract beginners, the book will be a failure. It administers knowledge in chunks. There is absolutely no attempt to make the theme attractive. The readers are plunged from the first into dry facts and hard names, and much effort of attention and of memory is required in the student. The book will be of use as a text-book, or to the student who wants a lot of knowledge in small compass.

3. The Selections from the Sketch-Book have been prepared to meet the requirements for first year English and advanced English of the Board of Regents of New York State. Two of the essays are annotated with a view for utility in applying the indirect method of grammatical analysis. Nine others are prepared for reading work. The notes are for the most part mercifully brief. Those on p. 60 are out of their place.

4. Mr. Carpenter aims at doing for children in imagination what the Cooks do for their patrons in reality—arrange a personally-conducted tour through places of interest in the Old World. The work contains about 450 pages. The illustrations are numerous, and though small, are well-selected and distinct. The author gives much interesting and useful information in attractive form, and he is at pains to avoid giving offense to national or religious sentiment.

5. Dr. Esenwein has put together in rather a scrappy way a number of bright, clever, helpful ideas on a variety of topics connected with public speaking, including logic and rhetoric. He has had experience as a teacher of elocution, which is the basis of many very practical suggestions, and his wide reading in other treatises on elocution and rhetoric supplies him with some very well-chosen quotations. In general, the work is incisive, straightforward, and practical. It does not treat particularly of pulpit oratory, but it has suggestions which are of value to any speaker.

6. Prof. Murrin is also a teacher of elocution, and has produced a little work which is not so ambitious as Prof. Esenwein's, but which will no doubt serve a useful purpose for professors and pupils in classes of elocution. He has found by experience that much difficulty is encountered and much time lost in selecting proper exercises for illustrating the emotions, etc. He has compiled a number of brief selections, which are admirably suited to this end. Much reading and care must have gone to the making of these selections, as they possess high literary as well as practical value. As the author himself says, they are not for those who wish to acquire oratorical ability by self-instruction. But teachers of elocution and their pupils will find this little work convenient and useful for practice in vocal expression.



Timothy; or, Letters to a Young Theologian. By Dr. Franz Hettinger. Translated and adapted by Rev. Victor Stepka. (St. Louis: Herder.)

The present gratifying interest in priestly training has produced a number of works, most of which have been written for the benefit of the bishops and priests who are directly concerned in the management of seminaries. In this class by far the best in any language is the work on Clerical Studies which was the fruit of the well-stored mind and long experience and ripened judgment of that grand old teacher in Israel, Dr. John B. Hogan, S.S.

Dr. Franz Hettinger has conceived the idea of writing a work on clerical studies from the point of view of the student in order to give him a stimulus in his work, to indicate the spirit in order he should go about it, and to outline the value of the different branches for the development of priestly knowledge and character,

and for the upbuilding of the Church of God. The work he has produced consists of twenty-seven letters or chapters, treating of all the branches of training which a good seminary might afford to the young Levite.

The studies are considered rather on intellectual than on practical lines, rather in reference to the student himself than to the people. Even the chapters on the Care of Souls, on Catechetics, and on Homiletics have little in the way of useful, practical suggestions.

The truth is that Dr. Hettinger had a fine inspiration which he should have given away to some one with less erudition and more insight. It was a great idea, that of writing a series of chats with a bright, earnest Catholic youth on his vocation, his opportunities, his responsibilities. Imagination pictures at once what such a series of letters could and should be—suggestive, helpful, kind, warm-hearted, good-humored, sympathetic, direct, personal—a heart-to-heart, man-to-man, father-and-son sort of talk. And it is such a disappointment to find the erudite Doctor miss his chance and descend to being heavy, learned, somber, encyclopedic, platitudinous. Now and then he addresses “my dear Timothy,” but at times through whole chapters this is the only indication that he has even this hypothetical youth in his mind. One feels that if he could only call the young fellow Tim, and write in a vein to suit the title, the book might have been a success.

The work is a failure for the purpose for which it was intended, but it possesses merit. A man of wide reading and deep thought, whose mind has been occupied with ideas rather than men, can hardly possess the psychological insight necessary to make such an undertaking as this a success, but he can produce a work which will recommend itself to the serious-minded and the thoughtful. The letters have a fine conservative religious spirit, a love of faith and learning, and a wealth of ideas original and quoted, which make it of value to priests interested in Seminary work, and to serious-minded students. The translator’s work has been generally well done.



Elements of Political Economy (Revised Edition). By J. Lawrence Laughlin, Ph.D. (American Book Co.)

Every man in the United States is being continually called on by the force of circumstances to form some sort of opinion on the most delicate economic problems. Whether he is exercising his right of suffrage, or taking sides in a labor dispute, or even making a simple purchase, he is brought face to face with such questions as tariff, money standard, labor and capital, credit, trusts, wages, prices, etc. In our complex system it has become a duty of every man to himself and to the state to get informed as far as possible on these

matters. And if such be a duty of the ordinary citizen, much more is it so of those whose position gives them influence over wills or charge over consciences. It is no longer possible to settle these questions with a few wise saws or vague generalities or pious platitudes. They run too deep into the social life of the time, and, like everything else of importance, they can never be settled until they are settled right.

It is some years now since Dr. Laughlin, who is Professor of Political Economy in the University of Chicago, made an attempt to put the fundamental notions and principles of his science in a way to be grasped by beginners. He has now revised his work to bring it up to date in a rapidly advancing science.

In the first part of the book he treats of such subjects as Production, Labor, Capital, Money, Trade, Demand and Supply, Credit, Distribution, Wages, Prices. In the second part, which he calls Descriptive Political Economy, he discusses Socialism, Taxation, Tariffs, Bimetallism, Banking, Labor, Cooperation. On these questions he strives to avoid taking a definite side, but he is opposed to State Communism, and in his presentation of the arguments on the question of customs duties he inclines toward Free Trade. He is of opinion (and in this he is at one with a greater authority, Leo XIII.) that the labor problem is not a question to be settled by legislation, but "by all the forces which make for Christian character and self-mastery."

The work is intended as a text-book. Its divisions are clear and orderly, its style simple and succinct, and it has suggestive questions at the ends of the chapters. It may be recommended to those who are desirous of becoming acquainted with the fundamentals necessary for an understanding of this difficult but important subject.

LITERARY NOTES AND NEWS.

A new text book of moral theology has been added to the number of such works which are already in the market. It is entitled "*Principia Theologiae Moralis*," and comes from the pen of the Rev. Thomas Slater, S.J.

The first printed book that published the Sanskrit alphabet and a Sanskrit text (The Our Father and Hail Mary) was the Jesuit Athanasius Kircher's *China Illustrata* (*Amstelodami*, 1667). Kircher obtained his information from his brother priest, Heinrich Roth, superior of the Jesuit college in Agra, who died there in 1668.

Of Asseman's exceedingly rare *Codex Liturgicus* a reprint will now be undertaken. This "*Codex Liturgicus, in quo continentur Libri Rituales, Missales, Pontificales, Officia, Dypticha, etc., Ecclesiarum Occidentis et Orientis*" was first published at Rome in the years 1749-1766, and comprises thirteen volumes in quarto. It is valuable especially on account of the Oriental

and Greek liturgies which are embodied in the work in their original characters. The *Codex* has of late become very rare and expensive. As far back as 1847 a set was sold for 700 francs, while more recently a set fetched the price of 3,000 francs. The new edition may be subscribed for at the price of 600 francs.

Among the recent Latin works we note: *Quaestiones de Justitia ad usum hodiernum scholasticae disputatae*, ab A. Vermersch, S.J.; *De genuino probabilismo licito dissertatio critico-practica exarata conciliationis gratia*, auctore D. M. Caigny, O.S.B.; *De genuino morali systemate S. Alphonsi dissertatio irenico-critica*, auctore D. M. de Caigny, O.S.B.; *Principia Theologiae Moralis*, auctore Th. Slater, S.J.; *Theses de Gratia sanctificante*, auctore L. Hubert; *De Pulchritudine divina libri tres*, auctore D. H. Krug; *De Principiis Theologiae Moralis, scholarum usui accommodavit* H. Noldin, S.J.; *De Fide divina, libri quatuor*, auctore G. Wilmers, S.J., *Opus Posthumum post mortem auctoris ed. cura Aug. Lehmkuhl, eiusd. S.J.*

A book that will be appreciated especially by those who are afflicted with scruples or by despondency with regard to the spiritual life will shortly be published under the title of *Comfort for the Faint-Hearted*. It will be a translation of Blossius' "*Consolatio Pusillanimum*," by Rev. B. Wilberforce.

The *Sun* (New York) comments upon the production of a mass for St. Patrick's Cathedral, Newark, by six amateur composers, three of whom are Protestant clergymen, thus: "That two Episcopal ministers should assist in writing a mass is not surprising, but that they should write it for a Roman Catholic Church is rather remarkable. That a Presbyterian minister should be a colleague in the production is very remarkable. A generation ago such a circumstance would have struck Protestants with amazement. Now it is likely to pass without any very serious comment or, at least, any bitter rebuke."

About the growth of so-called Christian Science the *Era Magazine* gives the following interesting information: The total number of Christian Science churches and societies, here and abroad, is now 663, showing the remarkable increase of 81 during the last year. Besides these, there are many free reading rooms—more than one hundred in the United States, eight in Greater New York alone and one large one in Chicago, in which all the churches of that city unite. These reading rooms are a feature of the denomination and are to be found in many of the cities abroad where Christian Science has obtained a lodgment. The First Church of Christ, Scientist, in Boston, Mass., was finished in 1894, at an expense of over \$250,000, and was dedicated in 1895. It is known as "The Mother Church," all the other churches being branches of this one. This was the first church devoted to the new "faith" and all the others have, therefore, been built within the short space of eight years—a remarkable growth indeed.

There has been a great development in research of scientific geography during recent years, but we have had no work, perhaps, in the past century to equal the

famous "Physikalischer Atlas" of Berghaus, which applied wonderful cartographic skill to research into the history of geography. "Bartholomew's Physical Atlas," of which the first volume has just been issued, promises to represent all that recent study and discovery have added to our knowledge on this subject. Over four hundred maps, with accompanying text, illustrating the weather and climate of the world, will be included, and the Atlas is prepared under the patronage of the Royal Geographical Society of London. It will represent the views and information of the most eminent scientists of the day.

There is keen and caustic criticism in the *Catholic World Magazine* for July of a bitter anti-Catholic book that is now used as a text book in many of the high schools. It shows up this other attempt at "poisoning the wells," and with a sharp pen lays bare all its bigotry. It is about time that this propaganda which has for its purpose the using of the public school system as an agency to defame the Catholic Church and decatholicize the Catholic children should stop. The American Book Company is anxious to get Catholic trade; it should therefore be very particular how it hurts Catholic sensibilities. It has no business publishing such a bitterly anti-Catholic book as Seely's *History of Education*, and much less has it any business putting such a book in the public schools.

BOOKS OF THE MONTH.

The following list contains such publications of importance issued during the last month which may be supposed, by reason of their subject or authorship, to interest our readers. Catholic authors are marked. Books reviewed in this issue are marked†. The list is compiled for INFORMATION only, and books included in this list are not thereby recommended.*

-
- | | |
|--|------|
| BALCH, LEWIS A. A Manual for Boards of Health and Health Officers. (Banks & Co.) Cloth | 1.50 |
| BRANNON, C. P., and GILLET, JOHN S. (Rev.) Review of a Discussion Between Father C. P. Brannon of the Roman Catholic Church and John S. Gillett of the Methodist Episcopal Church. (Quo Warranto Pub. Co.) | 0.25 |
| *† CAMM, DOM BEDE, O.S.B. A Sketch of the Life and Sufferings of Bl. Sebastian Newdigate of the London Charterhouse. (Art and Book Co., London.) Cloth, net | 1.10 |
| *† CECILIA, MME. More Home Truths for Mary's Children. (Burns & Oates, London.) Cloth, net | 1.00 |
| * DE COSTA (Dr.) From Canterbury to Rome. (Christian Press Assn. Pub. Co.) Cloth, net..... | 1.25 |

- * DE COSTA (Dr.) Whither Goest Thou? (Christian Press Assn. Pub. Co.) Cloth, net \$0.50
- DENNIS, L. M., and CLARK, F. W. Laboratory Manual to Elementary Chemistry. Ill. (Am. Book Co.) Cloth 0.50
- † DIXON, THOMAS, JR. The Leopard's Spots. A Romance of the White Man's Burden. (Doubleday, Page & Co.) Cloth..... 1.50
- * † ELLIOTT, REV. W., C.S.P. The Life of Jesus Christ: Embracing the Entire Gospel Narrative. (Catholic Book Exchange.) Cloth 1.00
- * † FATHER ETIENNE PERNET, Founder of the "Little Sisters" of the Assumption. (The Art and Book Co., London.) Cloth, net 1.25
- GIFFORD, M. W. Christian Science Against Itself. (Jennings & Pye.) Cloth 1.00
- GRANT WILLIAM D. (Rev. Ed.) Christendom Anno Domini 1901: A Presentation of Christian Conditions and Activities in Every Country of the World at the Beginning of the Twentieth Century by More than Sixty Competent Contributors. Introductory Note by Charles Cuthbert Hall, D.D. (Chauncey Holt.) Cloth 3.50
- GREGG, DAVID, D.D. The Dictum of Reason on Man's Immortality; or, Divine Voices Outside of the Bible. Cloth..... 0.50
- * † HETTINGER, DR. F. Timothy; or, Letters to a Young Theologian. (B. Herder.) Cloth, net..... 1.50
- † LAUGHLIN, J. L., PH.D. Elements of Political Economy. (American Book Co.) Cloth..... 1.20
- † LIFE OF WILLIAM MCKINLEY, our Martyred President. Edited by Rt. Rev. S. Fallows, LL.D. (Regan Printing House.) Cloth 1.50
- * MCGOWAN, REV. F. X. Two Series of Lenten Sermons. (Fr. Pustet & Co.) Cloth, net 0.75
- * MCKERNAN, REV. JAMES. Forty-five Sermons Written to Meet Objections of the Present Day. (Fr. Pustet & Co.) Cloth, net 1.00
- * MCSORLEY, REV. JOSEPH. The Ideal Teacher; or, the Catholic Notion of Authority in Education. From the French of Père L. Laberthannière. Trans. by Margaret La Farge. (Pedagogical Truth Lib., No. 7.) (Catholic Lib. Assn.) Paper..... 0.30
- PARKMAN, FRANCIS (Jr.) Conspiracy of Pontiac and the War of the North American Indians Against the English Colonies After the Conquest of Canada. (A. L. Burt Co.) Cloth..... 1.00
- * † RAYCROFT, REV. B. J. Sermons on the Stations of the Cross, The Our Father, The Hail Mary, etc. (Fr. Pustet & Co.) Cloth, net 1.50
- * † SHEEHAN, REV. P. A., D.D. Mariæ Corona: Chapters on the Mother of God and Her Saints. (Irish Cath. Truth Soc.) Cloth, net 1.00
- * SPALDING, RT. REV. J. L. Religion, Agnosticism and Education. (A. C. McClurg & Co.) Cloth, net..... 0.80

BOOKS RECEIVED.

- Unpublished Letters of Charles Carroll, of Carrollton. Thomas Meagher Field. (United States Catholic Historical Society.)
- Music in the History of the Western Church. Edward Dickinson. (Charles Scribner's Sons, New York.)
- St. Francis of Assisi. I. H. McIlvaine. (Dodd, Mead & Co., New York.)
- Mary, Our Mother. Rev. L. B. Palladius. (B. Herder, St. Louis.)
- Life of William McKinley. Rt. Rev. Bishop Samuel Fellows, D.D. (Regan Printing House, Chicago.)
- The Story of My Life and Work. Booker Washington. (J. F. Nichols & Co., Toronto, Ont.)
- Francis Bacon Our Shakespeare. Edwin Reed, A.M. (Charles E. Goodspeed, Boston.)
- Bacon and Shakespeare—Parallelisms. Edwin Reed, A.M. (Charles E. Goodspeed, Boston.)
- The Heroine of the Strait. Mary C. Crowley. (Little, Brown & Co., Boston.)
- The Leopard's Spots. Thomas Dixon, Jr. (Doubleday, Page & Co., New York.)
- Terrors of the Law. Francis Watt. (John Lane, New York.)
- More Home Truths for Mary's Children. Madame Cecilia. (Burns & Oates, London.)
- Social Salvation. Washington Gladden. (Houghton, Mifflin & Co., Boston.)
- About the Bible. Charles L. Hammond. (Grafton Press, New York.)
- Education and the Larger Life. C. H. Henderson. (Houghton, Mifflin & Co., Boston.)
- England and the Holy See. Spencer Jones. (Longmans, Green & Co., New York.)
- The Lady Paramount. Henry Hardland. (John Lane, New York.)
- School Architecture. Edmund March Wheelwright. (Rogers & Manson, Boston.)
- St. Anthony of Padua. M. L'Abbe Albert Lepitre. Translated by Edith Guest. (Benziger Brothers, New York.)
- The Rise and Development of Christian Architecture. Joseph Cullen Ayer, Jr. (The Young Churchman Co., Milwaukee.)
- Systems of Ethics. Aaron Schuyler, Ph.D., LL.D. (Eaton & Mains, N. Y.)
- Father Marquette. Reuben G. Thwaites. (Appleton & Co.)
- Modern Conceptions of God. Joseph Alexander Leighton. (Longmans, Green & Co.)
- Forty-five Sermons. Rev. Joseph McKernan. (Pustet & Co.)
- Elementary Chemistry. Clarke & Dennis. (Am. Book Co.)
- Patristic Study. Henry Barclay Swete, D.D. (Longmans, Green & Co.)
- Facts and Comments. Herbert Spencer. (Appleton & Co.)
- Our Lady and the Eucharist. From Faber. Rev. John Fitzpatrick, O.M.I. (Benziger Brothers.)
- The Spenders. Henry Leon Wilson. (Lothrop Pub. Co.)
- Curita, Countess of Albornoz. Luis Coloma. Translated by Estelle Huyck Attwell. (Little, Brown & Co., Boston.)

THE HOMILETIC MONTHLY

AND

CATECHIST

VOL. II.

SEPTEMBER, 1902.

NO. 12.

Sermons for the Month of October.

DEVOTION OF THE FIRST FRIDAY.

THE SACRED HEART OF JESUS, THE TEACHER OF MANKIND.

BY THE REV. P. A. HALPIN, SAVANNAH, GA.

IV. THE SCHOLARS.

"Come to me, all ye that labor and are burdened."—Matt. xi. 28.

SYNOPSIS.—It is evident from the Invitation that the scholars, or those who have the right to enter the School of the Sacred Heart, comprise all mankind. Men may be divided into 1. those who labor, i. e., those who are faithful, who are striving after virtue—the just; 2. Those who are burdened, i. e., sinners. Enumeration of the difficulties of the first class. Description of second class. All possess right of admission. Therefore, "come all."

The Sacred Heart has sent out the invitation to come and be taught. The school in which the Master expounds His lessons is the Sacred Heart. The teacher from whose lips the accents of this celestial doctrine falls is the same Sacred Heart. As to the scholars—who and what are they? The answer to this question frames itself in one word. Everyone—all. The disciples are to be drawn from within the large circumference of humanity. No one is excluded, each and all are included. One peculiarity of the invitation lies in this, that it is so worded that every man is so to understand that it is in a special manner for him—in a manner so special that if he were alone in the universe the call would

still be for him. It is for him as the air of heaven, as the sunlight is for him. It is all embracing like the atmosphere, and it bears in upon him as does the oxygen, as does any of the life-sustaining forces. Needless to say that such a general and at the same time such an individual distribution must proceed from one that holds all agencies under his control—from a divine source, and the Sacred Heart is divine because it is the Heart of God. In his spiritual exercises St. Ignatius puts forth a meditation on the Incarnation and asks us to consider, by way of understanding somewhat the large benefits of heavenly condescension, how the three divine persons looked down upon the entire surface or upon the whole sphere of the earth full of men and beholding how all men were traveling toward hell, decreed that the second person of the Blessed Trinity became man for the salvation of the human race. We are asked to concentrate our attention upon the vast and wide reaches wherein dwell so many and such different peoples and the persons making up those nations—to look upon their variety, differing from each other in raiment, in actions, to view their complexions and features, some white, some black, some in peace, some in war, some weeping, some laughing, some in health, some in sickness, some being born, some dying. A wonderful picture this—a rapid sketch this—struck off in a few lines, yet so suggestive and affording so comprehensive a survey of the external world as it was constituted in the days of the Roman Empire, as it is to-day, now that the world is spinning in its grooves after possessing for two thousand years the splendid inheritance of the Incarnation. This thought or this panorama of the saint brings before us the scholars of the school of the Sacred Heart. These scholars they are the black and the white, the peoples of the various nations under the stars. Those coming into life, the dying, those in war, in peace, the sick, the well, the smiling, the weeping ones. In a word, they are all rational creatures visible, yes, and invisible—all men, all angels. For just as truly as man needed the teachings of the Sacred Heart, so in some mysterious way were the angels necessitated to have recourse to the same fountain head of instruction. There never has been, there never will be any light thrown over the road that leads to the eternal destiny of any one save that which cometh from the Sacred Heart.

All rational creatures in some way or other have been touched by the Sacred Heart in the splendidly comprehensive application

of the graces of redemption. There is no higher, no more aristocratic school than that of the Sacred Heart, and yet what aristocracy of birth is demanded of all applicants! It is worth inquiring into. At once, let us repeat, the school is open to all. All are cordially invited, pleadingly besought to enter. In the halls of divine legislation it was chartered for all and for each. It is limited to no class, or if there be restriction at all implied in the words of the text, the limitation is the pushing away of all limits, is a universal extension of the privilege. The card of admission reads: "Come all ye that labor and are burdened." It would be inaccurate to term this limitation. It would be hard to discover whom the clause excludes. It embraces the whole human race, which it divides into two classes—two great classes, to one or other of which each one belongs. Who are those that labor? those that are burdened? There is a way appointed for all men—the way of the commandments. There is a yoke to bear, and the yoke is light. Yet it is a yoke, something to carry. It goes counter to all merely human instincts. Humanity in its entirety is in a state of struggle. In a way, in a very real way, all labor. Some labor yet walk erect. Others labor so that they are burdened and ache under the load, and their main struggle lies in their effort to shake it off. They bend under it, they fall, they remain prostrate. Their aim is not to carry the superimposed load, their purpose is to get rid of it. They clamor against it. The whole fight of their life is to free themselves from it. Yet all in both classes are summoned to be scholars in the school of the Sacred Heart. The submissive and the rebellious—all. Once more let us look over the list. Who are "ye that labor"? Those whose faith is alive, who act according to its suggestions, who follow righteous paths, and address themselves to all the difficulties of upright conduct. It is labor to swerve neither to the right nor to the left. It is labor to keep up the fight against temptations. It is labor to continue on the prescribed road so displeasing to human nature. It is labor to advance when so many wander into the byways of dalliance. It is labor to stand firm when so many oppose. It is labor to shut out so many pleasant scenes and to close the ears to so many soothing melodies. It is labor to keep on with the eyes uplifted to a goal dimly seen, to keep on, no matter what the surroundings, in all sorts of tribulation, and weariness, and dreariness, in sickness and in health, without any sensible consolation, to trudge along in the dark, to give up seemingly

so much for apparently so little. All labor entails fatigue—all labor, corporal, mental, spiritual. In other fields of work success is tangible, results manifest. The advantages are so palpable that labor is lightened; but in the field of spiritual exertion it is altogether different. Success never seems certain. At one moment the passions are as if overcome, the next they break out in unbridled fury. Now the currents of temptation appear as if they had changed their course, as if they had foregone their designs upon us, and then we find ourselves under a sky darkened by the very arrows of all manners of evil suggestions. To-day all is serenity; brightness encompasses us, we feel close to God, heaven is near, we fancy. To-morrow comes gloom, and God is far away, and it is so hard not to discontinue the fight, not to become discouraged, not to follow the throng who are merry and thoughtless, and into whose lives, so it looks, nothing but sunshine enters. From other toil there is rest—there is the pleasant summer season when all cares are flung away and life is one gay, cheerful afternoon. But for the soil-toiler there is no vacation; for the soul-fight no bugle ever sings truce. It is taking and giving hard blows all the time save in the intervals of sleep. No outlook for a cessation of hostilities save at the moment when all these noises cease in death. Courage! laborers and fighters—noble, heroic beings! How to fight and how to toil and how to win are the lessons taught in the school of the Sacred Heart wherein you are bidden to come and learn and be at rest.

“Come to me all ye that are burdened.” If we understand rightly those that are burdened are in the majority—vastly in the majority. They are of coarser fiber spiritually. How innumerable are they who travel up and down life burdened! The strenuous laborers of the first class, in a sense, can hardly be said to be burdened. In fact, in spite of their fatigue, there is no perilous sinking. The longer they toil, somehow or other, these workers of the spirit, the easier, and perhaps without their knowing it, the easier their task. Says a spiritual guide: “Where one loves, one labors not, or if one labors, the labor is loved.” Not so with the burdened. They are borne down, so heavy is their load. Their burdens are their sins, their passion, their habits. But their sins are not so heavy as the consequences of their sins. All these consequences may be summed up in one word: Slavery. Yea, they are slaves; bondsmen in a bondage than which no servitude is so galling, so

despotic. Their sins are always before them, and they go through life to the discord of clanking chains. The degradation is so appalling. Sin taints all that is in man—his senses, his mind, his will. Most terrifying is the corruption that invades the heart, transforming it into a well-spring of all foulness. What a leprous spectacle he becomes to men, to angels, to God, to himself! The depths to which man sinks under the weight of sin are unfathomable. The whole man is steeped in this abomination of abominations. No man thus submerged can contemplate himself without a feeling of horror. The sight of his disgrace tortures him in his lucid intervals. Fret as he must at the view of his plight, more galling yet is the fact that he is in fetters—fetters so hard to break. There is no slave-master like sin; none so inexorably exacting, so tyrannical. It holds the lash over its victim, and as it points the victim obeys, no matter what is at stake, fortune, friends, family, fair name, wealth, health, existence itself. Impossible to color with its native hues the picture of sin. Yet no matter how faithfully its portraiture might be presented this radiant fact persists: In his lowest depths the call of the Sacred Heart reaches him, is for him. No matter how extreme his condition, his is the indisputable right to count himself among the frequenters of the school. It is to be borne in mind that by scholars of the Sacred Heart is meant not those whose docility and virtue in a manner render them worthy of that privileged institution, but all those for whom its doors are day and night ajar, and of whom no one can dispute the claim to enter and sit in presence of the Teacher. It is impossible to emphasize too strongly the salutary and consoling truth that the doors of the school are open for all, are locked against nobody; that the Master is at the portal tenderly beckoning to all and patiently waiting. There is more joy in heaven over one sinner doing penance than over ninety-nine just. Eminently is this true of the Great Teacher. Gladly does He view the entering multitudes of the just, but more lovingly will He take to His embrace sinners, and more lovingly yet great, obdurate transgressors. Not hard to know then who are scholars in the school. All, all. Some are just passing the threshold, some are advanced, some are adorning their lives with the richest attainments of this superbly equipped school. All may join; all have their credentials of admission in their hands; all—those who labor; that is those who are faithful to the commandments of God, and the precepts of the Church, who aspire to per-

fection, who are running like giants in the way of virtue. All—those who are burdened, groaning under the weight of their sins, sinners of every description, burdened by years of iniquity, oppressed by habits of sin, tottering on the brink of despair. For them all stands the school, and the Master is ready to begin the saving lessons, waiting to uplift the prone and to help to higher levels all men of good will. “Come to me all ye that labor and are burdened.”

TWENTIETH SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

XLIX. IMMORTALITY.

“And all flesh shall see the salvation of God.”—Luke iii. 6.

SYNOPSIS.—Closeness of the union between soul and body. This union shall be broken by death. The body shall then return to dust, but the soul shall live on forever. Reasons for this: 1. God can preserve the soul in perpetual life, for He is Omnipotent and He is Eternal. 2. God will preserve the soul for (a) the eternal adoration and glory of God demand it; (b) the nobility of the soul calls for it; (c) the justice of God imposes it. 3. The words of Our Saviour prove this doctrine. 4. The very coming of Christ to be our Redeemer has no significance if the soul is not immortal.

This salvation, which appeared over 1900 years ago for the redemption of sinful flesh, will be seen again when the voice of the Lord calls us from our graves. Then we shall in our own flesh see God. Then the soul will be again reunited to the body; there will further be no death, and the body will then be like the soul, immortal, destined for eternal life. It is the body which will be called to life again, not the soul. The latter shall never die; though it shall be separated from the body, it can never die. Therefore say the apostles very properly in the eleventh article of the creed: “I believe in the resurrection of the body.” By that they teach us the immortality of the soul. It was feared that the belief that the soul would die with

the body and that it subsequently would rise again with it would gain ground. Therefore the apostles want us to understand that of the two parts of which man is composed, only the body is subject to death and will be raised again, while the soul is imperishable, and therefore will never need a resurrection. As the doctrine of the immortality of the soul is so closely identified with the doctrine of the resurrection of the body, and as there are so many in our days who would like to believe that man does not continue to live after death, it will be useful to contemplate more closely the immortality of our soul.

Is it certain that the human soul is immortal? To answer this we must ask ourselves two questions:

I. Can God preserve the human soul forever?

II. Will He preserve it forever?

I. Can God preserve the human soul forever? There can be no doubt about this. God can do all that is possible, and if He could create the soul, He must certainly be able to preserve it from year to year. Is He not immortal and almighty? He is immortal means that He has an inexhaustible spring of life, and as He is almighty He must have the power to impart life to the soul, maintain this life in it and prevent its destruction. Did He not create the whole world, all the angels and beings out of nothing? If He had the power to create everything out of nothing. He certainly must have the power to preserve everything. And if God had the power to preserve from day to day for so many thousands of years such material substances as the earth, sky, sun, moon, and stars, why should He not have the power to preserve a spiritual substance like the soul, which for the very reason that it has no body should be less subject to destruction than material things? If God then is powerful enough to preserve a soul for a thousand years, He is certainly powerful enough to preserve it for all eternity.

II. Will God preserve the soul forever? This is the second question, which we will now answer. Yes; God will certainly do so; it is befitting that the soul should be immortal, and that He desires this is proved by the fact that He has actually promised immortality to the soul.

Let us inquire into the reasons for this.

(a) It is most proper, and God so wills it, that man should practice good works and shun evil; that man should glorify Him by good works and not offend Him by evil. Now in order that this take

place it is necessary to believe that the soul is immortal. Whoever holds a contrary opinion will never find it necessary to practice virtue or shun vice, especially if it shall cost him self-mortification. No one would be ready to die for faith, truth and justice, no priest would go into far countries to save souls if all existence ended with death, and with no recompense, no happiness to be hoped for after death. Neither would any one fear God, or be careful not to anger Him; each one would only strive to satisfy his worldly cravings and to cater even to his shameful desires if he believed that after this life there would be no chastisement to fear nor reward to expect. Hence would be abolished all religion, all justice, faith and fidelity, and if God would not punish mankind with visible castigation, licentiousness and vice would in a short while reach such a degree again that a flood, and fire and brimstone from heaven would be necessary to wipe it out.

(b) It is befitting that God should be adored and glorified without end by all created spirits, angels and souls; for they alone are capable of knowing and loving God. This eternal adoration, however, they could never offer up if the spirits, to which also belong human souls, were mortal.

(c) It is certain that the soul is infinitely more noble, more exalted, and more gifted than the body. For through its power of understanding it is capable of knowing even such things as are exalted above space and time, that can not be perceived with the bodily senses, but are of a purely spiritual nature. By its will power it is capable of loving what is above the grasp of the senses; that is, supernatural and heavenly. It rules over the body, chastises it, opposes its inclinations and appetites, restrains its inordinate impulses and desires, keeps it in complete submission. It would not, therefore, be at all proper if the life of a soul endowed with such greatness should perish with the life of a body which is and should be simply its servant. God, therefore, had the power to create the human soul immortal, and it is also befitting that it should be immortal. In order that no one may doubt of this, He who has never deceived, nor can be deceived, has revealed and assured us that the soul of man can never die, but will live without end, as we shall presently see.

(a) Christ expiring upon the cross commended His soul into the hands of His Heavenly Father, by crying out: "Father, into thy hands I commend my spirit," i. e., my soul. He certainly would not

have said this if His human soul was going to be destroyed with the body.

(b) When the Sadducees arose and taught that there was no immortal spirit, no life after this life, Christ convinced them of their error with the following words, found in the Book of Exodus: "I am the God of Abraham, the God of Isaac, the God of Jacob; these names have I forever." Which means, as Christ Himself explained, "I am not God of the dead, but of the living."

(c) In the Book of Wisdom the Holy Spirit Himself says: "God created man incorruptible, and to the image of his own likeness he made him" (ii. 23). In the same holy book it says: "The souls of the just are in the hands of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die; but they are in peace, and their hope is full of immortality (iii. 1-5). For this reason Christ exhorted His disciples and all Christians not to fear those who out of hatred for truth would kill the body, but who could not hurt the soul. They were to fear but Him who could plunge body and soul into eternal perdition.

(d) The last article of the creed imposes the duty upon us of believing in a life everlasting. This was confirmed by Christ when He said that He would one day condemn the ungodly. "Depart from me, ye cursed, into everlasting fire." What meaning would these words convey if after the death of the body souls did not continue to live? How could God make use of such expressions if souls were perishable?

It is certain, therefore, that souls are immortal. Upon this truth Christ founded His religion. He affirmed this doctrine of the immortality of the soul when He gave to mankind a rule of life, with the promise of eternal happiness if they kept the same, and threatened them with eternal punishment if they transgressed it.

This truth alone explains why God permits in the governing of the world that the wicked often play an important part while the virtuous are persecuted; why the former often live in luxury and abundance, the latter in poverty and misery. God could never permit this in His justice did He not know that He had means sufficient to reward after this life the good and to punish the wicked.

In conclusion, let it be said that, if our souls were but mortal, we should be the most unhappy creatures upon God's earth. For God has implanted in our souls a longing after the supernatural. So that

in this life we can never be really contented and happy. For "we have no rest until we rest in God."

This is sufficient proof that the soul is immortal. Let those who believe the contrary talk as they like: the word of the Lord which threatens these people with damnation remains true forever. They only wish to remove an obstacle to licentiousness so that they may lead lives according to their sinful desires. One day they will discover that they have deceived themselves. And let me in conclusion put this question: Would Christ have come down upon earth if our souls were not destined for eternal life?

FAITH.

BY THE LATE REV. DOM WILFRID WALLACE, O.S.B., D.D.

"The man believed the word which Jesus said to him, and went his way."
—John iv. 50.

SYNOPSIS.—*Necessity of faith proven from Council of Trent, also by comparison to a plant and a building. Definition of faith. Faith based on the authority of God, who is the Creator and Truth itself. By the virtue of faith we pay the homage of the intellect to God. Wrong view of those who say that this virtue is a hindrance to the advance of science. Foolishness of those who reject faith when they can not reconcile it with science. The Church proposes to us what we are to believe, as revealed by God. Faith is: 1. A habit infused in Baptism. 2. An act. Rashness of those who expose themselves to loss of this precious gift. Effects. Exhortation.*

The Church, in the sacred Council of Trent, speaking of the virtue of faith, says that it is the foundation of our salvation and the root of all justification. Now, since it is clear that the edifice can not be built up until the foundation has been laid, nor can the plant grow unless it is nourished by the root, and again, since it is equally clear that the solidity of the building depends on the firmness of the foundation, and the vigor of the plant on the healthiness of the root, we may hence conclude how important in the work of our salvation is the virtue of faith. Following, therefore, the suggestion of this day's Gospel, we will consider the nature of the virtue of faith in order that, by God's grace, we may be moved to exercise that virtue more perfectly.

1. In the first place, what is faith? Faith is to assent without any hesitation or doubt to whatever God has revealed, because

God, who is the very Truth, has revealed it. Hence, faith is not knowledge. We know a thing when we either perceive it by the senses or prove it by the reason. But we believe on the authority of another. We believe with divine faith, not because we understand, but because God has spoken. Why so? The reason is obvious. God created us to love Him and serve Him, and Him alone. Hence, the first and greatest commandment is: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind" (Luke x. 27). Now, what is it to love or worship God with all our mind if not to submit our understanding entirely to Him, by believing whatever He reveals? For is not God the infinite Truth, who knows all things, because He made all things? Who is "the very source and fountain of all truth," because nothing can be true except so far as God made it so. Again, He is infinitely truthful because of His infinite Sanctity. To say, therefore, that God could deceive us, or, what comes to the same thing, to say that the truths of science can ever be in contradiction with the truths of revelation, would be the height of blasphemy. Once God has spoken, we believe, because God is the truth, and can not deceive us.

But you may ask, why does God reveal to us truths which we can not understand? Because God made us for a supernatural end. To obtain that end we must use supernatural means; we must know God by faith. Again, it is an essential part of the duty, which every rational creature owes to his Creator, that he should submit his understanding, as well as every other faculty of soul and body, to the will of that Creator. Hence, the very perfection of our intellect consists in believing, not in understanding; and that man is most perfect who does not know most, but believes most perfectly. For this is the greatest homage we can pay to the infinite truth and veracity of Almighty God. This, I say, is the perfection of intellect in our present condition; because the ultimate perfection of the intellect, as of our whole being, is reserved for the next life, when faith shall be swallowed up in sight, and we shall no longer believe, but understand. "For we know in part, and we prophesy in part; but when that which is perfect is come; that which is in part shall be done away: we see now through a glass in a dark manner; but then, face to face. Now I know in part; but then I shall know, even as I am known" (I. Cor. xiii. 9, 10, 12).

Hence we may gather, my brethren, how miserably mistaken are those men who rail against religion, saying that it puts bonds on our intellect, and hinders the advance of science; forgetting that, on the one hand, no knowledge is profitable unto salvation except the knowledge of faith; while, on the other, nothing can possibly be true which is, in any way, opposed to the truths of faith.

2. The next question we have to consider is, How are we to know what God has revealed? We know it by preaching and teaching of that Church which God appointed to make known His truth to men. Just as, in the Old Law, Moses and the prophets were God's appointed messengers, so also, but in a more perfect way, is the Church the mouthpiece of God. I say, in a more perfect way, because Jesus Christ came to reveal all truth; and He appointed the apostles and their successors to be the guardians of this truth to the end of time. Through them, therefore, we are to know what God has revealed, according to the apostle: "Faith, then, cometh by hearing, and hearing by the word of Christ. But, I say have they not heard? Yea, verily, their sound hath gone forth into all the earth: and their words unto the ends of the whole world" (Rom. x. 17, 18). We know, then, what God has revealed by the testimony of the Church; and we believe it, not on the authority of man, but of God, who reveals it. "We give thanks to God without ceasing; because that when you had received of us the word of the hearing of God, you received it, not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed" (I. Thess. ii. 13).

3. In the third place, let us consider the qualities and effects of the virtue of faith. Faith is a habit of the soul; a supernatural habit, prompting us to believe whatever God reveals as soon as the Church makes it known to us. Moreover, it prompts us to make frequent acts of faith; so that one who, for a long time, omits these acts of faith commits thereby a sin against faith. This habit was infused into our souls in Baptism; and as soon as we were capable of exercising our faculties we were bound to exercise that habit by making acts of faith. For, although God alone can give us the habit of faith, yet we are bound to lend our cooperation and to increase it in ourselves by constant exercise thereof. Just as a workman, by the constant use of his tools, becomes expert in the use of them, so we strengthen the habit of faith in ourselves by the constant practice of it; and in strengthening the habit of

faith, we also increase sanctifying grace, and merit a higher degree of glory in heaven. The habit of faith, indeed, may exist without sanctifying grace, but such faith will not avail to save us; for "faith without works is dead" (James ii. 20). Still, the habit of faith which remains in the sinner may lead to his conversion; for in that habit he retains the foundation and root of justification.

But when, by his wilful fault, one has lost the habit of faith, then is his condition desperate indeed. It is very hard for such a one to be converted; so hard, indeed, that the apostle says it is impossible. "For it is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost: have, moreover, tasted the good word of God, and the powers of the world come; and are fallen away, to be renewed again to penance" (Heb. vi. 4-6). This thought, my brethren, ought to make us prize most highly the precious gift of faith, and tremble lest any negligence of ours should draw down on us the anger of God so as to deprive us of it; and it ought to make us most anxious to strengthen this virtue in our souls by constant and fervent practice of it.

We practice this virtue directly by acts of faith; and these acts are very necessary and salutary for us. But we may also practice it indirectly by every act of religion and devotion we perform if it be done out of a spirit of faith. For instance, by merely making the sign of the cross devoutly we make an act of faith in the great mysteries of the Holy Trinity and the incarnation and death of our Saviour. It is the want of this spirit of faith which causes us to lead such imperfect lives. We are too full of the spirit of the world; whereas we have been warned to "love not the world, nor the things which are in the world: for all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life" (I. John ii, 15, 16). If we would be spiritual, that is, true imitators of our Divine Master, we must, like Him, learn to overcome the world. "I have confidence; I have overcome the world" (John xvi. 33). What is it to overcome the world? The beloved disciple tells us: "This is the victory which overcometh the world, our faith" (I. John v. 4). It is faith which teaches us the nothingness of this world, the importance of eternity: the insignificance of earthly goods and reputation, and the value of our immortal souls. It is faith that purifies and enlightens the understanding to know and appreciate the grace of God and the means of grace,

the Holy Sacraments. It is faith that strengthens us under temptation and enables us to resist. It is faith that terrifies the demon and makes him fly far from us. "Be sober, and watch: because your adversary, the devil, as a roaring lion goeth about seeking whom he may devour. Whom resist ye, strong in faith" (I. Peter v. 8, 9). It was faith that enabled the martyrs to endure torments, and to rejoice that they were found worthy to suffer for the name of Jesus (Acts v. 41). It was faith that drove so many confessors into the desert, their to bewail their own sins or the sins of the world. It was faith that laid the foundations of the sanctity of all those whose virtues have made them illustrious in the Church of God. All this, my brethren, faith has done, and will do for us if we did but correspond to the grace of God.

Let us, then, imitate the example of this good centurion, who, when Jesus spoke, believed the word which was said to him without doubt or hesitation. Let us also cry out with that other man in the Gospel: "I do believe, Lord; help my unbelief" (Mark ix. 23). Lastly, let us practice this great virtue on all occasions; that so we may grow, not only in faith, but also in hope and charity. For there are sister virtues, and they go hand in hand; but the queen of them is charity. (I. Cor. xiii. 13). For faith and hope shall be done away: but charity shall remain and reign forever. "Now, the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Ghost" (Rom. xv. 13).

TWENTY-FIRST SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

L. THE TWELFTH ARTICLE OF THE CREED.

“And life everlasting.” Amen.

SYNOPSIS.—This article of the creed teaches us that after death there is a new life which is one of bliss and which shall never end. Craving for life is natural; all classes desire life—the poor, the sick, the unfortunate, the criminal, the dying. Why is this? Because of the many joys, pleasures, charms of this life. Man puts his happiness in food, clothing, comfort, money, health. Time shall change all these; death shall destroy them. The joys of the next life endure the same, unchanged forever. The joys of heaven go on through countless centuries for all eternity. The folly of those who give up the permanent for the transitory—the true for the false. The thought of eternity has led many to forsake the world for God. Let your life be such as to merit this eternal life.

I believe in the life everlasting. With these words we confess our belief that after this life a new one begins which is 1. A life of reward or of punishment; and 2. Without end.

1. Life constitutes our highest happiness. There is nothing that we desire more than life, and nothing, therefore, is more dreadful for mankind than death. However brief and troublesome life may be, be it accompanied with ever so many tribulations and a bitter experience, yet every one wishes to live, and to flee from death. The poorest beggar, his whole wealth a piece of bread, given by a compassionate hand, is glad of living. The criminal, condemned to death, considers it good fortune if by some slight chance his life is prolonged for even a few days. If then we so love this life, a life that is so short and subject to so many hardships, with what ardor should we not desire eternal life, which knows nothing of the sufferings of this life; that so far surpasses all the joys of this life, that abounds with joy, that is the realization of all good for soul and body, which affords that inexpressible happiness arising from the contemplation of God!

This our brief life affords many pleasures, many satisfactions, many attractions which so inthral men that they give their whole hearts to the enjoyment of these pleasures and express a wish that their existence would always remain the same. He is happy in this life who has an abundance of food and drink, when there appears upon his table everything that his heart can wish for; when his wardrobe is plentifully supplied, when he dwells in a house that affords him every comfort, when he has wealth enough to be provided against all want; when besides all this he rejoices in perfect health so that he may enjoy his fortune. What more might he desire? But I ask you: If you had all this, what is it in comparison with life eternal? "As a wind," says Job, "this earthly life passes away, it is consumed like a cloud" (vii. 7). Yet we should rather call it death, says St. Gregory, when we compare it with eternal life. Costly food and drink are considered by some men the supreme happiness of life; and yet how brief is their enjoyment? Not to be compared with that divine table of which the Saviour Himself says: "That you may eat and drink at my table in my kingdom" (Luke xxii. 30). And this food alone satiates them for all eternity, so that "They shall not hunger nor thirst any more" (Apoc. vii. 16). This temporal life desires beautiful and costly raiment. But in the life everlasting the blessed are resplendent in garments of light in which they are clothed as gloriously as Christ appeared upon Thabor.

Earthly life considers itself happy in a beautiful dwelling, built of wood and stone. But the blessed in eternal life inhabit a city "the walls thereof being of precious stones, the gates of pearls, the streets of pure gold, like to clear glass" (Apoc. xxi. 18). Earthly life rejoices at the glitter of gold, and delights in the sound of silver. And yet these are treasures which the tooth of time consumes, while in eternal life the treasures are indestructible.

Temporal life prizes health as the greatest boon, and yet it is certain that very soon this shall pass away. In eternal life sickness and death are unknown. And there "death shall be no more," says St. John, "nor mourning, nor crying, nor sorrow shall be any more." It is a blissful eternal life, a life without end.

II. It is a life not of a thousand years, nor of a thousand million years, but an everlasting life. A million is ten times a hundred thousand years; and yet in eternal life a million years is not even a minute. What then is eternity or eternal life? It is as theologians tell us: no past, no future, an eternal to-day, an eternal now. For

eternity has not been, nor is it future. It is a continual present, which remains stationary forever and will never change. There will be no yesterday, no to-morrow, but a continual now. Therefore this eternal life will be just as sweet after a hundred thousand years, still as delightful, and the souls of the blessed will rejoice no less then than they did the first day when they entered eternal life. Those souls whom Christ led to heaven out of Limbo have enjoyed eternal life for over 1900 years, and yet it must seem to them as if they had entered heaven only to-day. For in that life there is eternal peace, unending joy, perpetual bliss. O who would not address that life with St. Bonaventure: "O life flowing with life! Thou sweet, delightful life, where the greatest certainty, the most certain repose, the most reposeful gladness, the gladdest happiness, the happiest eternity, the most eternal blessedness!"

Why is it then that we love this present life, which rather resembles death than life: love it sometimes at the cost of our eternal life? Why is it that we prize more highly the wretched pleasures of this life than the delights of eternal life? How is it possible that young men and maidens sacrifice their eternal happiness that they may enter upon the path of a sinful life with its brief and unreal pleasures? How can they cast aside the life beyond, "where youth never grows old, where beauty never fades, where the marrow of health never dries up." Look at the holy martyrs! what gave them strength to endure the awful torments and to sacrifice their lives? What else but the knowledge that one day they would have to leave this mortal life, and through martyrdom they would obtain the crown of an everlasting life? Why have so many thousands forsaken property and wealth? Why have so many youths and maidens renounced the pleasures of this life in order to lead a severe life in religious communities? From what other motive than because they remembered the promise of Christ that "these shall possess life everlasting" (Matt. xix. 29), a life without end, a life without death, a life without suffering, a life without fear, a life filled with such delights "as no mortal eye has beheld, no ear heard, no heart felt." Resolve then to lead noble, pure, Christlike lives, and thus life shall be yours forever and ever.

Oh, my brethren, be ever mindful of the glorious everlasting life that will reward those that will strive for it.

"JACOB AND ESAU."

BY DOM BEDE CAMM, O.S.B., ERDINGTON ABBEY, BIRMINGHAM.

"Jacob I have loved, but Esau I have hated."—Romans ix. 13.

SYNOPSIS.—1. The character of Jacob a most perplexing study—and yet most interesting. The contrast with Esau. The mother's influence. Nature strongly inclines us to Esau. 2. But God does not see as man—Jacob valued and Esau despised spiritual privileges—But Jacob tried to work out God's plans in his own way—He succeeded, but at what a price of suffering and trial—Through the long purgation of his exile he is upheld by God's promises—The vision of Phanuel and the change of name form the climax of his trial—Henceforth he is a new man. 3. We learn from Jacob not to despair of becoming saints in spite of natural defects—to be patient under the molding hand of God—strong in the conflict with our unseen foes.

The life and character of Jacob is one of the most perplexing and interesting studies of Biblical history.

It is perplexing because it shows us two characters, one naturally attractive, ardent, impulsive, unselfish, the other subtle, treacherous, timid, and altogether unattractive: and yet it is this second which obtains all God's highest blessings; it is upon this mean, unsympathetic, deceitful nature that the special favors of God are lavished, while of the other we are warned in words of mysterious import not to follow or imitate, lest we seek a place of repentance in vain.

And this history of Esau and Jacob has always had this peculiar charm, it interests the reader like one of the most psychological analyses of modern days; it affords such strange paradoxes of character, it seems to give such dangerous hold to the scoffer at God's impartial love, it shows how feeble and superficial must be the judgments of men on any character or career.

And indeed there is no life sketched in that wonderful gallery of portraiture which the Old Testament contains which is so complex and so difficult, and yet which, when examined, points so clear a moral, vindicates so beautifully and so strangely the just and farseeing mercy of the all Holy, illustrates so marvelously the tender, watchful care of the Father of souls, as does the history of the patriarch Jacob.

He was his mother's son, inheriting the shrewd business instincts of her family, the subtle treachery of the Arab woman, and at the

same time the strong faith, even though it were vague, in the mysterious destiny which God had promised to his race.

His mother's schemes were masked and disguised even to herself by a guise of piety. The old prophecy that the elder should serve the younger lay ever deep in her soul. She kept these sayings and pondered them in her heart like a holier mother of a greater son; but unlike Mary, Rebecca was not content to wait till God's good time for their fulfilment.

To her any means were good so long as they helped on the desired end. She looked upon her eldest son, rough, wild, and savage, with ill-concealed abhorrence: God had decreed that Jacob, whom she idolized, the gentle, timid son who loved to remain with his mother in her tent, should obtain that mysterious birthright of greatness, that wondrous legacy of dominion; and so it was surely right, she argued, that she should assist in the fulfilment of the Divine Councils.

So she deemed, as others with less excuse have since deemed, that God needed her subtlety and cunning to work out successfully His own plans. With fatal success she instilled her lessons into the heart of her son, and Jacob profited by them only too quickly.

On two memorable occasions he filched from the elder his birthright and his blessing: and then fled in haste from his brother's wrath into exile.

Fleeing thus from his brother's natural, almost just indignation, he is met by the glorious vision of Bethel; he is assured of the support and continued protection of the presence of God.

Remaining in Haran he quickly grows rich, and at last secretly flees away, as he came, save that he came alone, but goes away at the head of two mighty caravans.

His homeward journey is marked by angelic interposition; the angels of God come down from heaven to greet him; and as the fears of meeting his injured brother grow upon him, he is consoled and strengthened by the marvelous incident of Phaul.

Such is the history of Jacob up to the time of this miraculous and mysterious event: such at least it is, superficially viewed.

Jacob had then obtained by craft the great birthright and the wondrous blessing that belonged by right to his brother: he had become rich and powerful, had been favored by the direct interposition of God and His angels, and was now brought near to God in a closeness and a mystery which surpassed even his dealings with Abraham.

On the other hand, Esau, brave, generous, impulsive, had been cruelly injured and deceived, his own mother and brother had conspired against him to rob him of his rights, and yet he frankly and generously pardoned and forgot the treachery.

While Jacob was scheming to avert his vengeance with presents, while he was shrinking from the inevitable meeting with all the cowardice of a guilty conscience, Esau was hastening to fall upon his neck and passionately welcome him back to his home.

How are we to explain this amazing history? How are we to reconcile it with what is revealed to us of the character of God?

1. Into the mysteries of God's predestinating love we may not pry. Why He chose Jacob, why He predicted before even they were born that the younger should have the mastery: into these mysteries we dare not seek to inquire too closely. Let it be sufficient for us that it was so. God saw in Jacob inward, hidden signs which marked him out as the ancestor of His people. He chose him to be the forefather of His Christ, even as He chose David from the sheepfolds, Ruth from the Moabites, Rahab from Canaan.

But when we have conceded that, when we have assented with reverence to the apostle's impassioned appeal, "Shall not the Judge of all the world do right?" when we have bowed before the mystery of His predestinating love and confessed ourselves unable to comprehend, still less criticise it, then there is much that we may do.

We may take up the Bible and read the history anew, read again the story of Jacob and Esau, not now as judges, but as learners, study it carefully from God's point of view, not from that of the natural man: seek in humble reverence for the signs of God's dealings with these souls so strangely different, to these characters misleading to the superficial view.

2. Jacob and his elder brother were both conscious that God had given to their family certain exalted and mysterious privileges, and attached to their race certain prophetic promises of greatness. It was round the elder son that these privileges and these promises gathered; he was the heir of the promise, the future priest of the family—it was his by birth.

But though he valued this birthright on account of the temporal blessings it implied, while his fancy loved to linger on the corn, and oil, and fat of the land, which were his by inheritance, while he rejoiced in the power and authority which it gave him, he cared little or nothing for the spiritual blessings which were so coveted

by his brother. Esau was essentially a "carnal" man, a "profane person" as the writer of the Epistle to the Hebrews calls him, rough and impulsive, with generous instincts and a fiery temper, he lived in the present, delighting in his hunting and in the rough pleasures of his day, but giving no care or heed to the worship of his God or to the great destiny promised to his seed. In fact, he despised this birthright, valued it at no more than a mess of pottage when he was faint and hungry from the chase, bartered his great inheritance to satisfy the cravings of his stomach.

Jacob, on the other hand, believed intensely in God's promises; he coveted with an eager, passionate desire to have the unspeakable privileges of being the forefather of God's people, yea, the ancestor of the Lord Messiah: though perchance he but vaguely understood their import, and connected spiritual preeminence with earthly dignity, yet he felt some thrill of the supernatural glory which that birthright entailed; he recognized in some faint way that this was to be desired more than all the things of earth.

And Rebecca, who loved him with all the passionate tenderness of a mother for the favorite son who was happiest when passing his time with her in the tents, Rebecca, who knew that it had been decreed in the inscrutable Providence of God that the Divine choice rested upon Jacob, was ever at his side to keep the ambition alive, to fan the flame of desire. . . . She had her share of the subtle Eastern treachery which, while it distinguishes the whole Arab race, was nowhere more marked a trait than in her own family, and she had no idea of being still and allowing God to work out His plans at His own time and in His own way. "She had learned this great lesson of faith," says a modern writer. "She must help forward its accomplishment. She would possess the mind of Jacob with the same idea; in their after converse, in times of peace and hope, still more, perhaps, when Esau's unwelcome presence drove them into closer and more intimate relations, she would fill his heart with visions which belonged to that yet to be accomplished prophecy which Isaac perhaps had never heard, perhaps had long since forgotten. The securing the fulfilment of this prediction by any means would little by little become with Jacob, as with his mother, the ruling idea with which his mind was full."

So her influence can be traced in that first act of treachery, when Jacob took his brother at his hour of need and shamelessly demanded the privileges of birthright in return for the pottage of lentils.

Five and thirty years later the other memorable act of still blacker deceit is enacted. Here Rebecca is more distinctly the tempter, here the treachery is even more disgraceful; he deceives his blind and aged father as well as his brother.

And now Jacob possesses both the birthright and the blessing. Both were meant to be his, God had predicted that he should have them, he had cared for them, longed for them, plotted for them—and at last gained them.

But at what a price! Even as when David sinned and fell into a crime of lust and violence, though he was pardoned, yet ever more in his family frightful and monstrous forms of incest and bloodshed rose continually to sadden and affright his declining years; as the scourge of the Lord struck him in the very points in which he had sinned, so it was with Jacob.

That consummating act of treachery and fraud was the beginning of a long punishment, a purgatory which lasted almost to his death.

We are apt to forget the punishment and look upon the story of Jacob almost as it were the history of God's approbation of a fraud!

But how different is the truth! Sent hastily from home into exile, at the desire of his mother, frightened at the dark threats of the injured Esau, Jacob never saw his mother's face again.

He fled, and in his flight he is met by the vision of Bethel.

This was the beginning of his training. His life was a tangle, a web of broken lines and knots; his mother's subtle influence had grievously warped his character, he was separated from her now forever; he is to fall into the hands of the living God!

God is now about Himself to undertake the molding of his character, the trust which Rebecca had so sadly abused; he hears in the stillness of the awful night vision the voice of God promising him His perpetual presence and His perpetual care.

"I will not leave thee till I shall have accomplished all that I have said." It was a promise of unspeakable mercy, it was a vision vouchsafed in ineffable love: but yet it was the prelude of much suffering, of a training and a molding and a purging from which his heart shrank with almost terror. "It is a fearful thing to fall into the hands of the living God." We all of us know something of the feeling of fear which the presence of some great sorrows bears upon our soul and we see God's hand upon us, or when in some flash of supernatural light we see how He has been guiding us,

checking us, teaching us all the time that we thought Him far away.

"How terrible is this place," was Jacob's exclamation, as with reverent, trembling hands he built an altar to the God of Truth and Holiness, whom he had so outraged even while he thought he was carrying out His plans.

He recognizes now that God does not want our wretched, mean interference, that He, the Creator and Disposer of all things, can do His will without our aid. It is a hard lesson to learn, but Jacob begins at last to grasp it.

So we see God's dealings henceforth with him very clearly and very awfully. He, the deceitful schemer, is wounded and outraged time after time by the more subtle treachery of his uncle and employer. As on his marriage night he raised the veil from her for whom he had labored seven long years, and found himself outwitted, he was feeling a pang such as those he had himself inflicted in the past. Lia, not Rachel! Jacob, not Esau! And then the overreaching cunning which robbed him, while it pretended to reward—the wages changed time after time, the sins of deceit even in his own family, the theft of Rachel—did they not all wound him to the quick?

Truly God never left him: it was in mercy and love that His hand was laid upon him, but the pressure of the hand was exceedingly heavy.

For one and twenty years he labors in Haran, gradually and painfully he learns his lesson. He has experienced what deceit is, and he is driven from the cruel treachery of man to rest on that mysterious Presence on which alone he can depend, and in the light of that Presence he begins to know himself, to see, to bewail the stains upon his life, the weakness of his heart.

He flies at last, even in the manner of his flight showing us that his old, self-trusting subtlety is not yet thoroughly purged away (but for that sin he endures an immediate punishment in the pursuit of Laban)—flees, and, delivered at last from the fear of pursuit, he traces his steps back to his own country.

But fresh perils surely await him. He will have to pass by the border of the hill country in which Esau, his injured brother, has grown into a warlike tribe; he trembles as he feels that at last the day of reckoning has come, at last his sin has fully found him out—how will he meet his brother?

The more black and sinful his conduct has appeared to him in the divine light which has been transfiguring his soul, the more terrible does the danger seem, the more just and awful the vengeance that he fears.

But indeed this last dark hour is but the prelude of the dawn: God has accepted the one and twenty penance years of exile, and the angels of God descend again to greet him at Mahanaim.

They remind him doubtless of the promise of Bethel. God has never left him and will not leave him in his need.

And yet there is something still greater and more wondrous in store for him. He has to pass a silent, lonely night at Phanuel, wrestling in awful conflict with an unearthly form, who in the darkness of the night suddenly appears before him. This night, when there wrestled with Jacob a man, who was an angel, and perchance something more than an angel, is the crisis of his life.

The shadows are fleeing away, and the glorious light of day is dawning: then as the rosy clouds fill the heavens and bring the message of the coming day, in the heart of the patriarch a strange, exulting joy bursts forth. "I will not let thee go except thou bless me!" And then the blessing is given, blessing most wondrous and entire: no longer is he Jacob the supplanter, but from henceforth he is Israel the prince, for as a prince has he fought with God and has prevailed.

The loving discipline of the Almighty has closed around him day by day more nearly and more completely. God has never left him as He promised, till at last His ever present nearness culminates in this awful vision at Phanuel. He is face to face with God, and struggling as with his own nature, he has at last prevailed. He who had triumphed over man by deceit and cunning has at last prevailed over God by preserving penitence, for he has conquered himself.

A new name is given him, implying and denoting a new nature. The meanness of the supplanter has gone, the royal spirit has come! Though the sorrows which have chastised his early sin are not ended, though he has yet to bear the shame of Dina's fall, the grief of heart at Simeon and Levi's cruel and treacherous vengeance, the loss of his best beloved son Joseph, yet from this time a new atmosphere is round about him, he is delivered from Esau, he reaches safely his father's house, he joins with Esau in the solemn burial of Isaac.

And so each brother obtained what he desired. Esau only longed for temporal prosperity, that fell abundantly to his lot; but to Jacob, who even in the darkness of his early years had fixed his eyes on a holier, higher vision, and longed for a gift which was spiritual, not carnal; more was vouchsafed than he had ever, even in his youthful presumption, dared to look for; and after those long years of patient endurance under the chastening hand of God, he was enabled to rise strong and pure to the heights of his wondrous vocation, yea, to be a prince with God and man.

3. The story of Jacob, dear brethren, is not merely an interesting study of character, it contains a real lesson for ourselves. We see a character naturally timid, mean, and unattractive, warped in early years by the unhappy influence of a subtle and treacherous woman, rising through the purifying fires of trial and sorrow to the heights of sanctity. We see one who desired God's blessings, but sought them in his own way, taught little by little, gradually and painfully, that God is absolute and irresistible, that He is far, far beyond our petty meanness and intrigues, that His will can be done in us if not by us, in us in spite of ourselves even. He does not need our help, but without His presence and protection we can not stand upright. We catch a glimpse, too, of the beneficent and loving mercy which impels the good God to send us sorrow and trial.

We may be thankful for histories such as this of Jacob, thankful to God for the tender, loving, patient care with which he formed and molded this unattractive, unlovable character into a saint, and a great saint; thankful that with examples such as Jacob before us, none of us, even the most unlikely of all, need despair of becoming saints.

And of Esau we learn that a nature with good and generous impulses, with noble and forgiving instincts, with attractive and winning manners, may yet, if it be undisciplined, uncontrolled, if it give way to passion and worldliness, and scoff at the spiritual blessings which are offered it, fall lower and lower and be rejected by God at the last.

"The Lord judgeth not as man seeth." We may be thankful for that!

And the other lesson that is deeply imprinted on our hearts is that old, old one: "Whom the Lord loveth, he chasteneth: and scourgeth every son whom he receiveth."

Esau sought for temporal things, and in this life he obtained his reward. Jacob reaped in this world a harvest of sorrow, but he was strengthened throughout all by the presence of His God.

The sins of youth then are not irremediable; there is a fountain in which we may wash our garments, even a fountain of Blood, and there is a kingdom into which, through much tribulation, we in our turn may be permitted to enter at the last.

But the road thither is a way of suffering, and we must not shrink from the touch of the Divine Hand, even though it lead us through thorny paths.

The story of Jacob teaches us that suffering and penance are not only the due reward of sin, but are also the necessary conditions of purification. Therefore, as the apostle exhorts us this morning, let us put on the armor of God that we may be able to stand against the deceits of the devil. "For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places." The conflict may be a long and weary one, and the armor may press heavily upon the flesh, but in the end victory is assured if we are only willing to bear the burden and the heat. The angels of God are on our side, and as to Jacob of old at Bethel, so from this our place of conflict stretches up to heaven a mystic ladder on which the angels of God are ever ascending and descending with messages of consolation and help, with gifts of strength and grace and healing. Above all the same God, "the God of Abraham, Isaac, and Jacob," still looks down on us from on high, and blesses each of us as with the old blessing: "I will be thy keeper whithersoever thou goest, and will bring thee into this land, thine inheritance, neither will I leave thee, till I shall have accomplished all that I have said."

Therefore, brethren, "be strengthened in the Lord, and in the might of His power," for the God of Jacob shall be your help and refuge.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

SHORT SERMON.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

BY A PRIEST OF THE SOCIETY OF JESUS.

LI. CONCLUSION.

“Now stand and choose.”

SYNOPSIS.—For salvation we must believe; we must work. We have a soul which is immortal, which is free. This freedom consists in the power of choice between good and evil. God gave us this freedom in order to have us merit for ourselves. Our soul is destined for an eternity either of happiness or of unhappiness, depending on our own free choice. Choice is limited to this world. Saints—Souls in Purgatory—Damned not free. Choose now while there is time. Conclusions. 1. We have a soul which is most precious. 2. We have but one soul to save or to lose. 3. This means life forever or death forever. 4. We are free and must decide this for ourselves.

“Without faith,” says the apostle, “it is impossible for man to please God.” Faith, however, requires the knowledge of all things indispensably necessary for the attainment of salvation, namely, “that there is a God; that God has created, that He preserves and governs all things; that there are three Persons in God, the Father, the Son, and the Holy Ghost; that the second Person of the Godhead, Jesus Christ, became man to redeem us by His death: that God is a just judge who rewards good and punishes evil.”

Still faith does not avail without good works; hence we must profess all this also by our deeds, and give testimony of our faith by our life. This we are all able to do, consequently we can attain our last end and salvation if we so desire. It depends solely upon ourselves, upon our free will. For our soul, which will live eternally, we are indebted to God; whether it will be eternally happy or unhappy depends solely upon ourselves. For God has given us a soul endowed with free will.

This truth I will discuss briefly with you to-day and thus bring to a conclusion our considerations on our holy faith. When Antiochus, a

king of Syria, besieged the city of Alexandria, his adversary approached with a large army to force the king to raise the siege of the city. When this could not be effected this adversary enticed the king into a meeting under the pretence of discussing terms of peace. Hardly had Antiochus made his appearance than the other marked with his sword a circle around him, and said: "Now stand and choose. You shall not move out of this circle unless you promise to withdraw your army." This was a vexing situation, but what was the king to do? He had no choice, therefore he said, I will withdraw.

My dear brethren, where do you stand now? You are standing in your own circle, in which God's omnipotence has placed you. Before you stands your adversary: death. You have no choice, it is either life or death. Eternal life, or eternal death. It truly means: "Now stand and choose!" You have the choice to be either eternally happy or eternally unhappy; it depends upon yourself. One or the two you must choose before you step out of the circle. What you now choose will be your fate. It is a vexing situation, but choose you must. It must be done. It is even our great happiness that the choice is offered us, that life and death are in our hands. Every reasoning soul has, without any compulsion, the choice to do good or evil as it wishes. It can therefore choose life by good works or death by sinning, as it wills. The good works which we are called upon to perform are only those which it is in our power to perform, those which we can perform according to our graces, strength, and position in life.

It is man's freedom to decide upon good or bad: to do good or to do evil. The human soul is so little subject in this to force that there is nothing in heaven or upon earth that can compel it to do good or evil. One can implore, promise, threaten, punish as much as one will—nothing can compel it to do either good or bad if it does not wish to.

"Stand and choose!" Now you still have freedom, you have still free will; now it is a question of eternal life or death. Perhaps some one will say: God has not done us any particular favor in giving us this free will; it might have been better if we had not had free will to do evil, but were obliged to do good: for then so many souls would not be lost. You are wrong when you speak like this. For God has given us free will for the very reason that we might merit heaven by our own doing. We do not obtain it as a

mere gift, but as a merited reward, if in this life we do good with this free will, when instead of this we might have done evil. Whereas if we only did good by compulsion, and were forced thereto by our nature, we should have no merit. If, therefore, God has given us freedom to do either good or evil, it is to place us in a position to increase our merits, to acquire the glories of heaven, and to heighten the degree of our future glory. "No one will be crowned, except he strive lawfully" (I. Tim. ii. 5). The free choice, however, will last only as long as our life. The saints in heaven have no other freedom than to do good; for this reason also they can no longer merit anything. The damned in hell have no longer any freedom, hence they can not be delivered from hell. The poor souls in purgatory also can no longer merit anything; they can only await their time of deliverance. In this world alone can man make use of the freedom to do good or evil, of the freedom to merit eternal life or death.

"Stand and choose," dear Christian. Now there is still time. Choose life or death. You still have freedom, death will put an end to it for you. What would not the damned give if they could obtain only a minute of time to arouse contrition? What would not the poor souls in purgatory give just for one hour in which to perform meritorious works? And you can still do this! You still have the power, the free will to do good, or bad, as you will. Do good and God will say of you: "He could have transgressed, and hath not transgressed; and could do evil things, and hath not done them: therefore are his goods established in the Lord" (Ecc. xxxi. 10). Do evil, however, and it will be: Thy ruin proceeds from thyself, Israel." You could have done good, but you would not, and therefore now you will be lost.

Look around you, dearly beloved, and choose! But do not choose that which will cause you everlasting misery. I shall close this sermon, and at the same time this series of instructions upon Catholic Doctrine, by drawing the following lessons from what we have learned:

1. Dear Christians, we have a soul, which is so noble and so precious in God's sight that there is nothing in the created world of as much value as one single human soul.

2. We have but one soul; if this is lost, all is lost; no hope of our obtaining another. God has given us two eyes, two ears, two hands, two feet—and yet how careful we are of each of them, how

we grieve over the loss of even one of these limbs! Therefore, as we have only one soul, should we not rather lose an eye, a hand, or a foot, even indeed our whole body, than our soul?

3. We have an immortal soul which will live forever, eternally, happy or unhappy; therefore, as we know this to be true beyond doubt, should we not do our very utmost to assure it a life of everlasting bliss. Day and night we are solicitous as to how to provide support for this our natural life; and how long does it last? Very often we do not live to enjoy that which we have accumulated with so much labor. But in heaven we shall live eternally and never die. How much better efforts should we therefore make to provide for a life of eternal happiness!

4. As this all depends upon our free choice, which is only in our power during life, it follows that we should do good while we have the time, and avoid evil, and thus choose life instead of death. Let us, therefore, now lead good, devout, God-fearing and Christian lives, so that we may one day receive our reward for all eternity. This is my most ardent wish. The Lord grant His blessing to my words and let them be fruitful in your hearts.

THE TRIBUTE TO CAESAR.

BY THE REV. F. G. LENTZ, MACOMB, ILL.

"Render to Cæsar the things that are Cæsar's; and to God the things that are God's."—Matt. xxii. 21.

SYNOPSIS.—Why were money changers in the Temple? Two kinds of money; the one sacred, the other secular. Man a composite being. His duties external as well as internal. Has duties to God as well as man. Often mixes the two or gives all to the world. The charge that Catholics can not be good citizens, because they will not give divine honors to the state. This was the accusation of ancient Rome. The above doctrine refutes that saying; but they will not give the state what belongs to God. Worldliness among Catholics at Mass because of dress, fashion, etc. The Jews introduced worldliness into the Temple when they brought their money changers in. Catholics likewise when they make their business, pleasure, etc., an excuse for not living as they should.

The Jews hated their Gentile conquerors with an intensity scarcely conceivable to a modern mind. Yet, on the occasion mentioned, in to-day's Gospel, they endeavored to entrap our Lord in regard to the tribute they were obliged to pay Cæsar in order that they might accuse Him to the Roman authority and thus rid them-

selves of His presence. But this is not the first or only occasion in which we are obliged to marvel at the stupidity exhibited by bad servants of God. You will remember there were money changers in the Temple itself. This seems a queer place to transact such business. Christ showed His horror of the practice and declared they had turned His Father's house from "a house of prayer into a den of thieves" (Matt. xi. 17). Now every one was obliged to contribute to the support of religion. The amount was laid down in the law of Moses, and those zealous Scribes were very exacting. But in their pharisaical strictness, they insisted that the contributions must be in the Temple money, and that it would be a sacrilege for any one to hand in the coinage of Cæsar. They thereby, very adroitly, managed to turn to a worldly account the necessities of the people; for, when they came up to pay their dues, since they could not do so in the current coin of the Empire, they were under the necessity of seeking the money changers and converting their gifts into Temple money. This money was, or was supposed to be, used solely for the use of the public worship, i. e., it had a certain sacred significance about it on account of the purpose to which it was devoted. It was because of the needs of the people that the money changers had succeeded in covering their avaricious designs, and invaded the precincts of the Temple; and, as evils grow like weeds, that which was consecrated to the sole worship of God had become a noisy mart where various kinds of business was transacted.

It looks like a fatality, but it is one very common on the part of bad Christians, that these men should present our Lord with the coinage of the Empire, when asking whether they should pay tribute to Cæsar. The matter was very simple to any but a malicious person. No man dare offer Cæsar's money in the Temple. The first care of every devout Jew, when going up to the Temple to worship, was to convert his money into the sacred money of the Temple and then make his offering. The one was worldly, came from Cæsar's mint and belonged to him; the other was sacred, coined for a special purpose, and it would have been a sacrilege to devote it to any secular purpose. How, then, could they ask such a question? To any one acquainted with the circumstances it is hard to conceive how they could expect any other answer, "Render to Cæsar the things that are Cæsar's; and to God the things that are God's" (Matt. xxii. 21).

This conflict, or confounding of man's double relations, is of common occurrence. Composed of a material body, as well as a spiritual soul, man is constantly tempted to mix the relationship and duties of the two, or give more weight to the material side of his nature than to the more important spiritual obligations which concern eternity. The present is ever pressing upon him, and he puts aside the future, trusting to some unforeseen or unexpected luck to lift him out of the mire into which he daily sinks deeper. The wants of his body seem very urgent. The needs and demands of the world are very insistent. Those of God seem afar off, and he imagines that he may satisfy that longing of his soul by aspiration unexpressed and unlived. The tribute to Cæsar must be paid, the bodily demands must be satisfied, his passions will brook no delay, and in the turmoil of life the small, weak voice of conscience is smothered. He knows that he must worship God. His very nature demands it. Unless warped by education, he feels that his whole being must adore that Supreme Creator and Ruler of all things. There must needs be an external, as well as internal, worship. He must "make friends of the mammon of iniquity; so that afterward they may receive him into the mansions of eternal bliss" (Luke xvi. 9); i. e., he must so use his body and the things of this world as to merit for himself eternal life.

But here is just where, for many, the trouble begins. They have a twofold duty, viz., toward God and the world. Their fellow creatures are very insistent. They must pay the tribute to Cæsar, it is his due, but they forget that in the spiritual order God has minted a coinage, which is His due and that He will insist that they pay the last penny of their indebtedness. Man must sacrifice some of Cæsar's coinage for the spiritual shekels which will pass current in that everlasting Temple, "not made by hands," but by the living God. One man has not time, another alleges business interest as an excuse; one speaks of his poverty, and another his family necessities; one his distance from church, or his ailment, or the weather; another will excuse laziness by claiming he is doing the best he can when, in fact, he is doing absolutely nothing. He has forgotten the instruction of God, "Seek first the kingdom of God, and all things shall be added thereunto" (Matt. vi. 33). The wise man in this world seeks the main thing in every enterprise, well knowing he will then be able

to take care of the details. If he desires riches, he looks after the pennies and the dollars will take care of themselves. Only at the last moment, when too late to repair the evils of his life, he realizes the hollowness of this life and the eternity of a bankrupt. Is it any wonder that we find so many suicides, so many hopeless death-beds, that despair is written on so many countenances? Having given up the truth, they have run after every fad, seeking to satisfy the needs of their souls, only to find themselves empty handed at the last hour.

As in that day men tried to entrap our Lord, so has the world, ever since, endeavored to make out that giving to God was wronging the state. Catholics are told they can not be good citizens, simply because they refuse to give divine honor to the state. It was the action of the Roman emperors, who put millions to death, because they would not acknowledge the Emperor supreme in all things. Is it not a strange thing that they, who professed a faith which obliged them to give Cæsar his due, should have to die for the faith that was in them? Yet it is the same old trial to which our Lord was subjected. We hear it to-day, and it has been the slogan of every state, kingdom and empire since the days of Christ. The state demands your children that it may educate them to worship itself instead of God. Some time we have difficulty in getting Catholic parents to see these things, for "the children of this world are wiser in their generation than the children of light" (Luke xvi. 8). The children belong first of all to God, and you must render an account of those souls you have brought into the world. At present it is no use to the state; but those who are so worldly wise well know that, if they are to destroy the freedom and independence of that individual, they must have the child in order that it may never learn to know God or realize the supreme importance of serving Him first. The state never asked to have charge of education except for the purpose of establishing despotism. It is not that the Church refuses "to Cæsar the things that belong to him," but because Cæsar wishes to lay sacrilegious hands on what belongs to God that has brought on all the conflicts between Church and state. She alone has maintained the liberty of man, and the only true freeman in the world is the man who knows his dignity as a child of God and refuses to the world what does not belong to it. Take the sacredness of life. All history shows that, when the state became supreme, life became cheap. The Reformation alone

cost Germany 18,000,000 of lives, and while the state became powerful in proportion to the destruction of religion, it was at the expense, not only of millions of lives, but beggary and ruin among those who did not perish. It was the same in the Lower Empire and in every other country where God has been denied His rights. Within the Church Cæsar does not need demand his tribute. It shall be freely granted to him. Our Lord laid down the principle which has always governed her teachings in regard to the state. It is not the refusal of what is Cæsar's due, but the grasping what does not belong to him which has caused all the trouble. "Render to Cæsar what belongs to Cæsar and to God what belongs to God."

It is the same with individuals as with the state. God gave man six days of the week to labor for himself and demands one day for His own service. Yet how few there are who willingly abide by this law. Many may not refuse to put on a certain decorum about working on Sunday—they may even go to church, but how few there are who really enter into the spirit of the day and sanctify it! Many may be present in body at Mass, but in spirit far away. Religion must be supported and provision made for the dignity and worthy celebration of the divine mystery, but how many grumble when asked to give, or give only grudgingly or not at all! Where is the loving, cheerful giver anxious of his own accord to "render to God what belongs to Him."

Worldiness eats the heart out of their most sacred duties. Would to God people could be induced to give that attention and diligence to religion they bestow upon the affairs of the world. It is not only business but pleasure that secures the most zealous devotion. But the things of God receive scant courtesy, are shoved aside or are considered only when nothing else can be thought of to demand their attention. Truly it is a most pitiable thing when dress or pleasure or a slight indisposition will interfere with giving to God what belongs to Him. A slight headache, a tired feeling, the want of a new dress is often enough to make some so-called Christians neglect their duties. Perhaps at Easter, or Christmas, or during a mission they may go to the sacraments, because it is the fashion or custom or they are wearied of their sin-laden souls. But where is that loving response which would correspond to our Saviour's longing to "eat this pasch with them"? Look at the weary months of waiting He has spent in the Tabernacle ardently desiring their approach. But they come not, or come

with a careless indifference, which certainly can expect no refreshing graces in return. Cain found no acceptance of his offering to the Lord because he brought only that for which he had no further use. Too many Christians are of the same kind, and then wonder why the Lord does not hasten to hear their prayer. Have they ever prayed that the will of God might be done in them? Oh! the impatience and murmuring of so-called Christians, who after their long neglect of God run to Him as soon as their temporal affairs are awry, expect Him to answer immediately. Suffering and trial and tribulation purify and cleanse us from the dross of this world, if properly borne. But how few there are who are willing to endure them. To so many there are no evils but those which are of the flesh. Sin is of little consequence.

Sanctification is the growth of many trials. We read the lives of saints and think only of their miracles. It is not such which made them saints. They lived the lives we have here upon earth. One was married and raised a family, another was single and lived in the world, another was a religious, some spent long years, others had but a short time; but one and all worked out their sanctification, not by the great things they did. It was doing the ordinary things of their everyday life in an extraordinary manner which made them saints. Amid the distractions of the world they forgot not to "render to God the things that are God's." They did not allow pleasure, or business, or the slight indispositions of this flesh to incommode them when the service of God called upon them. St. Vincent de Paul was a very busy man. The amount of affairs he transacted was enough to excite the envy of the most zealous worldling, yet it is said he found time, daily, for eight hours of prayer and meditation. He could not forget to "render to Cæsar the things that are Cæsar's," for he was the counselor of kings. Neither did he forget the material things of this world, since his labors, for orphans and the distressed, were so great that he is called the father of charity. Yet he forgot not to "render to God the things that are God's."

Does a man lose anything by observing this law of Christ? How can any one expect to gain by injustice? Are we not all dependent on the Almighty for the very breath we breathe? If His providence does not support us, how shall we succeed during life at anything we undertake? But how can we expect God shall make our lives a success when we refuse Him His just dues?

This truth has been well illustrated in the failure of thousands. Many years ago, when men had to cross the plains in a prairie schooner, all were anxious to reach the Pacific Coast before the storms and snows of early winter should catch them in the Sierra Nevada Mountains. It was a long, perilous journey across the plains and two ranges of mountains. Men were, from six to eight months, entirely cut off from the rest of the world. No wonder they were anxious to reach the end of their travels. Some pushed on day after day, sparing neither themselves nor their beasts. Sunday was forgotten, or looked upon as of no consequence, so they might more readily pass beyond that dangerous ground. Others remembered the Lord's Day and, although they could not go to church, they rested upon that day. They paid it at least the reverence of ceasing from their labors, cleansing themselves and trying to make themselves as presentable as the difficulties of their situation permitted. What was the result? These last reached the end of their journey as quickly as the former, and in a much better condition, both as to themselves and their belongings. They forgot not to "render to God the things that are God's," and God took care of them.

We would not like to be called dishonest, yet how shall a man escape the guilt of cheating when he fails to return to God what justly belongs to Him? No man is free whose mind is not at peace. But there is no peace for the dishonest man, since he knows not the day nor the hour wherein he shall be detected. Above all, the soul can not escape that all-seeing Eye, which sees our inmost thoughts. Retribution is ever hanging over such a man. He dreads the hour when he shall be called upon to "render an account of his stewardship: for now thou canst be steward no longer" (Luke xvi. 2). What will he do? The things of God which he has given to Cæsar, Cæsar will cling to, and he has not wherewith to pay his debts. His liberty is gone, for he shall be cast into the "prison from which he shall not go hence, until he pays the last farthing" (Matt. v. 26). But he has not wherewith to pay. Alas! how many such have gone down into eternity, never more to escape. Hence, all their wiles and schemes have come to naught. Their friends may speak of them as clever in this business or that, or laud their wit and comradeship, but all is "vanity of vanities and vexation of spirit." They have sacrificed eternity for time, the infinite for the finite. Like Esau of old,

they have sold their birthright for a mess of pottage, and no chicanery or subterfuge can recover the blessing of the firstborn. What we are here we shall be for eternity. Here we can merit good or evil, in eternity we shall enjoy only what we have sown. Let us not gamble away sacred things, for once we have passed beyond this bourne, we have sealed our fate forever.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

SKETCHES FOR SHORT SERMONS.

BY THE REV. P. A. HALPIN.

I. ON THOSE WHO DERIDE CHRIST.

“And they laughed him to scorn.”—Matt. ix. 24.

INTRODUCTION.—Two miracles are recounted in to-day's Gospel. The healing of the woman who for twelve years had an issue of blood, and the restoration to life of the ruler's daughter. Very great miracles, and both the reward of faith. “Be of good heart, daughter, thy faith hath healed thee.” The faith of the father is evidenced in his prayer: “Lord, my daughter hath just died, but come, lay thy hand on her and she will live.” The prayer of the woman was unworded—the heart alone spoke. She was heard. The girl restored to life could not pray for herself—another interceded for her. He was heard. Grateful sentiments undoubtedly welled up in the heart of all three, and it is refreshing to think it, but the mourners around the corpse of the girl struck another, and alas, a very common attitude toward Christ. “They laughed him to scorn.” Men fall into two classes to-day: Those who believe in Christ and those who “laugh him to scorn.” A word about the scorners.

I. The scorners. In to-day's Gospel they are the mourners, who were in very great multitude. Why scorned they? Because they knew the girl was not asleep but dead, and would not admit it was in the power of Christ to change her death into slumber and her slumber into health, and because they were excluded from the

apartment while Christ performed his deed of wonder and mercy. No reasons these for "laughing him to scorn." To Christ death is only sleep. As to His power, why did they not wait the event? As wonder-worker His was the right to bar out the multitude, to say nothing of the humility of which He was constantly affording examples. At the bottom of their derision we find ignorance of Christ and His methods. "For who hath known the mind of the Lord? Or who hath been his counsellor?" (Rom. xi. 34.) Christ refused to gratify the curiosity of Herod and spoke not to him. Herod, with his army, set him at nought and mocked him (Mark xxiii. 9). Ignorance is one reason, perhaps the reason why so many jeer when Christ and His religion are mentioned. Ignorance invincible is pardonable. Was that of the mourners invincible? Had they never heard of Christ—His life—His works? Ungratified curiosity incensed them. Prying irreverently into the mysteries of faith begets scoffers. Always ignorance or pride. The loud laugh is the supremest expression of baffled curiosity. Unbelief a great sin, but when it turns to scorn of God and the things of God, it is a crime and a catastrophe. God's malediction follows the base ingratitude and blasphemy of which scorn is a symptom.

II. Whom did they laugh to scorn? Christ, the universal benefactor, the redeemer, the envoy of God, who is "the brightness of his glory and the figure of his substance, and upholding all things by the word of his power, make purgation of sin, and sitteth at the right hand of the majesty on high" (Heb. i. 3). The scoffers in the day of the ruler's daughter were less blameworthy than the scoffers of our time. Christ had not fully revealed Himself. He had not risen from the dead. His Church had not been built, had not existed. "A glorious Church not having spot or wrinkle" (Eph. v. 27).

III. Consequences of laughing Christ to scorn. Did any of the mourners repent when "the fame of the miracle went abroad into all that country"? How ridiculous they became, at least in the eyes of others! The farthing rushlight mocking the sun! How ridiculous, too, the gibbers of this age! How inexcusable those outside, how much more so those within the fold! Why do they scoff? How is scorn for religion bred in the latter? Through ignorance or association or contaminating literature or illicit pleasure. Beware of laughing Christ to scorn—there will be inevitable retribution here or hereafter. "You have derided all my counsel

and have neglected my reprehension. I also will laugh in your destruction and will mock when that will come to you that you feared" (Prov. i. 25). "For he that shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him when he shall come in the glory of his father with the holy angels" (Mark viii. 38). What of the fleerers of Christ in history? Herod? Julian? Voltaire? Ingersoll?

THE DESIRE OF RICHES.

BY THE REV. F. X. MCGOWAN, O.S.A.

"For many walk, of whom I have told you often that they are enemies of the Cross of Christ; whose end is destruction; whose God is their belly . . . who mind earthly things."—Philip. iii. 18, 19. (From the epistle of the day.)

SYNOPSIS.—*Worldliness, and evil to the soul. Condemned by the Saviour. St. Paul's words on love of riches.*

I. Pagan philosophers contemned riches. Our temporal welfare demands contempt of riches. 1. Because they never satisfy us; 2. Because they are burdensome and fatal to our peace; 3. Because the desire of them is vain and harmful.

II. Our eternal happiness demands contempt of riches. 1. Because they make us forget our duty to God; 2. To ourselves; 3. To our neighbor. Conclusion.

Worldliness is the bane of Christian life. It makes men sell their souls for fleeting success, and it prefers temporal things to God's love. St. Paul warns us against the love of worldly wealth in the words quoted from to-day's Epistle, and also in another of his letters where he writes: "They that will become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition; for the desire of money is the root of all evils, which some coveting have erred from the faith, and have entangled themselves in many sorrows" (I. Tim. vi. 9, 10). Let us consider:

I. The injury done to our temporal welfare by the desire of riches.

II. The injury done to our eternal prospects by the desire of riches.

I. Among the pagan philosophers there were many who had the greatest contempt for riches. St. Jerome tells us that Crates left all things for study. Democritus parted with a fortune large enough to have furnished a banquet for the immense army of Xerxes, for the pursuit of knowledge. One of these sages, filled with contempt, cast his wealth into the sea. These men, however, were not actuated by the motives which induce Christians to despise riches. They contemned worldly possessions, but they also despised the poor whom they could have assisted with their wealth.

We should not desire riches on account of our temporal welfare. 1. Because riches never satisfy us; 2. Because they are burdensome and destructive to our peace; 3. Because the desire of riches is unavailing and harmful.

1. Experience teaches us that if the poor complain about the miseries of their condition, the rich complain more; if the poor complain, it is because they have no patience and not because they are poor. We meet with a larger number of contented people among the poor than of happy people among the rich. Though we were to possess all the wealth of the world, we would be constrained to say with Solomon: "All is vanity" (Eccl. i. 2). But, unfortunately, the more we possess, the more we covet, and the more wretched we feel when we fail in our desires. Covetousness is an insatiable appetite, that is never satisfied. We are like the dropsical man, whose thirst increases accordingly as he drinks.

What contentment can a man find in riches when he does not make use of them? If I own a bag of gold that I dare not touch, it is of no more benefit to me than a handful of sand. My barn may be filled with grain, my house stocked with valuable furniture, but they may be of no more earthly use to me than a tea plantation in China which I do not own. Sometimes we meet with persons who are mortally afraid to touch their wealth and who are so miserly as to deny themselves the necessities of life. How wretched they must be! To starve one's self and family is unworthy an honest man and a Christian. Such niggardliness is shameful, and makes a man contemptible in the eyes of his fellow-man, poor and miserable in the midst of abundance, and guilty in the sight of God.

Even when we use our wealth, is it really an advantage to have a great supply of it? Fine clothing, delicate viands, and splendid display do not make us happier. Often the cottage of the poor

man contains more contentment than the stately mansion of the rich. Wealth brings only doubtful honor. If we are not righteous, praise bestowed on us is undeserved, and the very men who flatter us in public laugh at us in private. We may rejoice at the fact that we need not fear the loss of fortune, but how can we be sure of its stability? Men are beggared daily by unexpected turns of fortune. Did not Christ say to the rich man in the Gospel: "Thou fool, this night do they require thy soul of thee" (Luke xii. 20). There is often small satisfaction in worldly wealth.

2. Riches are not desirable when we look at the anxiety and unrest that spring from them. Great wealth produces, according to the wise man, "vexation of mind" (Eccl. ii. 11). "They fatigue us," says St. Bernard, "when we seek them (that is riches); they are a burden when we possess them, they defile us when we love them, and they afflict us when we lose them." The thorns which we hold in our open hand do not cause us the least pain, but if we close our hand tightly, we shall be deeply wounded by the sharp points. These thorns are worldly riches, which, when clasped to the heart, wound it deeply. A wise man who refuses his heart to money or despises it enjoys peace of mind to which the slaves of lucre are total strangers. How many rich men have confessed that they were infinitely more contented when they lived in poverty or moderate circumstances! The first Christians sold their lands and houses and laid the proceeds at the feet of the apostles, yet, as say the Acts (iv. 34), "neither was there any one needy among them." What, after all, does a man want on earth? St. Paul says: "Having food and where-with to be covered, we are content" (I. Tim. vi. 8).

3. Our desire for riches is, generally speaking, vain and harmful. Notwithstanding the attendant dangers of riches, we all have a longing for them. We do not appreciate the treasure which is concealed beneath poverty or moderate competence. Our desire is unavailing. What is the advantage of wishing to be rich when God does not will that we should be so, and even withdraws from us the means of becoming rich? This desire is also harmful, because, as St. Paul says: "They that will become rich fall into temptation." We not only desire to be rich, but to be rich quickly. The Holy Ghost condemns the man who makes haste to be rich, and declares him "not free from sin" (Eccl. xi. 10). In our days the craze is to become rich at any price. Accordingly men employ

unlawful means to acquire wealth. They form associations, syndicates and combinations to govern trade and to oppress labor. They make use of usury, fraud and deceit to promote their schemes in acquiring wealth; they profit by public calamities, famine and scarcity to wring resources from needy hands. General misery feeds their covetousness. The passion for money is destructive to man's happiness here and hereafter. After the example of Solomon, let us desire neither riches nor poverty. If God has bestowed wealth upon us, let us use it moderately for our own and our neighbors' good. St. Augustine very justly says: "Who would think that happiness consists in those things which the Son of God has taught us to despise?"

II. We should not desire riches if we value our eternal happiness. Christ has said: "Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven." Again, He declares: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven" (Matt. xix. 23, 24). These are awful words. Why is it, we may ask, so difficult for a rich man to obtain salvation? The reason is that it is nigh impossible to possess riches without loving them, and when once we love riches and become strongly attached to them, we easily forget our duty to God, ourselves, and our neighbor.

1. Riches lead us to forget our duty to God. The prophet Osee pictures Ephraim saying: "I am become rich, I have found me an idol" (xii. 8). There is only this difference between the idolater and the rich man: the former worships gold that has been made into a statue; the latter worships it in the form of money. The rich man devotes his time and energy to the amassing of this world's filthy lucre, and he fails thereby to serve God. His waking thoughts, aye, even his dreams center on what he may lose or gain in his business transactions. He forgets that every gift comes from God, he practically disavows all trust in Providence, and his only fear is that he may be reduced to poverty. Hence his continual complaints, his bad humor, when the times are not always prosperous.

St. Paul tells us that greed, the love of riches, has been the cause of many losing the faith: "The desire of money . . . which some coveting have erred from the faith." The sound of a piece of money has greater effect on a rich man's heart than the accents of the word of God. In vain the minister of the Lord preaches

to him the truths of salvation; in vain he counsels the rich man to give good example. Why was it that the Pharisees contemned the doctrine of Jesus? Simply because they loved money, because their hearts were attached to the goods of earth. "The Pharisees who were covetous heard all these things, and they derided him" (Luke xvi. 14).

2. Riches cause us to neglect our duties to ourselves. When a man conceives a passion for any person or object, he has neither time nor thought for anything else. So it is with the rich man and his wealth. He is so engrossed with his revenues, investments and profits that he forgets all about his soul, or the decent support of his family, or the proper education of his children. And if he think of his family, he looks to its worldly advancement, and not to the virtuous picture it should present to God and men.

There are two very important questions which regard wealth, namely, how has it been acquired and what use is made of it? Riches have come to men so unjustly that their possession is a matter of conscience. There are very few large fortunes in the world that have not the note of injustice tagged on them. Even as we see placards in public places, telling us to beware of thieves, so does conscience warn us to beware of the road which has led avaricious men to hell. What dark clouds hover over some fortunes? They are rooted in usury, persecution of the widow and the orphan, unjust lawsuits and oppression of labor. Man's greed has choked the protesting voice of conscience. How has this wealth been employed? Often it has not been used, and it remains for the miser, as has been told of Henry VII. of England, to gloat over in the still hours of the night, when all others are reposing. I know that there are rich and powerful men who have employed their wealth and influence to good purposes, because they feared God. But they are the exceptions. Riches are more often used to pursue ways of vice.

3. Riches make men sadly oblivious of the duties they owe their neighbors. A rich and influential man who does not fear God's judgments is always bound to tyrannize over his fellow-men. He seems to imagine that all other men were made to be subject to him alone. He is accordingly the most cruel taskmaster in the world. Entirely absorbed in himself and his wealth, he sees no rights in others which he is obliged to respect. Filled with

pride, he endeavors by all means to raise himself to a level with those who are above him by virtue of birth or rank. He is a fool whose brain has been turned by money and who does not seem to know what he really is. He is dry and cool toward his equals, disdainful toward those whom he believes beneath him, and cruel toward his dependents. Riches have been given him, we would believe, to make him contemptible and odious. The poor he holds in detestation, and his heart is as marble toward his debtors. Is it not true that it is the rich that oppress most the poor? Yet whence came their wealth? From the goods taken from the poor. What built their mansions? The sweat and blood of the poor. To the rich may be justly applied the words of the prophet: "In thy skirts is found the blood of the souls of the poor and innocent" (Jer. ii. 34). Are we astonished at the fate of the rich man mentioned in the Gospel? "The rich man died, and he was buried in hell" (Luke xvi. 22). Such was the funeral sermon which the Holy Ghost preached when the rich glutton died. When we see the dangers to salvation which attend the accumulation of riches, we ought to be chilled in our desire for them. Yet, as St. Augustine remarks, "God does not condemn riches, but the heart that is attached to them." Solomon was rich, and he fell from grace not because he was rich. Abraham, Job, and many saints of the New Law were rich, yet they sanctified their lives in the midst of affluence. Poverty has its trials, but riches have their dangers. Both states may be hallowed by the practice of virtue and obedience to God's law. The fear of God should live in the hearts of both rich and poor. "Fear not, my son," said the aged Tobias, "we lead indeed a poor life, but we shall have many good things if we fear God" (Tob. iv. 23).

Let us thank God for what we have and use it to our spiritual advantage. So shall we merit in heaven God, our eternal treasure. Amen.

CATECHETICAL PART.*

An Explanation of the Catechism.

FOR THE MIDDLE AND UPPER CLASSES OF
PAROCHIAL AND SUNDAY SCHOOLS.

XXXVI.

THE COMMUNION OF SAINTS.

DEAR CHILDREN:—In the explanation of the Catechism we come to-day to the doctrine of the Communion of Saints. A communion or community is a society of persons who pursue the same purpose, have one common head, and have claim to a common property or wealth. A person may depart into another country: still he does not cease on that account to be a member of his community, nor does he forfeit his privileges. To-day, then, we will speak of the Communion of Saints. We understand thereby:

1. The saints in heaven.
2. The orthodox Christians upon earth.
3. The souls in purgatory.

The saints in heaven are called the Church triumphant, the members of the church upon earth the Church militant, and the souls in purgatory the Church suffering. The Catechism asks: Are only the faithful on earth united as one church?

No; with the faithful on earth are also spiritually united the saints in heaven and the souls in purgatory.

This union and communion is called a spiritual one in contrast to the visible union of the faithful upon earth, because the saints in

*In response to many requests this Catechetical Part may also be had in separate form under the name of "THE PRACTICAL CATECHIST." Clergymen wishing to give their teachers the advantages of these Practical Catechetical Instructions will find particulars on the third page of cover of this issue.

heaven and the souls in purgatory are spirits, and therefore there exists between them only a spiritual communion. The apostle St. Paul referred to this threefold spiritual communion when he said: "At the name of Jesus every knee shall bow, of those in heaven, upon earth, and under the earth."

In what does this spiritual union consist? This spiritual union consists in this: that all are members of one body, whose head is Christ Jesus, and that therefore the different members participate in one another's spiritual benefits. This spiritual union is the living testimony of the Oneness of the Catholic Church, for it not only embraces the life here, but the life hereafter. The spiritual benefits of which there is question here are the Holy Sacraments, the Holy Sacrifice of the Mass, the prayers of the Church, and the good works of the faithful. St. Paul compares the Church to a body in these words: "As in one body we have many members, so we, being many, are one body in Christ, and every one members one of another (Rom. xii. 4, 5). As the food which we take nourishes not simply one single member of the human body, but all of them, so also the spiritual benefits go to the common wealth of the whole Church. All members partake thereof.

What is this spiritual union called?

The Communion of Saints.

Why are all members of this communion called saints, when there are so many Christians who live unworthily, and when the souls in purgatory, too, have not yet attained perfect sanctity?

Because all are called to sanctity, and have been sanctified by Baptism; and many of them have indeed arrived at perfect sanctity. If, then, a Christian loses his sanctity, he himself is to blame, not the Church.

With perfect right then may the Church of Christ be called the Communion of Saints.

What does this communion with the saints in heaven afford us—the members of the church militant?

We profit by their merits and by their intercession with God.

To the saints in heaven the grave is not a wall of separation in their love for us. As a man in a far country remembers his family at home, although the wide ocean separates him from them, so also the love of the saints for their brethren of the Church militant does not die. By applying to us the merits attained by the practice of good works upon earth and by their intercession

with God they can do a great deal for us. As proof that the saints in heaven do not forget us, but that they are continually united with us is given in the words of Jesus, that "in heaven there is great joy over one sinner doing penance." As then the saints in heaven think so lovingly of us it is right and just that we should venerate them devoutly and often invoke their intercession. In the same manner as the saints in heaven pray for mankind upon earth, so do they also pray for the souls in purgatory, for they also belong to the great Communion of Saints. The Church confirms this belief by prayers in which she asks God that He may through the intercession of the saints not only forgive the sins of the living but also those of the dead.

What benefit do the souls in purgatory receive from our communion with them?

We may come to the assistance of these suffering brethren by prayers, alms, and other good works, especially by the Holy Sacrifice of the Mass, in order that their pains be mitigated and shortened.

As the blessed in heaven remember their struggling brethren upon earth and the souls in purgatory, so also should we with love and sympathy remember the poor souls, and give practical proof of this love by helping them (a) by prayer, (b) by offerings, especially of the Holy Sacrifice of the Mass, (c) by other good works, by indulgences, etc., the merits of which we can apply to the poor souls. In the Old Testament Judas Maccabeus sent ten thousand drachms of silver to Jerusalem in order that sacrifice might be offered for the souls of the dead. Holy Scripture says: "It is a holy and wholesome thought to pray for the dead, that they may be released from their sins."

As a proof that the souls of the departed in purgatory still belong to the Communion of Saints, the Catholic Church offers special prayers in commemoration of the souls in purgatory the day after the Feast of All Saints. When at the Feast of All Saints in the evening the vespers for the dead are chanted, the whole communion of saints in heaven, earth and purgatory may be said to be united in prayer.

What profit do we derive from our communion with the faithful on earth?

We participate, especially when in the state of grace, in all the masses, prayers, and good works of the living members of the Catholic Church, and, in general, in all her spiritual goods.

An illustration of this may be found in the human body ; one member supports the other. The feet bear the other members, the hands work, the mouth speaks, the ears hear, the eyes see, the lungs breathe, and the heart beats for all other members. So also we, as members of a spiritual body, are to love, help, and support one another, especially in all those things which serve to promote virtue and sanctity. The Catechism says: "Whatever of good or whatever holy is done by one, gives benefit to all, and is made profitable to them through charity which is not self-seeking." The doctrine of the Communion of Saints is for us at once joyful and consoling. We are not only united to the living, but also to the blessed in heaven. The latter remain our brethren, and they profit of their closer relations with God to intercede for us. And if we should depart this life not entirely justified, yet without grievous sin, we may confidently hope that the intercession of the triumphant and militant Church may bring us the sooner to God.

The doctrine of the Communion of Saints should also warn us never to underestimate nor offend any member of the Communion of Saints.

Application: Pray daily for your fellow Christians who pursue the same end as you, who have the same Head and the same benefits out of which all the members of the community profit in common.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. Of what have we spoken to-day? Of the Communion of Saints.
2. Who belong to this communion? 1. The Saints in heaven; 2. The faithful upon earth, and 3. The souls in purgatory.
3. Of what is this Communion of Saints therefore constituted? Of, 1. The Church Triumphant; 2. The Church Militant; 3. The Church Suffering.
4. What means triumph? To triumph means to rejoice, to be glad at a victory won.
5. Who then triumphs and rejoices in the Church and belongs to the Church Triumphant? The blessed in heaven.
6. Why do they triumph and rejoice? Because they have won the victory over sin and the devil and are permitted to behold God.
7. Who belong to the Church Militant? To the Church Militant belong the faithful upon earth.
8. With what do they militate and combat? With their evil desires, with sin, with the devil, with wicked persons and seducers to sin.
9. Who belongs to the Church Suffering? The souls in purgatory.

10. For what have they to suffer, to do penance? For the lesser sins committed by them during life and not yet atoned for; also for the grievous sins forgiven but not sufficiently expiated before death.

11. Where do souls go after having done penance for their sins in purgatory? They go to heaven.

12. To what do they belong then? To the Church Triumphant.

13. What do the members of the triumphant, militant, and suffering bodies of the Church form together? They form a spiritual union.

14. Why is it called a spiritual union? Because it is an invisible one which can not be perceived with our senses.

15. Are then the faithful upon earth united only to one another? No; the faithful upon earth are also united to the blessed in heaven, and to the souls in purgatory.

16. In what does this spiritual union consist? It consists therein that all are members of one body, of which Christ is the Head, and that the spiritual benefits of one member are participated in by the others.

17. To what therefore has the Church been compared? To a body, of which Christ is the Head.

18. In what passage of Scripture has St. Paul mentioned this spiritual union? In the text: "At the name of Jesus all shall bow the knee, those who are in heaven, upon earth, and under the earth."

19. What advantage is gained by this spiritual union? The advantage that in the spiritual benefits of one member all others participate.

20. Name these spiritual benefits. 1. The Holy Sacrifice of the Mass; 2. The prayers of the Church; 3. The Holy Sacraments, and 4. All other good works.

21. By what comparison did I explain this to you? As the food and drink of which we partake not only nourishes one single part but all parts of our body, so also do in this spiritual body the spiritual benefits extend to all its members.

22. What do we call this spiritual union? The Communion of Saints.

23. How do you explain the words Communion of Saints when so many of the Christians upon earth are imperfect, and the souls in purgatory not yet holy? Because: 1. They all are called to sanctity; 2. Because they all have been sanctified by Baptism, and 3. Because many members of this communion have arrived at perfect sanctity.

24. What means all are called to sanctity? It means that all men are commanded to become holy.

25. By whom are they commanded? By God.

26. What does it mean: All Christians are sanctified by holy Baptism? It means that through Baptism everything unholy is taken away from them.

27. Were then all Christians actually saints at one time? Yes; all Christians were at one time saints.

28. When were they saints? In the state of Baptismal innocence.

29. If then they are no longer in a state of sanctity, whose fault is it? It is their own fault.

30. How has it been proved that we may be holy in the Catholic Church if we want to be? By the saints now in heaven.

31. What, therefore, may we justly call the Catholic Church? The Communion of Saints.

32. What benefits do we obtain from the Communion with the Saints in heaven? We partake of their merits and are assisted through their intercession with God.

33. Do the saints in heaven forget the faithful upon earth and the poor souls in purgatory? No; they will never forget them.

34. How is this? Because the saints love us and the poor souls, and will never cease to do so.

35. What illustration did I make use of so that you might understand this more easily? When a member of the family leaves home and lives in a far country beyond the seas, he does not forget the others of his family, but thinks of them lovingly.

36. Now if this man in a far country would be well-to-do, and his family poor and in want, what would he do? He would help them.

37. In what way do the saints in heaven help us? They help us: 1. By their merits; 2. By their intercession.

38. By what text of Holy Writ can you prove to me that the saints in heaven do not forget us? Jesus said: There is joy in heaven over one sinner who does penance.

39. If then the saints think so kindly of us what must we do on our part? We must venerate the saints devoutly and invoke their intercession.

40. Do the saints pray only for us? No; they pray also for the souls in purgatory.

41. How can you prove this to me? The Church prays to God that through the intercession of the Saints He may grant pardon of sins to the living and the dead.

42. What benefit do the souls in purgatory receive from our communion with them? They are assisted by our prayers, alms and other good works, especially by the Holy Sacrifice of the Mass.

43. What did Judas Machabeus do in the old Law for the poor souls? He sent ten thousand drachms of silver to Jerusalem in order that a sacrifice might be offered for the sins of the dead.

44. What says Holy Writ of the assistance which we should give the dead? Holy Writ says: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."

45. How does the Catholic Church profess her belief in the communion with the poor souls in purgatory? By establishing All Souls' Day.

46. What takes place upon All Souls' Day? The Holy Sacrifice of the Mass and prayers are offered up especially on this day for the poor souls.

47. What profit do we derive from the communion with the faithful on earth? We participate in all the Masses, prayers, and good works of the Catholic Church, in all her spiritual benefits.

48. What example did I employ? The example of the human body, in which one member works for all other members.

49. What did I wish to explain by this? That also in the Church the members spiritually support one another.

50. In what matters especially should we help one another? In those things which serve to promote virtue and sanctity.

51. What then is the doctrine of the Communion of Saints for us? It is a consoling and joyful doctrine.

52. For what reason? Because we are not only united with the faithful on earth, but also with the saints in heaven and the souls in purgatory.

53. For what other reason? Because we can assist the souls in purgatory, and because when we ourselves shall be in purgatory others will be able to help us by prayer, alms and other good works.

54. If all Christians belong to the Communion of Saints, what should this also teach us? It should also teach us never to despise or offend any one of our brethren in Christ.

55. If we really desire to belong to the Communion of Saints, how must we live? We must live as the saints did.

56. What is the application? We should daily pray for our fellow Christians, as well for those who are militating on earth as for those suffering in purgatory, and recommend ourselves every morning and night to the protection of the saints in heaven.

XXXVII.

THE TENTH ARTICLE OF THE CREED: "THE FORGIVENESS OF SINS."

DEAR CHILDREN:—In to-day's instruction we come to the tenth article of faith, which treats of the forgiveness of sins.

What does the tenth article of the creed teach us?

It teaches us that in the Catholic Church we can obtain, through the merits of Jesus Christ, forgiveness of sins and of the punishment due to sin. This article comprises, therefore, four things, namely:

1. That only in the Catholic Church can we obtain the forgiveness of our sins.
2. That the Catholic Church, through the merits of Jesus Christ, forgives sins.
3. That all sins without exception, and also
4. All the punishment due to sin can be forgiven.

For our conscience there is nothing so perturbing as the thought of sin committed, and of its consequences, as loss of grace, loss of the love and friendship of God, and failure of eternal happiness. It would be still more serious for us if there were no way by which the forgiveness of our sins could be obtained; for then we should be eternally lost. But Jesus the Son of God, who came into the world for the salvation of sinners, has left in His Church a means by which we, through the infinite merits of His bitter Passion and death, can obtain the forgiveness of our sins. He gave to the rulers of His Church and to their legitimate successors for all time this power with the words: "Whose sins you shall forgive, they are forgiven them. Everything that you shall bind on earth shall be bound also in heaven, and everything that you shall loose on earth shall also be loosed in heaven."

In these words Jesus granted to His Church the power not only to forgive sins, but also to remit the punishment due to sin.

It is well to note here that sins are, by this forgiveness not

merely compensated for, or covered up, as heretics teach, but that they are completely forgiven, entirely effaced; blotted out as if they had never been committed. St. John refers to this great grace in which we participate through Jesus in the words: "Behold the Lamb of God, that taketh away the sins of the world."

What sins can be forgiven in the Catholic Church? All sins without exception.

Be the sin, therefore, ever so grievous, the sinner can obtain the forgiveness of the same in the Catholic Church: for Jesus has granted to this Church unlimited power and authority. This power is not confined to certain place, a certain time, or to certain kinds of sins, but everywhere, at all times, and for all sins the sinner can obtain forgiveness and pardon. There can, therefore, be no sin imagined, no matter how vile and wicked, which the Church can not remit or forgive; the sinner, furthermore, can be forgiven not only once, but repeatedly. To Peter's question: "Lord, how often shall I forgive my brother if he offends me?" Jesus answered, "Not only seven times, but seventy times seven." Of the fact that even the greatest sinners may be converted and sanctified we have many examples.

St. Augustine, for instance, belonged for many years to the heretical sect of the Manicheans and led a sinful life, yet later he became a saint. St. Margaret of Cortona led a life of sin for many years, and afterward became a great saint.

There is a certain passage of Scripture which apparently is contrary to our belief that all sins can be forgiven. It says: "Whosoever blasphemeth against the Holy Ghost shall not be forgiven."

According to the explanation of the Fathers this passage of Scripture has the following meaning: As without the grace of the Holy Ghost no conversion is possible, so those who wilfully resist the Holy Spirit will, through their own fault, prevent the forgiveness of their sins.

What must the sinner do in order to obtain forgiveness of his sins?

1. He must truly repent: and 2. He must worthily receive the Sacraments instituted by Christ for the remission of sins.

Above all it is indispensable that the sinner should repent, and the repentance must be true and sincere.

True repentance consists in this, that the sinner acknowledges the hideousness of sin, and his guilt in revolting against God, accompanied by the wish that he had never sinned. Furthermore there is

necessary to true repentance the resolution never more to sin, never to offend God again, and also to make complete satisfaction, which means that every injury caused to our fellow men by our sin must be compensated for and restitution made according to our ability. Insincere or pretended repentance is hypocrisy, and useless. The second condition which the sinner must fulfil is that he must receive worthily the sacraments instituted for the forgiveness of sins.

Which sacraments are instituted by Christ for the remission of sins?

The Sacraments of Baptism and Penance. By the Sacrament of Baptism original sin is remitted, and, for adults, also actual sin, and by penance the sins committed after Baptism. Sin is deadly poison for the soul; for it brings about spiritual death. Now, as with a man who has been poisoned, the first thing to be done to save his life is to remove the poison; so in order to save a sinful soul from eternal death, it must in the first place be cleansed from the poison of sin.

Who has power to forgive sin in the Sacrament of Penance?

The bishops, as the legitimate successors of the apostles, and the priests of the Catholic Church ordained by the bishops. Christ has conferred upon His apostles the twofold power to forgive sins, and to confer this power upon others, with the words: "As the Father has sent me, so do I also send you."

Why can we obtain only in the Catholic Church forgiveness of sins?

Because the forgiveness of sins is a work of the Holy Ghost, and Christ only promised and sent the Holy Ghost to the Church established by Him. If we reflect of what an infinite grace we are made partakers by being freed from sin, we can not thank God enough for His mercy. Remember, dear children, that you will have to ask yourselves at the hour of death, "What will be my sentence before the Divine Judge?" Think of this frequently now, while the forgiveness of your sins is within your reach, and go often, and gladly, always with proper preparation, to confession, so that the Judge may say to you also: "Go in peace; thy sins are forgiven thee." To go gladly to confession, means to do so with willingness, not because you are forced to do so. That which we do simply because we are forced to do so, and which we do not like to do, is usually not done as it should be done. The law of the Church is that we go to confession at least once a year.

This commandment is given for lukewarm Christians, who possibly without this commandment would not go to confession at all. Our holy religion teaches us that only the good which we accomplish while in a state of grace is meritorious before God. From this it will be evident to you how necessary it is to put one's self frequently in the state of God's grace, by the worthy reception of the Sacrament of Penance.

You should, furthermore, remember that you are liable to die at any moment. How terrible must be the sinner's lot who stands before God's judgment in a state of mortal sin! You must never approach the Sacrament of Penance without a thorough preparation, because this is not an ordinary but a most important affair, and of great consequence for our salvation. As you will learn later on, the unworthy reception of the Sacrament of Penance is a most wicked and sacrilegious act, of which most surely you would not wish to be guilty.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. What is the tenth article of the creed? The tenth article of the creed is "the forgiveness of sins."

2. What does this article teach us? It teaches us that in the Catholic Church we can obtain, through the merits of Jesus Christ, forgiveness of sins and of the punishment due to sin.

3. What then do we confess in the tenth article? We believe and confess: 1. That there is a forgiveness of sins; 2. That only the Catholic Church, through the merits of Jesus Christ, can remit sins; 3. That all sins without exception can be remitted, and 4. That with the sin, the punishment due to it can also be forgiven.

4. What is sin? Sin is the voluntary offending of God.

5. How does this offending of God take place? By the transgressing of a divine commandment.

6. Can a person in the state of sin be saved? Holy Scripture says: "Nothing unclean can enter into heaven."

7. Is there no means whereby we can betake ourselves from the state of disgrace to the state of grace? that is to say, from the state of God's displeasure into His favor again? Yes; by having our sins forgiven us.

8. Who has power to remit or to forgive sins? The Catholic Church alone has this power.

9. From whom did she receive this power? From Jesus Christ.

10. How do you know this? From Holy Scripture.

11. Quote the particular passage. Before His ascension Jesus breathed upon His apostles and said: "Receive ye the Holy Ghost. Whose sins you shall forgive they shall be forgiven, and whose sins you shall retain they shall be retained."

12. One might suppose, however, that Jesus had conferred the power to forgive sins only upon His apostles? No; Jesus conferred this power also upon the successors of the apostles.

13. How may we know this? Because Jesus desired that His Church should continue until the end of the world.

14. What is necessary therefore? That the authority and power in His Church should also continue until the end of the world.

15. The question now arises, Are our sins, as heretics affirm, only covered up or are they really forgiven? They are really forgiven, not merely covered up.

16. What does this mean? They are completely forgiven us; they are wiped out; they are as if they had never been committed.

17. What reference does St. John, the precursor of Jesus, make concerning the forgiveness of sins? John said: "Behold the Lamb of God! who taketh away the sins of the world."

18. Why is Jesus described as the Lamb of God for the sins of the world? Because Jesus has rendered satisfaction for the sins of the whole world, for the sins of all mankind.

19. How do we confess, therefore, the forgiveness of sins? We confess that it takes place through the merits of Jesus Christ.

20. What sins can be remitted in the Catholic Church? All sins, without exception, can be remitted.

21. How did I explain this more clearly to you? There is no sin so grievous but that the sinner can receive forgiveness of the same.

22. Mention a very grievous sin. Blasphemy, perjury.

23. Name some others. Murder, suicide, incendiarism.

24. Can these grievous sins also be forgiven? Yes; they, too, can be forgiven.

25. At what time can sins be forgiven? They can be forgiven at all times.

26. In what place can they be forgiven? In all places, everywhere.

27. How often can the sinner obtain forgiveness of his sins? As often as he wants to.

28. How can you prove this to me? From Holy Scripture. When Peter asked our Divine Saviour: "Lord, how often must I forgive my brother when he has offended me, seven times? Thereupon Jesus answered: "Not alone seven times, but seventy times seven."

29. What example did I give you showing that a very great sinner could obtain forgiveness and remission of his sins? St. Augustine and St. Margaret of Cortona.

30. What did I tell you about St. Augustine? St. Augustine belonged many years to the heretical sect of the Manicheans, he led a sinful life, and yet afterward became a great saint.

31. We have just heard that all sins without exception can be forgiven. There is a passage of Scripture, however, which says: "Whoever blasphemes the Holy Ghost will not be forgiven." Is not this a contradiction? No; it is not a contradiction.

32. What then is the meaning of this Scriptural passage? That as without the grace of the Holy Ghost, without His illumination no conversion is possible, so those who wilfully oppose the Holy Ghost prevent the remission of their sins by their own fault.

33. What, then, must the sinner do on his part to obtain the remission of his sins? He must: 1. Be truly repentant, and 2. He must worthily receive the sacraments instituted by Christ for the remission of sins.

34. What, then, is the first requisite on the part of the sinner? He must truly repent.

35. In what consists true repentance? The sinner must above all realize the hideousness and horror of his sins.

36. What else? He must acknowledge his guilt in rebelling and revolting against his God.

37. What will arise from this knowledge? A feeling of contrition.

38. What is contrition? Contrition is a heartfelt sorrow for the sin committed.

39. Those who feel a profound contrition will make what resolution? They will make a resolution to sin no more.

40. What else belongs to true repentance? The desire to repair every injury caused by our sin to our neighbor.

41. In what way can we injure our neighbor? We can injure his honor, his life, his health, his fortune, and so forth.

42. How do we injure our neighbor's honor? When we say something about him that we ought not to say.

43. How can we injure his health, his fortune, etc.? By injuring his body or causing him a sickness.

44. What is contrary to true repentance? A false repentance.

45. What is a false repentance? Pretending externally to be truly repentant.

46. What is this also called? Hypocrisy.

47. If, then, true repentance is necessary for the forgiveness of our sins, what must we think of a false repentance? That those who are not truly repentant do not obtain the forgiveness of their sins.

48. What else must the sinner do to obtain the forgiveness of his sins? He must worthily receive the sacraments instituted by Christ for the remission of sins.

49. What sacraments were instituted by Christ for the remission of sins? The Sacraments of Baptism and Penance.

50. What sins are remitted by Baptism? All sins original and actual.

51. What sins are remitted by the Sacrament of Penance? Sins committed after Baptism.

52. How ought the Christian to receive both these Sacraments? He should receive them worthily, with the necessary preparation.

53. When is the Sacrament of Penance received unworthily? 1. When the penitent has no contrition for the sins he has committed; 2. When he, through lack of contrition, does not prepare himself properly, and 3. When he knowingly omits a grievous sin.

54. What do those who receive the Sacrament of Penance unworthily? They commit a sacrilege.

55. To what did I compare the sinner? To a person who has been poisoned.

56. What may we lose by poison? Our natural life.

57. What does man lose by sin? His supernatural life, the grace of God.

58. What, then, is sin for the soul? Sin is poison for the soul.

59. Now, if the soul desires to regain its supernatural life, the grace of God, what must be done with sin? It must be removed from the soul.

60. By which two sacraments does this take place? By the Sacraments of Baptism and Penance.

61. Who has the power to remit sins in the Sacrament of Penance? The bishops of the Catholic Church and the priests ordained by them.

62. From whom have they received this power? From the apostles and their legitimate successors.

63. Now, if Jesus had not instituted the holy Sacraments of Baptism and Penance what would have been the sad consequences for us? We should all have died in our sins, and no one after committing a grievous sin could have been saved.

64. What has Jesus proved for us by the institution of these sacraments? Jesus has proved thereby His great love of us.

65. What do we owe Him for this? We owe Him deep gratitude.

66. How ought we particularly to show this gratitude? By receiving gladly, often, and worthily the Sacrament of Penance.

67. How often should a good Christian go to confession? A good Christian should confess his sins frequently.

68. The commandment of the Church, however, says: At least once a year. For whom is this meant? This commandment is only meant for lukewarm Christians.

69. Why is it necessary to confess our sins frequently? Because all the good that we do has only merit before God when it is done in a state of grace.

70. For what other reason? To avoid in the case of sudden death the fearful fate of approaching God's tribunal laden with sins.

71. What else is forgiven besides sin? With the sin is also remitted the punishment due to sin.

72. What punishments are remitted at the same time as the sins? The eternal punishments, the pains of hell.

73. Which punishments are not always remitted with the sins? The temporal punishments are not always remitted.

74. How may we principally obtain remission of the temporal punishment? By the gaining of indulgences.

In conclusion I wish to exhort you most fervently also after you leave school to receive the Sacrament of Penance frequently, willingly, and worthily. Children who join a sodality will not fail to approach the sacraments regularly, because they will be reminded of this duty by their spiritual director. You certainly have all experienced a feeling of joy and peace when the priest said to you: "Thy sins are forgiven thee!"

This grace, however, is the fruit only of a worthy reception. Prepare yourselves, then, to receive worthily the Holy Sacrament of Penance. Examine your conscience carefully, arouse true contrition, make a firm resolution to sin no more, and strive in every way to make good the injury caused by your sins. Then will the Sacrament of Penance be for you really a sacrament of the forgiveness of sin.

XXXVIII.

THE ELEVENTH ARTICLE OF THE CREED: "THE RESURRECTION OF THE BODY."

DEAR CHILDREN:—In to-day's instruction we reach the eleventh article of the creed, which confesses the resurrection of the body.

This article refers firstly to death, and secondly to the resurrection after death. Let us first learn something about death. In a former lesson we learned that God created the body of the first man out of the slime of earth, and to give it life breathed an immortal soul into it. The life of man, therefore, consists of the union of an immortal soul and a mortal body.

What happens when man dies? The soul separates from the body and appears before the judgment seat of God, while the body is returned to the earth. There is also a death of the soul, namely, when it loses the grace of God and is in a state of disgrace. There is also an eternal death, the damnation of hell, but to-day we will speak of the natural death, the death of the body. Death is a separation of the soul from the body, a removal of the immortal soul from its mortal abode, the body.

We make a difference between a natural and an unnatural death, between a hard and an easy death, between a happy and an unhappy death. If a person dies of a previous sickness or of old age, we say he died a natural death. If one commits suicide by hanging, or shooting, or poisoning himself, or if he is killed in an unexpected or in a sudden and forcible manner, we call it an unnatural death.

We call it a hard death when the separation of soul and body is preceded by a violent or protracted agony; on the contrary, if a death is like a peaceful and gradual falling off into sleep, we call such death an easy death.

We call it a happy death if the dying person has prepared himself by receiving the grace of God through the Holy Sacraments; and an unhappy one if a person dies unprepared and in sin.

Sleep is a picture of death. As man, tired and fatigued by the day's cares and toil, longs for repose, so does man, after the weary

turmoil of life, long for rest and reunion with God. Just as we relax into slumber gradually and slowly, so does in our old age our strength gradually decrease until we finally die. Just as in the fall the trees die off, as leaf after leaf withers and flutters to the ground, so do the powers of soul and body of man grow weaker and weaker, less and less, until death takes place.

To good people death is a return to their home. Take, for example, some one who in the days of his youth had lost father and mother, and had to go away from home to earn his living by toil and labor. Finally his earnings enable him to return to his home. How he rejoices long before even, when he thinks of the day on which he will start upon his journey, how hurriedly he undertakes it, how he counts the days and hours which it will take to bring him back to his beloved home. Finally he sees in the distance the cherished place, the church where he said his prayers as a child, the spots where he played with his young companions, the old house where his parents lived and where he was born, the little churchyard where his dear parents lie buried! Oh, how his heart beats for joy, and how he kneels down to kiss the very soil which is so dear and precious to him!

With just such joy in his heart the good man returns to his God. Oh, how he, too, longs for peace after life's great turmoil, and how he is filled with joy at the thought of resting in heaven after the long battle of life!

But whether man dies willingly or unwillingly, whether he awaits death with joy or dread, all this makes no difference. Every man, no matter what he is, must die. Holy Scripture says: "It is appointed unto man once to die and after that the judgment." Death pays as little regard to its victims as the reaper does to the grass and flowers which are cut down by his sharp scythe. Young and old, high and low, rich and poor, princes and beggars, all alike must die.

Why must all men die? Because all have sinned in Adam. This means, in other words: "Because death, as a punishment for Adam's sin, has descended upon all his successors. Originally the human body was not destined for death, but for immortality. God warned Adam: "If thou shalt eat of the fruit of the forbidden tree, thou shalt die."

Do we know anything about our death? We know neither the time, nor the place, nor the manner of our death. There is only

one thing we know, that of a certainty we must die. Death may come at eve, it may come at night, it may come at morn.

In His wisdom God has denied us all knowledge as to the time of our death. Firstly, so that each man should live so as to be prepared to die at any moment. Jesus has explained this to us in the parable of the wise and foolish virgins, of which I have spoken to you on a former occasion.

Secondly, so that we should honor and fear God as master over life and death; and, thirdly, to mitigate that dread and fear which ever accompanies the thought of approaching death. If we knew the hour of death, there would be no joy in life. Dejected, sorrowful, and disconsolate we should pass our days, and the nearer the day and hour of death would approach, the greater fear would take possession of us.

How should we prepare ourselves for death? By avoiding sin and leading a good life. He who is laden with sin can not enter heaven. He who has done no good works in this world, who has been but lukewarm in faith. Man should therefore not only live free from sin, but he should also lead a good and fruitful life, i. e., perform good works. For some men death is terrible, for others it is not. He who lives in sin and vice will naturally be afraid of death. He who has always endeavored to do good will rejoice when the hour of death approaches, for he knows that God will reward him.

To the wicked man death is terrible, because, 1. When he looks into the past he sees nothing but folly, sin, and vice; 2. His present is for him no consolation, and there is no hope in his heart, nothing but shame, fear, sorrow, anguish, and despair. 3. In looking into the future he sees himself before the gates of eternity; he knows that in a few days or months he will be called before the judgment seat of a just and terrible Judge, where eternal punishment will be his sentence.

How terrible the death of wicked and sinful people is we may see in the death of Herod. This cruel man, who caused the children of Bethlehem to be murdered, became afflicted with a terrible sickness; foul sores, filled with worms, covered his body, so that in despair he even tried to take his own life.

How does the good Christian die? 1. With resignation to the will of God, for he knows that all God does is for the best. A good Christian speaks like Job: "Blessed be the name of the Lord."

2. With thankfulness for the benefits received during life for soul and body. 3. With repentance for sins committed, and 4. Fortified and consoled by the Holy Sacraments.

The certainty of death on the one hand, and the uncertainty of the time of our death on the other, should admonish us to think of death very frequently.

Some holy men, acknowledging the necessity of thinking of death frequently, kept a skull constantly placed before them. The sight of this skull should constantly remind them of their own death.

Other pious men had an open coffin placed by their bedsides as a constant reminder of death. St. John, bishop of Alexandria, had his grave dug within sight from his windows, so as to be constantly reminded of death.

Whenever we see a body carried to the grave we should think: "Maybe I shall be next." When at night we lie down to rest we should remember that we may not awake in the morning. When a new year commences it may be the last of our life.

See, my dear children, how wholesome it is for us, this thought of death and the grave, and there is no sight so beneficial for us as the sight of the dying or of the dead. Mute lies the body before you, and yet it preaches in loud tones: "Remember that thou must die."

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. What is the eleventh article of the creed? The eleventh article of the creed is "The Resurrection of the Body."

2. What does the eleventh article treat of? It treats of death and the resurrection after death.

3. We therefore first learned something about death. Tell me what does man consist of? Man consists of body and soul.

4. What difference is there between body and soul? The soul is invisible but the body is visible.

5. Tell me of another difference? The body is mortal, the soul is immortal.

6. What do body and soul form by their union? They form living man.

7. How is this union broken? By death.

8. What happens at the death of man. The soul separates from the body, and appears before the judgment seat of God, the body returns to earth.

9. Is there also a death of the soul? Yes; there is also a death of the soul.

10. What is understood by the death of the soul? When the soul is in a state of disgrace and has lost the grace of God.

11. Can the soul of man die in the same way as his body dies, that is, lose its life and existence? No; the soul can not die as a body dies.

12. Why not? Because it is an immortal spirit.
13. What death have we spoken of to-day? Of the death of the body.
14. What is meant by the death of the body? Death is the separation of the soul from the body.
15. In what other way can you express this? Death is a removal of the immortal soul from its mortal abode, the body.
16. How do we distinguish between different kinds of death? There is a distinction between a natural and an unnatural death, between a hard and an easy death, between a happy and an unhappy death.
17. What do we call a natural death? We call it a natural death if a person dies of sickness or of old age.
18. When do we call death unnatural? When a person loses life in an unforeseen or violent manner.
19. For instance? If a person is murdered or commits suicide.
20. When do we call death hard? When death is preceded by a painful and protracted agony.
21. What do we call an easy death? When it follows a peaceful or gradual falling off, as into sleep.
22. What do we understand by a happy death? A death prepared for by the reception of the Holy Sacraments.
23. What is an unhappy death? When a person dies suddenly and in the state of sin.
24. What picture of death did I use? Sleep is a picture of death.
25. What do we know of ourselves when we are asleep? We know nothing of ourselves.
26. Do we hear or see anything? No; we do not hear or see anything.
27. What happens when our sleep is ended? We awake.
28. Will there also be an awakening after death? Yes; there will be an awakening after death.
29. On what day will all the dead awake? On the Day of Judgment.
30. When do you sleep well and sound, and enjoy sleep? When I have worked hard and feel very tired.
31. What men, therefore, will rejoice in death? Those men who have performed much good in this life.
32. What other picture of death can you give me? The trees in fall.
33. What happens to the trees in fall, what change takes place in them? They lose their leaves and their life.
34. What happens when spring comes again? Leaves and blossoms appear again on these trees.
35. To what have I compared the death of a good man? To the return of a wanderer to his home.
36. With what feelings does a man return to his home? With feelings of joy.
37. How much greater then must be his joy if he knows that upon his return a loving father and mother will welcome him. Are we welcomed in heaven by a loving Father? Yes; by our Heavenly Father.
38. Therefore, with what feeling does a good man look forward to death? With a feeling of joy.
39. If a person has led a wicked life, does such a person await death with joy? No; such a person dreads death.
40. Is there any human being known who will not die? No such being exists.

41. Why not? Because all men must die.
42. Why must all men die? Because all men have sinned in Adam.
43. Have you ever seen death depicted? Yes; I have seen death depicted.
44. What did it look like? It looked like a skeleton, holding in one hand an hour glass and in the other a scythe.
45. What does the hour glass signify? It signifies the hour of our death.
46. What does the scythe signify? It signifies that death spares no one.
47. What does the skeleton mean? It shows the state man will be in after death, when decomposition has taken place.
48. Was mankind originally destined to die? No; man was not originally destined to die.
49. How can you prove this in Scripture? God warned Adam: "If you eat of the forbidden tree, you shall surely die."
50. What do we know of our death? We know neither place, nor time, nor the manner of our death.
51. How may we die? We may die a natural or an unnatural or violent death, we may die prepared or unprepared, a hard or an easy death.
52. What do we know of a certainty, however? That we must die some day.
53. Why has God hidden from man all knowledge as to where, how, and when he will die? So that he may keep himself always prepared for death.
54. For what other reason? So that we may honor and fear God as the Lord of life and death.
55. What is the third reason? To avoid that dread and fear which accompanies the thought of approaching death.
56. If we knew the time or place of our death what would be the consequences? We should be dejected, disconsolate, and full of despair.
57. How should man prepare himself for death? By avoiding sin and doing good works.
58. Is it then not enough to be free from sin? No; it is not enough to be free from sin.
59. What more does God require of man? God requires good works.
60. In what parable has Jesus shown us this? In the parable of the wise and foolish virgins.
61. What is death for the wicked man? It is terrible.
62. Can you give me any example from history how terrible death is for the godless. Yes; Herod.
63. What do you know of Herod? Herod had the children of Bethlehem murdered. He was afflicted with a terrible sickness, during which foul sores, filled with worms, covered his body, so that in despair he even tried to take his own life.
64. How should a good Christian die? With resignation to the will of God.
65. How should we express this resignation? Blessed be the will of God.
66. What also should a good Christian do when dying? He should thank God for the benefits received for soul and body.
67. How should he also die? With repentance for sins committed, and strengthened through the Holy Sacraments.
68. Which are the sacraments which a dying Christian may and should receive? The Sacraments of Penance, Holy Eucharist, and of Extreme Unction.

69. What should we do so that death may not find us unprepared? We should often think of death.

70. What did some saints do to remind themselves continually of death? They placed a skull in their cells.

71. What did other pious persons do for the same purpose? They had a coffin put by their bedside.

72. On what occasions are we particularly reminded of death? When somebody is being carried to the grave.

73. What should we think of then? That ours may be the next body to be carried to the grave.

74. What should we think when we lay down to rest at night? We should remember that we may not awake in the morning.

75. What should we think when a new year commences? We should think that it may be the last year of our life.

76. If a friend of yours dies, what should you do? We should go and view the remains.

77. What will the sight of the corpse be for you? It will be a wholesome sight.

78. What resolution would you form at the sight of the dead? The resolution to live so that I might die a happy death.

Let me remind you in conclusion, my dear children, to think often of your death, and live so that you may be prepared at any moment to die, and that you need not be afraid of death. To the good and just the thought of death has nothing terrible; to him death comes as a dear friend to reunite him to his God. And just as a child rejoices to meet his father, so will you rejoice some day to be united with your heavenly Father. Amen.

XXXIX.

CONTINUATION OF THE ELEVENTH ARTICLE.

DEAR CHILDREN:—In our last instruction we heard that at death man's soul is separated from his body. The body returns again to earth, the soul appears before the tribunal of God.

How long does the body remain in the earth? The body will remain in the earth until the day of judgment, when God will raise it again and unite it to the soul from which it was separated at death.

What do we call this raising of the body to life? The resurrection of the body.

The word resurrection means the return from death to life, the restoration of the body and the reunion of the same with the soul.

The same being which existed before death will then be restored again.

We distinguish a twofold resurrection: a material and a spiritual resurrection. The spiritual resurrection of man consists in this that, illumined and animated by the Holy Spirit, he is converted from sin to a holy life. This is the spiritual resurrection shown by Mary Magdalene, the penitent sinner. But here it is a question only of the resurrection of the body. Now a doubt may arise in the minds of some people as to the possibility of such resurrection. A soldier, for instance, has lost legs or arms upon the battle-field. They have been buried in unknown places. How can this body be again resurrected? A man dies at sea, his body is thrown into the water and eaten by the fishes. How is it possible that that man can rise again? Answer: By God's omnipotence. Holy Writ says: "With God nothing is impossible." As illustrations of the resurrection I will name you the following: A grain of wheat is put in the earth seemingly dead and without life, yet it is brought back to life and brings forth new fruit of its kind. In the fall all nature dies, and in the winter lies there without life. As soon, however, as spring endows the rays of the sun with power, nature awakens to a new life, to new glory and beauty. The caterpillar becomes a chrysalis and prepares itself as for the grave. It dies an ugly worm and comes forth a beautiful butterfly.

The certainty of the resurrection is proved from Holy Scripture. Jesus says: "Verily, verily, I say unto you, the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life; but they that have done evil unto the resurrection of judgment—i. e., to hear the sentence of condemnation."

Even in the faith of the pagans traces may be found of a belief in the resurrection of the body. The Egyptians took the greatest pains to preserve the bodies of the dead from decay by embalming them. Why should they have held the bodies of the dead in such great veneration if they beheld in them nothing but a handful of dust?

Other pagans believe in a migration of souls, a belief due to an instinctive idea that the soul does not die. As they have no better explanation as to where the soul goes after death, they believe that it wanders about from one body to another.

For what reason shall our bodies rise again?

1. That they may be partakers in the reward or punishment due to the partner and instrument of the soul in the performance of good or evil. The justice of God requires that not only the soul but also the body shall receive reward or punishment, because it has been the instrument of the soul and cooperated with it in good or evil. The hand gave alms to the poor, the lips consoled the suffering, the feet went into the squalid homes of the poor and needy, the mouth has prayed and praised God, the ears have listened gladly to the word of God, the eyes have taken pleasure in the reading of good books, etc. It is therefore just and right that the body which has taken part in good and noble actions should also receive the reward merited.

In the actions of sinful persons body and soul have also acted together. The hand has been stretched out after unjust gain, the hand of the thief has stolen, the hand of the murderer has killed, the mouth has lied, sworn to false oaths, talked immoral language, sung disreputable songs, blasphemed God, cursed, etc. The ears have listened willingly to sinful conversations, to wicked stories and songs, the feet have carried the unjust to places of wickedness; justice, therefore, requires that the body should participate with the soul in its punishment.

2. That Christ's victory over death may be complete. The complete victory of Christ consisted therein that He overcame the twofold death which had come into the world by the sin of our first parents, in order to give man again the lost twofold life: the eternal life of the soul after its spiritual death due to sin, and the immortality of the body. By the resurrection of the dead to eternal life the victory of Christ over sin and death is completed. After the last general resurrection of the dead on judgment day there will be no more death.

Shall all men rise from the dead? Yes; all men, the good as well as the bad.

Through the sin of our first parents all men must die, and through Christ all will live again, the just as well as the sinner, all without exception.

Will the bodies of the risen be all alike? No; the bodies of the wicked shall be hideous and miserable, but those of the good shall be glorious, and like unto the glorified body of Christ.

(a) The bodies of the wicked will be miserable. They will indeed arise immortal and indestructible, but they will bear the

marks of vice and sin upon them, they will be hideous, and the sight of them will be a horror for all eternity.

(b) The bodies of the good will be glorified, filled with beauty and splendor, like unto the glorified body of Jesus. Holy Writ says: "The bodies of the just shall shine like the sun in the kingdom of the Father." This glorification will be different in degree, according to the degrees of merit. "Some will have the glory of the sun, others that of the moon, others that of the stars."

What are the qualities with which the bodies of the blessed shall be adorned?

1. Incapability of suffering. They will no longer be subject to pain and infirmities.

2. They will be glorious, brilliant, shining like the sun, like the glorified body of Jesus.

3. Power and endurance. "Our body is sown in weakness; it shall rise in power."

4. With subtilty and spirituality. "It is sown a natural body, it shall rise a spiritual body."

What should the belief in the resurrection of the body work in us?

1. It should incite us to respect our body and never to abuse it by sinning. Our eyes should turn away so as not to see anything wicked, the mouth should not lie, or curse, or swear falsely, or calumniate, etc. The ears should be closed to all bad conversations. The hands should not grasp after the goods of others, the hands should not be raised to bad deeds, nor to ill-treat others. The feet should not take us where evil dwells. Holy Writ says: "The Temple of God is holy and that are ye." For this reason our body is sanctified in holy Baptism.

2. It should be our consolation at the death of our relatives and friends. Separation by death is only temporary. How consoling is the thought that in the next world we shall see one another again, that there we shall be united to one another, never more to part.

3. We should respect the bodies of the dead. If the Church herself honors the bodies of the departed, buries them in consecrated earth, and causes them to be blessed by the priest before burial, we should be admonished thereby to remember that the bodies of the dead are destined for everlasting resurrection, and that they should be treated, therefore, with the greatest respect.

(A few questions will suggest themselves here to the Catechist.)

XL.

TWELFTH ARTICLE OF THE CREED: "AND LIFE EVERLASTING,
AMEN."

DEAR CHILDREN:—In the explanation of the Catechism we come to-day to the doctrine of eternal life which is contained in the twelfth article of the creed. It says: "And life everlasting." That is to say: "I believe in a life everlasting." The life of man is a twofold one: the life of the body and the life of the soul. The life of the body will, as we have already learned, be interrupted for a time by death, and then it will begin anew, never to end. But the life of the soul will never be interrupted; it lasts forever, eternally. Persons without faith deny that the soul will continue to live after the death of the body. They place man upon a level with the animal, and say: "When the body dies the soul dies with it, the same as in an animal." The reason why these persons wish to deny the immortality of the soul is evident. A severe judge awaits them after their indifferent or sinful lives, a strict judgment and may be a terrible punishment. This thought is unpleasant to them, and consequently they would like to deny that the soul lives on after death.

What do we confess in the twelfth article of the creed?

1. That after this life there is another, which will last forever; and 2. That the just shall in the other life enjoy eternal happiness.

1. It is proved by Holy Scripture that there is an everlasting life. It says: "The just shall go into life everlasting" (Matt. xxv. 46). Of Jesus Holy Scripture says: "He will rule in the house of Jacob eternally, and of his kingdom there will be no end."

2. In order that the happiness of heaven should be perfect it is absolutely necessary that it should last forever; for if it did not endure forever the blessed would fear to lose heaven again, and perfect bliss can not be mingled with fear.

Can we understand this eternal happiness? No; the happiness of heaven is so great that it exceeds all that can be said or imagined. Holy Scripture even does not undertake or attempt to describe the magnitude of heavenly bliss in words; it only says: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of

man what things God hath prepared for them that love him" (I. Cor. ii. 9).

The joys of heaven are spiritual; they can not be compared to those of this world, which are mostly material. Every attempt, therefore, to depict the joys of heaven in words would be in vain.

The supreme happiness of the blessed consists in their intimate and eternal union with God, whom they behold face to face, whom they glorify, praise, and adore. To this bliss of the vision of God is added the cessation of all sufferings and tribulations that earth caused them, and the certainty that no one can deprive them of the happiness of heaven or take it away from them. Jesus said in the eight Beatitudes: "Blessed are the pure of heart, for they shall see God." In this heavenly bliss all the angels, saints, martyrs, virgins, and all the choirs of blessed spirits participate.

The happiness of heaven finally is not clouded by fear of sin. In heaven there are no more snares, no more temptations, no more falls. The sister of St. Thomas Aquinas once asked her brother in what the eternal bliss of heaven consisted. He answered her: "Dear sister, you will not obtain the answer to this question until you yourself have attained eternal happiness." However (if we may dare say so), God has given us a foretaste of the happiness of heaven. Dear children, when you shall be united to Jesus in Holy Communion, and also when you perform some good deed, then you will feel within you a delight, a happiness, unutterable satisfaction; this is, as it were, a slight foretaste of heaven.

St. Catherine of Genoa was privileged in a moment of ecstasy to behold the glory of heaven. When her confessor desired her to describe the same, she could find no words but these: "I have seen wonders!"

Will all the blessed be happy in the same degree? No; for every one shall receive the reward according to his labor, i. e., his deserts. Those who labor more diligently will receive a greater reward than those who do not work so diligently. Besides, God has endowed some persons with a greater proportion of graces than He has others. The former consequently are expected to do more good than the latter.

The belief in heavenly bliss should incite us:

1. To live a life that leads to heaven, and to strive to attain it;
2. To despise the joys and goods of this world and not to forsake heaven for them. Such who do this are, for instance, the

avaricious, whose money is their god; the glutton, whose god is his belly.

3. To endure patiently the sufferings of this world, because by them we are purified and rendered worthy of heaven.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. What is the twelfth article of the creed? "And life everlasting. Amen."
2. Is there then another life besides life everlasting? Yes; the natural or temporal life.
3. In what way do they differ? The natural life will one day be ended by death, but eternal life will never end.
4. When does natural life begin? When man is born.
5. When does natural life cease, and eternal life begin? When man dies.
6. When will the soul be reunited to the body? At the Day of Judgment.
7. When will this union cease? This union will never cease.
8. What is it called? Eternal life.
9. What do unbelievers say concerning the immortality of the soul? They say that when the body dies the soul dies with it.
10. With which creatures is this the case? With animals.
11. To what then do unbelievers compare themselves? To animals.
12. Why do unbelievers strive to deny the immortality of the soul and everlasting life? Because they fear eternity.
13. Why do they fear it? Because they are wicked, and they expect to be punished in the other life.
14. What effect has this thought, this consciousness, upon them? It tortures them.
15. If unbelievers try to undermine your belief in a life everlasting what ought you to do? We must not listen to them.
16. What does the twelfth article of the creed mean? 1. That after this life there is another which will last forever. 2. That there the just shall enjoy eternal happiness.
17. How can you prove that there is an eternal life? By passages from Holy Scripture.
18. Mention them. "Every one that liveth and believeth in me shall not die forever," and "The just shall go into everlasting life."
19. Why is it necessary that the happiness of the just should last forever? Because otherwise the blessed would fear to lose their happiness.
20. Could there be perfect bliss if fear were present? No; there would not be perfect bliss.
21. Can we comprehend and describe this bliss. No; the greatness of heavenly happiness exceeds anything that we can imagine.
22. What says Holy Scripture concerning heavenly bliss? "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him."
23. What does Holy Scripture give us to understand by this? That this heavenly bliss can not be described.

24. In what does the happiness of heaven consist? In this that the blessed behold God face to face, that they glorify, praise, and adore Him for all eternity.

25. Which passage of Scripture refers to this? The one: "We see now through a glass in a dark manner; but then face to face."

26. In what does the happiness of heaven also consist? In the cessation of all sufferings and tribulations.

27. How is the happiness of heaven further increased? By the consciousness of the blessed that no one can take their bliss away from them.

28. Who participate in the joys of heaven? The Blessed Virgin Mary, the angels, saints, martyrs, and all the choirs of blessed spirits.

29. How may we receive, as it were, a foretaste of heaven? When we unite ourselves to Jesus in Holy Communion.

30. When else? When we perform a good deed.

31. Will all blessed be equally happy in heaven? No; but every one will be rewarded according to his works, i. e., his deserts.

32. To take an example for this from real life, let us suppose that you have two laborers; the one has been in your service for six months, the other only three days. Would the latter be entitled to as much pay as the former? Certainly not.

33. What do we learn from this example? That God does not reward all the blessed in the same degree.

34. How does God mete out their reward to them? According to their deserts.

35. For what reason? Divine justice demands it.

36. To what should the thought of heaven incite us? To strive to attain heaven.

37. Upon whom does the obtaining of this happiness depend? Upon every person—him or herself.

38. What must you do to obtain heaven? I must live and do good according to the will of God, and shun evil.

39. How is this easily accomplished? By God's grace.

40. What does the Apostle St. Paul say? "I can do all things in him who strengthens me."

41. What does Jesus Himself say of the fulfilling of the Divine will? "My yoke is sweet and my burden light."

42. To what does the thought of heaven further incite us? To despise the goods and joys of this world.

43. What are the goods of this world? Wealth, fortune, health and honor.

44. Why should we despise all temporal goods? Because they are valueless in heaven.

45. What goods does man take into eternity with him? The good works which he has done in this world.

46. Can you name a man in Bible history whose heart was set on temporal goods, whereby he lost heaven? The rich glutton.

47. What are those men called who are greedy for temporal goods? They are called avaricious.

48. What are those called whose thoughts and efforts are set upon eating, drinking, pleasures and good living? They are called gluttons.

49. What does Holy Scripture say of them? That their god is their belly.

50. If God has blessed us with temporal goods, how should we employ them? In doing good to the poor, and in practising good works.

51. How will that help us? It will help us in attaining everlasting happiness.

52. To what should belief in eternal happiness still further incite us? To bear patiently the sufferings of this world.

53. Mention some sufferings. Poverty, sickness, contempt, persecution, want, etc.

54. How ought we to bear the sufferings of this world? Patiently and with resignation to the Divine will.

55. To what then do sufferings serve when we bear them with patience and resignation? They serve for our good.

56. What have I repeatedly said of the path of suffering? The path of suffering is the road to heaven.

57. Can you give me two examples from Bible history? Job and Lazarus.

58. How did they bear the great sufferings that God sent them? With patience and resignation to the will of God.

59. Where did suffering lead them? Into heaven.

Now, there is not only an eternal life for the good, but also for the wicked.

The Catechism therefore asks: "What will be the life of the wicked through all eternity?" The answer says: "A life without grace or joy, a life full of the torments of hell."

I have already told you that hell is, first, a punishment of loss, the wicked being shut out from the vision of God and heavenly bliss. But it is also punishment of the senses, as the wicked in hell suffer much and severely. Where there is suffering no joys can reign. The torments of hell are all the more terrible because no grace, no release, no end can be thought of, and that the pains of hell will endure forever.

Who will be condemned to the pains of hell? All those who die at enmity with God, i. e., in a state of mortal sin.

The sinner renounces God. If he does not make use of the time of grace to reunite himself with God, and if he dies in mortal sin, he remains forever separated from God; for after death no conversion is possible. The Christian who dies in mortal sin resembles the branch torn from the vine, it will be thrown into the fire.

Hence do we know that there is a hell?

1. From Holy Scripture, and, 2. From reason. Holy Scripture speaks of the punishment of hell and says expressly that it will last forever. There must, therefore be the punishment of hell. At the last judgment our Divine Saviour will say to the wicked: "Depart from me, ye cursed, into everlasting fire."

In another part of Holy Scripture we read: "It is better for thee to enter lame into life everlasting than, having two feet, to

be cast into the hell of unquenchable fire, where the worm dieth not and the fire is not extinguished." These passages of Scripture not only prove the existence of a hell in general, but also the eternity of the torments of hell.

Reason tells us that there must be a hell. Much wickedness takes place in the world which remains unpunished in this life; there must, therefore, be a place, a state, where all the wickedness that has not been punished in this life may still be punished. Even heathen nations have a belief in a place where the wicked must undergo everlasting punishment.

Beside Holy Scripture, also the explicit doctrine of the Catholic Church says that the torments of hell will last eternally, as was, for instance, defined at the councils of Constantinople and Trent.

As of heaven, so can man also have a slight foretaste of hell. Imagine to yourselves a criminal guilty of the greatest crimes. How must he feel, what awful torments must his bad conscience cause him! Day and night tormented by remorse he roams about restlessly, nowhere finding consolation, nowhere finding peace. The rustling of the leaves of a tree fills him with dread. Think of Cain. Scripture tells us: "He led a life that was worse than death."

Why are the torments of the damned eternal?

1. Because the offence against the infinite majesty of God demands of His justice a punishment without end;

2. Because all who die in sin remain eternally steeped in sin; and,

3. Because only the thought of the eternal pains of hell are a sufficient means to deter man from evil.

1. The majesty of God offended by sin is infinite, immeasurable. Hence he who dares to rebel against this infinite majesty, to rise against it, wilfully to offend it, must atone for it eternally. The malice of a mortal sin is endless; consequently, the punishment for it must also be without end.

2. Because all who die in sin remain eternally steeped in sin.

After death the sinner's reform and pardon are no longer possible. Only in this life does God grant us the grace of forgiveness; when we acknowledge our sins, repent, confess, and do penance for them. The sinner who dies in his sins is deprived of all this.

3. Because only the certainty of eternal punishment in hell is a sufficient means to deter man from evil.

If the torments of hell would only last for a time, like the punishment in purgatory, one would not be so careful to shun sin and vice.

But as God has placed eternal punishment upon grievous sin, the thought of the everlasting pains of hell is a means of deterring us from sins.

Will the pains of all the damned be equal? No; for each one will suffer in proportion to his sins, and according to the ill-use he has made of the graces granted to him.

As the rewards of the just in heaven differ in degree, so also do the punishments of the damned in hell differ. The justice of God demands it. He, the Omniscient, knows every evil deed, and the most secret intentions of men. He is therefore capable of measuring exactly the degree of culpability. As worldly justice is measured according to the degree of the crime, why should not the justice of God be so measured? The following sentence of Holy Scripture applies here: "God will render to every one according to his works."

Will all those who are damned be condemned through their own fault? Yes; for all men might be eternally happy if they availed themselves of the abundant graces which God gives them.

God has destined no one beforehand to the pains of hell. This is proven by the words of Scripture: "God will have all men to be saved." In order that they may be saved God has revealed to them His will, and offered them His graces. If man does not keep the commandments of God, if he does not make use of the means of grace, he must attribute the fruits and the consequences thereof to himself. If you should offer bread and meat to a starving man and he should obstinately refuse to accept them, would it be your fault or his if he should die of hunger?

So then God is not at fault when a sinner is eternally lost and condemned to the pains of hell. Holy Scripture expressly says: "God wills not the death of the sinner, but that he should be converted and live." We find this truth confirmed in the parables of the prodigal son and of the stray sheep.

"Before man is life and death, that which he shall choose shall be given him" (Eccles. xv. 18). God placed us on the right road at the beginning of our lives. If we forsake the right path and go astray and thereby miss our goal, which is heaven, we have only to attribute it to ourselves.

What is understood by the four last things of man? We under-

stand by the four last things: 1. Death, 2. Judgment, 3. Hell, and 4. Heaven.

Referring to these four last things which we have now considered during our course of instruction, we read in Holy Scripture: "Remember, O man, thy last end, and thou shalt never sin."

With what word do we conclude the Apostles' Creed? With the word "Amen," which means "so it is" or "so be it."

The word "Amen" is a solemn confession and confirming vow that we believe without reserve everything which the Catholic Church presents for our belief in the Apostles' Creed, and that we also live according to this creed, that we finally make the resolution to remain faithful to the Catholic faith until death. Our faith must be firm as the rock upon which Christ built His Church.

QUESTIONS AND ANSWERS.

A THOROUGH REHEARSING OF THE SUBSTANCE OF THIS LESSON.

1. After having heard what the eternal lot of the just is, I should now like to know what will be the eternal fate of the wicked. It will be a life without grace or joy, an existence in the torments of hell.

2. Why will the life of the wicked be without joy? Because in hell there is nothing but suffering and torment.

3. How may the pains of hell be described and divided? 1. Into the pain of loss, and 2. The pain of the senses.

4. Why is the torment of hell a pain of loss? Because the wicked are forever deprived of seeing God.

5. Why is it also a pain of the senses? Because the damned are made to suffer most severely.

6. By what are the torments of hell rendered still more terrible? By their lasting forever without end.

7. What does Holy Scripture say of hell? It calls it a fire that burns eternally, a worm that never dies, a darkness where there is perpetual weeping and gnashing of teeth.

8. What does Holy Scripture wish to imply by these expressions? The awful torments which the damned have to suffer in hell.

9. Who, then, will be condemned to the torments of hell? Every one who dies as the enemy of God, that is, who dies in mortal sin.

10. What does every grievous sin cause between God and man? It causes a separation.

11. How long does this separation last? Until the sinner is converted, repents and confesses his sins and amends.

12. If a man dies in a state of mortal sin can he not be converted to God in the next life? No; that is impossible in the next life.

13. How long, therefore, does the sinner remain separated from God in the world to come? For ever and ever.

14. Whence do we know that there is a hell and that its torments are eternal? From the passage of Scripture: "Depart from me, ye cursed, into everlasting fire."

15. Give another text. "It is better for thee to enter lame into life ever-

lasting than, having two feet, to be cast into the hell of unquenchable fire, where the worm dieth not, and the fire is not extinguished."

16. What does reason tell us as to the existence of a hell? It tells us that there must be a hell.

17. Why must there be a hell? Because so much evil remains unpunished in this world.

18. What may we rightly conclude from this? That all wickedness will be punished in the next world.

19. In what way does the wicked man even in this world obtain a foretaste of the pains of hell? Through the tortures of his bad conscience.

20. Can you give me examples from Bible history? Cain and Judas.

21. Why are the torments of the damned eternal? Because the offence against the infinite majesty of God demands of His justice a punishment without end.

22. Why do we call God an infinite majesty? Because God is the Supreme Lord of heaven and earth, whose majesty we can not comprehend because it is infinite.

23. What does he deserve who dares to offend this infinite majesty of God intentionally? He deserves infinite punishment.

24. What ought to deter men from offending God? The respect, love, and gratitude that we owe to God.

25. Why do we owe God the greatest respect? Because He is the Supreme Lord of heaven and earth.

26. Why do we owe God the greatest love? Because He is the best of Fathers to us.

27. Why do we owe God the greatest gratitude? Because He is our greatest benefactor.

28. What is another reason why the torments of hell are eternal? Because all who die in sin remain forever in sin.

29. When is the conversion and amendment of the sinner alone possible? Only in this world.

30. What is the third reason why the pains of hell are eternal? Because only the certainty of everlasting punishment is a sufficient means to deter man from evil.

31. If the pains of hell only lasted for a time, what would the consequence be? Men would not be so careful to avoid sin.

32. Will the damned all suffer equally? No; each one will suffer in proportion to his guilt, and to the ill use he has made of the graces granted him.

33. Does God then know the sinful condition of every one? Yes; God knows it.

34. Why? Because God is omniscient.

35. Whose fault is it when any one is condemned to hell? It is man's own fault.

36. Is not God the cause? No; God is not the cause.

37. For what did God create all mankind? For eternal happiness.

38. What has God done in order that all mankind should obtain salvation? He has given them His commandments and means of grace.

39. What did God say when he gave the laws on Mount Sinai? God said: "I set before you blessing and curse; blessing if you obey, the curse if you do not obey."

40. From which passage of Scripture do we find that God wills not the damnation of a sinner? "God wills not the death of a sinner, but rather that he be converted and live."

41. In what parables is this confirmed? In the parables of the prodigal son and of the lost sheep.

42. What is understood by the Four Last Things of man? By the four last things we understand. 1. Death; 2. Judgment; 3. Hell, and 4. Heaven.

43. Why are they called the last things? Because they will be the last things that will happen to man.

44. To what should the remembrance of the last things incite us? To keep away from all sin.

45. What, therefore, should you do in order not to sin? We ought continually to remember the last things.

46. With what word do we conclude the Apostles' Creed? With the word "Amen," which means "So be it."

47. Why do we conclude the Apostles' Creed with this word? In order to declare that we firmly believe all that is contained in the twelve articles of the Creed, and that we are resolved to live according to this belief, and to die in it.

48. The word "amen," therefore, is partly a confirmation, partly a vow. How is it a confirmation? Because by it we profess that we believe everything which is contained in the Apostles' Creed.

49. How must we believe all this? Firmly and without doubt, just as the Catholic Church presents it for our belief.

50. How many vows are understood by this word "amen"? There are two: The first is that we will hold firmly to our Catholic belief, and the second that we will live according to the same.

51. What means to hold firmly to the Catholic belief? It means not to fall away from it

52. What means to live according to our faith? It means to live so as our faith prescribes.

In order that you may learn to live according to your faith, the doctrine of morals will now be taken up for our instruction, to follow the doctrine of faith, which we have so far considered and which we have now concluded. It remains for me to impress upon you most strongly that your Catholic belief is a precious jewel, given you by Jesus through His Church. Accept this gift of faith gratefully, regulate your life according to its teachings, and it will be for you the foundation stone of your eternal salvation.

(End of the instruction in Catholic doctrine. The following lessons will be a course in Catholic morals.)

MASTER, TEACH US HOW TO PRAY!

"Master, teach us how to pray." Thus spoke the apostles to their Master, thus pleads also, though silently, the child addressing itself to its guardian. Prayer is the key to heaven. Parents and teachers neglect one of their most solemn duties when they neglect to teach the little souls intrusted to them how to pray. Neither dearth of time nor the number of lessons to be instilled would be excuses for neglecting this all important duty. Not merely words, but the spirit of prayer should be taught. He who teaches

virtue must practise virtue; he who teaches prayer must practise prayer. How easy and natural it is for the little child to pray who, from infancy, has seen its mother kneel, bowed in prayer. How many little hearts are chilled because those to whom they look for help and sympathy never kneel with them to pour out their hearts in love and confidence to the one loving Father, Almighty God. Example is greater than precept. The instructor, therefore, should not simply command the child to fold its hands and pray, but should enter with it into the spirit of prayer. Not only the mind and the lips, but the heart must be taught to pray. Blessed are those children who first learn prayer at their mother's knee. In those families where the spirit of prayer is absent, it is indeed difficult for instructors to teach the children how to pray. Many a poor little soul longs for the spirit of prayer when troubled and harassed by thoughts and doubts that have entered the mind. The Catholic Church does well when she says, "Give me the child before it is seven years of age." Alas, how many mothers, not realizing what they are doing, leave these little souls, these precious treasures confided to them by God, entirely in the hands of hirelings during the years when they are the most impressionable. Could mothers but realize the harm that can be done to these children through the ignorance of the nurses who have them in charge, how much more careful they would be. Many a child is forced to rattle off a long list of prayers which it can not understand, prayers which do not touch its heart or claim its attention, and make of prayer only a mockery. What a beautiful lesson is taught by St. Germana and her mother. While this saint was learning to occupy her hands by her mother's side, this holy mother would relate to her child stories of the life and sufferings of our Saviour, and of the Mother of God, making her so familiar with them that prayer with her was an outpouring of love. When the mother had work in which Germana could not help, the latter would recite aloud the rosary or read aloud from some pious book. Prayer is for the soul what bread is for the body. Woe to those parents who give their children a stone when they have pleaded for bread. To teach children a long, meaningless list of words is not giving them bread with which to nourish their hungry souls. Prayer is the very breath of the soul and it must understandingly, feelingly, go up to God. The children should be taught those necessary prayers that they can understand, for instance, morning and night prayers, and those to be said before and after meals. The Our Father and Hail Mary should be thoroughly explained to them. How sad it is to find a child of nine or ten years who can not tell why the Our Father is called the Lord's Prayer. Children should be encouraged to speak to God in their own words, to tell Him they are sorry when they have done wrong, to ask for His forgiveness and for His help that they may become better. I know one dear little boy who on awakening makes the sign of the cross and then kisses his hand toward heaven to wish a good morning to Jesus. From the beginning the seed of unselfishness may be sown by teaching the child to pray not only for itself and its dear ones, but for all those who are in trouble and in need of help. May all parents, guardians, and teachers, with the help of God, take to heart these words of the Scripture, "Master, teach us how to pray."

BOOK REVIEWS.

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann. (In Two Parts.) Vol. I. *The Popes under the Lombard Rule.* (St. Louis: Herder. London: Kegan Paul, Trench, Trübner & Co.)

It must be admitted that works of real merit on either Biblical or historical subjects in the English language from the pens of Catholic priests are deplorably few. We have come to rely, to a great extent, upon translations and the labors of learned Anglicans. Hence, it is with a feeling of satisfaction that we hail the appearance of the first volume of Father Mann's work upon the Popes of the early Middle Ages. If the rest of it fulfils the promise of the first instalment there is little doubt but that it will be accorded the rank of a standard. This volume begins with the life of St. Gregory the Great and closes with that of St. Eugenius I. The author proposes to carry his history down to the period where the labors of Pastor begin. Students will feel grateful for Father Mann's labors. Manuals, sketches, and isolated biographies dealing with the early medieval Popes exist, but there has been no satisfactory attempt to treat the subject with adequate fullness and system in English. The work of Bower is too much saturated with prejudice to be of any value. Father Mann has gathered from the labors of the best Continental and English scholars. His estimate of authorities and sources, and of the comparative importance of events and issues is characterized by true historical acumen; and he always writes in that calm, judicial spirit without which the historian degenerates into the partizan. Affixed to each biography is a reliable indication of the available sources. Frequently he gives the very words of the authorities from whom he draws—a practice which has the pleasing effect of bringing the reader, as it were, into contact with these witnesses upon whom we ultimately rely. The finest part of the volume is the life of St. Gregory, which will not suffer by comparison with any historical monograph extant. No doubt the special pains which the author has taken with it may be regarded as proof that the great Pontiff to whom England owed her missionaries is still held by her sons in grateful remembrance. Readers of this volume will look forward with interest to the appearance of those which are to follow.

Terrors of the Law: being the Portraits of Three Lawyers, "Bloody Jeffreys," "The Bluidy Advocate Mackenzie," the Original Weir of Hermiston. By Francis Watt. (London and New York: John Lane—The Bodley Head.)

Accompanying portraits by Kueller, the author gives us short biographical sketches with attempts at a psychological study of these three famous or infamous lawyers and their influence on their times, the seventeenth and eighteenth centuries. In doing so he has tried to show the man apart from his official position, and to draw out the good traits hidden under the wig and gown. The portraits of these men suggest nothing cruel or sanguineous, but rather the contrary character: firmness tempered with benevolence.



Comparative Physiology of the Brain and Comparative Psychology. By Jacques Loeb, M.D., Professor of Physiology in the University of Chicago. Illustrated. (New York: G. P. Putnam's Sons. London: John Murray.)

Professor Loeb's laborious experiments in physiology and biology and his interpretations of life-phenomena have earned for him the distinction of being justly considered a revolutionizer of established ideas. "The physiology of the brain," he states in his preface, "has been rendered unnecessarily difficult through the fact that metaphysicians have at all times concerned themselves with the interpretation of brain functions, and have introduced such metaphysical conceptions as soul, consciousness, will, etc." Of such "inadequate conceptions" we must rid ourselves and substitute in their stead "real physiological processes." For the proper understanding of brain functions in the higher vertebrates it is necessary to analyze these complicated phenomena and resolve them into their simple elementary components, and comparative physiology points the way: we must begin with jelly fish and earth worms and work up to man. And now his iconoclast sledge hammer smashes our preconceived ideas and pet theories mercilessly. By numerous experiments he has demonstrated that nerves are not needed in order to produce reflexes; that irritability and conductivity are the only qualities essential, and these are both common qualities of all protoplasm. Nerve tissue is, however, a quicker and more sensitive conductor than indifferentiated protoplasm. Between reflexes and instincts, he informs us, there is no sharp line of demarkation, the distinction between reflex and instinctive actions being chiefly conventional. Instinctive actions consist of a chain of reflexes in which the first reflex becomes the cause which calls forth the second reflex, etc. The chapters on instinct, heredity, and memory are especially interesting; but after reading them one can not help wondering whether our most highly specialized sense-perceptions, as sight,

including color perception, hearing, smell, taste, tactile sense, temperature sense, etc., may not be, in a less degree, common property of all protoplasm, and whether brain and nerves are really needed for the production of any so-called psychic activity, except perhaps "associative memory." According to the author's observations one must regard chemical changes and temperature changes as the chief factors in all life-phenomena. What have been considered biological problems are but problems of physical chemistry. The author's statement: "Although we recognize no metaphysical free-will, we do not deny personal responsibility," appears paradoxical. Inasmuch as the book contains an account of a great number of carefully conducted and accurately recorded experiments it is both interesting and valuable, even though we may not fully agree with the author's conclusions. The last two chapters, on "Disturbances of Associative Memory," and on "Future Analysis of Memory," are highly suggestive; but an ethical code based on Professor Loeb's materialistic brain physiology would have its drawbacks. This work appeared first in German, and the present translation might have been better. For instance, "Anlage" is certainly not English, and how many American or English readers will know what is meant by the "East Sea"?



School Architecture: a General Treatise for the Use of Architects and Others. By Edmund Marsh Wheelwright, Fellow of the Boston Society of Architects and of the American Institute of Architects. With Descriptive Illustrations. (Boston: Rogers & Mason.)

The wise selection of a school site and the proper construction and furnishing of a school building are the first steps toward guarding the health and morals of future citizens; hence school architecture is a very important branch of school hygiene—an unfortunately much neglected branch of public sanitation, a science yet in its infant stage. The author has drawn his material from all lands where education flourishes, and in a large volume of 324 pages he gives descriptions with drawings and photographic illustrations of school buildings, the laws relating to their construction, ventilation, heating, lighting, etc., in France, Switzerland, Germany, Scandinavia, the British Isles, and America. He gives many valuable suggestions, but there is room for more. He tells us a great deal about the manual training schools and Sloyd training in Sweden and elsewhere, recent and important innovations in our educational system. It is highly gratifying to know that bathing facilities are being introduced in many schools.

Currita, Countess of Albornoz. By Luis Coloma. (Boston: Little, Brown & Co.)

A novel—a society novel—and by a Jesuit priest! And, although it was first published in the Spanish Messenger of the Sacred Heart, it is by no means a goody-goody story; it is not milk for babes, but food for grown men and women. The work is a social satire. The author depicts society life in Madrid with a strong and unsparing hand. He does not preach, he does not even make the priests in the story preach, but his story is better than preaching. He sees into the lives of his characters with the clear, searching gaze of the priest who studies life from a fixed and certain point of view. He shows the inconsistencies between belief and practice—the meanness, the sordidness, the sin in the lives of many who are held in high esteem.

Father Coloma is a writer of great power. His characters are drawn in a clear and convincing way; whether good or evil, they are real men and women taken from life. He writes in a preface a long defence of his work, claiming that he has so worded his story that those who are happily ignorant even of the existence of certain kinds of evil-doing will not make any unfortunate discoveries in reading the work. It is a wise reticence, and it would be well if other writers would imitate it. Among us, even our young readers of fiction become overwise in such matters. And by our standards, Father Coloma's book does not offend by too much plain speaking. At any rate, sin is never made attractive; it works to its inevitable outcome in satiety, disillusion, and remorse. *Currita* is a novel of striking moral value; it will do good where doing good is most needed—among those who have been led by the glamor of sin and the pursuit of wealth to forgetfulness of the high ideals of Christian faith.



Whither Goest Thou? By B. F. De Costa. (New York: Christian Press Association.)

In his preface to this interesting and timely little work, Dr. De Costa says: "The object is twofold. It is hoped, first, that some Catholics may be led to appreciate fully issues that separate Episcopalians from themselves, and thus realize the mission they have to those out of the fold. In the second place, it is hoped that non-Catholics may likewise be led to inquire more seriously than heretofore in regard to the tendencies now prevalent among Protestants, so sadly divided, and traveling in diverse directions, without satisfactory principles or safe guidance."

The main argument of the work is directed against the position of those members of the Establishment in England and of the Episcopal Church here who strive to retain beliefs in hierarchical and sacra-

mental systems. Dr. De Costa goes into a careful and searching examination of their ritual and their orders to show the futility of the claim that the present Church of England represents in any way the pre-Reformation Church in England. His work is of especial value and interest from the fact that he understands and combats the very latest positions taken by the defenders of the Anglo-Catholic myth. For American priests, the work supplies information as to the position taken by leaders of thought among Episcopalians in this country; and a proper understanding of the opponent's position is essential to success in controversy.

The little work will be most valuable for presentation to an earnest, inquiring Episcopalian. Dr. De Costa can lash hypocrisy when necessary, but he is filled with zeal and charity for those who are groping dimly for that light of faith which he enjoys, and not the least part of his argument is his own illustrious example of sacrifice in devotion to truth. No one can but be touched by the thought of this able, zealous, Christian man, who has sacrificed friends and position and comforts of existence in obedience to conscience for the sake of truth.



Facts and Comments. By Herbert Spencer. (New York: D. Appleton & Co.)

This is the latest work of Mr. Spencer's busy pen, and, he assures us in his preface, it is to be the last. He has gathered up in it the treatment of a number of ideas which came to him during the writing of his systematic works, but which were not fitted for incorporation in them.

The essays are on most widely varied topics and are of correspondingly diverse importance. Some are records of personal judgments on the minor details of life, many treat questions relating to music, but the most important are those concerning educational and social problems.

On the question of state education Mr. Spencer reaches conclusions which agree with those maintained by many eminent Catholic authorities. He says: "I should demur to the assumption that any government is competent to say what education should be, either in matter, manner or form; I should contest its right to impose its system of culture upon the citizen, so that under penalty for disobedience his children may be molded after its approved pattern; and I should deny the equity of taking, through the rates, the earnings of A to pay for teaching the children of B." He believes that better ultimate results would be obtained in this sphere by trusting to the operation of the law of supply and demand, instead of using the artificial stimulus of education, which serves to arouse wants

which can not be gratified. He expresses a great truth in his usual succinct though ponderous style by saying: "mischief results when intellectualization goes in advance of moralization." Elsewhere he says, in speaking of the different spheres of feeling and intellect: "Everywhere the cry is Educate! Educate! Educate! Everywhere the belief is that by such culture as schools furnish, children, and therefore adults, can be molded into the desired shapes. It is assumed that when men are taught what is right, they will do what is right; that a proposition intellectually accepted will be morally operative." He says that this conviction is contradicted by everyday experience, and that the feelings must be already stirred up, or the injunction has no effect, except perhaps to arouse repugnance to it. "It seems, however," he says, "that this unlimited faith in teaching is not to be changed by facts . . . and recently in America an outcry respecting the yearly increase of crime was joined with an avowed determination not to draw any inference adverse to their educational system."

In his essays on social and political topics he maintains the individualistic theories which harmonize so well with evolutionary ideas concerning progress. He is a strong defender of the justice of the cause of the Boer Republics in South Africa, and grows indignant at those Englishmen who provoked the war.

His articles on *Patriotism* and *Imperialism and Slavery* apply to conditions in the United States as well as in England. He inveighs against the principle, "My country, right or wrong," with as much earnestness, and with some of the eloquence of our own aged defender of national righteousness, Senator Hoar. Mr. Spencer gives instances from history "to show those who lean toward Imperialism that the exercise of mastery inevitably entails on the master himself some form of slavery, more or less pronounced."

In one of the closing essays he takes up the delicate question: "What Should the Skeptic Say to Believers?" Mr. Spencer has done so much by his Synthetic Philosophy to disturb in so many minds the grounds of belief in fundamental religious truths, that one would expect from him the advice to speak strongly and boldly on all occasions against the beliefs of Theists and Christians. But he acknowledges himself daunted by the knowledge of the deterioration of morals which would result from the too rapid destruction of the Christian sanctions. He believes that right guidance may be furnished by a system of natural ethics, but he is wise enough to see that most men will not follow it. Few will follow out in mind or carry into practice the proof that "It's better being good than bad;" and as for the utilitarian motive—the good of society—Mr. Spencer says that in large sections of the population the only response will be: "I don't care a damn for society."

He advises, therefore that agnostic and skeptic conclusions should be advanced with discretion. It is well, when one meets with

sensitive and scrupulous souls, whose lives are burdened with the fear of hell, to suggest reasons against the existence of any such place of torment; but if one meets a struggling mortal whose spirit is sustained in trial and adversity by the hope of bliss to come, it is wiser and better to simply avoid discussion.

In his final essay on Ultimate Questions he asks the questions: "And then the consciousness itself—what is it during the time that it continues? And what becomes of it when it ends? We can only infer that it is a specialized and individualized form of that Infinite and Eternal Energy which transcends both our knowledge and our imagination; and that at death its elements lapse into the Infinite and Eternal Energy from which they were derived."

And so Mr. Herbert Spencer takes leave of his public. An old man now, going down to the grave, and the result of his life-work is a futile and unsatisfying guess at the solution of the problem of his own future existence and a general system of philosophy which he confesses can not be too directly taught to humanity without destroying for most men whatever is best in human life.

His influence reached its full during his own lifetime; he has lived to see it wane; new discoveries or the changes of fashion in philosophic belief have destroyed many of his most tenaciously defended theories; the tendencies which he started in questions of certitude, of ethics and of sociology have been carried by less conservative followers to theoretical and practical conclusions from which he must shrink; and after his long life of sustained labor he faces the unknown, leaving the world none the better, and in few points the wiser, for his having lived and labored in it for so long a time.



St. Francis of Assisi: Six Addresses in Lent. By Rev. J. H. McIlwaine, D.D. (New York: Dodd, Mead & Co.)

"Sweet St. Francis of Assisi, would that he were here again," sings the Protestant poet Tennyson. And during the past quarter century the political economist joins with the poet, and the Rationalist with the Christian, in the same pious wish. The most narrow Protestant in reading his life recognizes that this was a man of all men most like to Christ; the poet is charmed by this poetic, nature-loving, religious soul, and the student of social conditions, oppressed by the evident impotency of purely natural factors to save society, recognizes that only in the spirit and by the methods of the Poor Man of Assisi can the great social and economic problems of this age be solved.

This little work consists of six Lenten addresses delivered by a Protestant clergyman in Pittsburg. His choice of a subject was an excellent one, and supplies a good hint to Catholic preachers

who are looking for good subjects for treatment. The opening address is a well put defence for the study of the lives of the saints. As might be expected from his choice of a subject, Dr. McIlvaine is deeply in sympathy with the saint and his work, and is desirous of being honest in his treatment of the various questions which arise. His picture of the age and of the condition of the Church is dark, though he recounts in brief its brilliant beneficial achievements; we can be more lenient with him when we remember that Catholic biographers of the saints frequently paint the background, social or ecclesiastical, in dingy colors in order to make the chosen hero stand out brighter by contrast. Then, too, Dr. McIlvaine is severe on the ecclesiasticism which he thinks spoiled the work of St. Francis by narrowing it. He must recognize that it was a mighty problem how to secure the best results from an organization which grew with such wonderful rapidity, and that the original methods of St. Francis were not sufficient to preserve the Order from dissipating its energies and losing its unity by a futile individualism. A clergyman who has chosen the pale of an ecclesiastical organization as the best field for his own efforts for good should not be too critical of ecclesiasticism.

His picture of St. Francis is drawn on fine, broad, attractive lines. Naturally, he takes little account of his miracles, but he gives a most sympathetic portrayal of his character and motives. The little work makes most interesting reading, and will do great good in drawing attention to this great saint, whose example was never so much needed as in this age of selfish competition and materialism. For sermon purposes, it would be better if the preacher had made more frequently a practical application to our own times of the motives and methods of the saint. This century has much to learn from him, if it would only have the grace to see wherein and how grievously it is lacking.



The Ideal Teacher; or, the Catholic Notion of Authority in Education. By Père L. Laberthonnière. (New York: Cathedral Library Association).

This little book is No. 7 in the Pedagogical Truth Library, published by the Cathedral Library Association. In seventy-five pages of close, but clear reasoning, the author defends the place of authority in teaching and outlines its legitimate use against those who would push its limits too far. He shows, first, how the partisans of a secular or liberal or individualistic education find themselves compelled to accept in practice the methods of authority. He then shows how authority can be used not to destroy, but to develop the child's personality. "If authority truly fulfils its office;

if it really develops personal initiative; if it forms men capable of thinking, of willing, of living their own lives . . . in this case it will strengthen men more and more, until finally they can to some extent dispense with it."

Having asserted strongly the necessity of the method of authority in education, he discusses in two luminous chapters the difficult question of how to accommodate the teaching of revealed truth with the maintenance of the freedom of the individual. Some religious persons seem to think that mere passive receptivity is the ideal state of mind in those who are acquiring a knowledge of religious truth. It is not difficult to show the misconception which this opinion implies concerning both the true function of religion and the activity of the human mind in possession of a fertile truth. The author insists on the necessity of not being content with a docility which is probably only inertia or indifference. He urges his point with force, but with prudence and with insistence on the safeguards necessary in teaching which would develop a living assent to truth.

It is an excellent and timely work, and thanks are due from the serious-minded Catholic public to Father McSorley for bringing it out. It may be read with profit not only by teachers, but also, rather especially, by priests. The style is terse, and the reasoning close, but it will repay careful reading. The translator's work is well done.



Social Salvation. By Washington Gladden, D.D. (New York: Houghton, Mifflin & Co.)

Dr. Gladden's name became well and favorably known to the Catholic people of the United States a few years ago for the Christian and American stand he made against the attacks of the A. P. A. on the Catholic Church. To students of social sciences he is known as a defender of the truth that social problems can be solved only along the lines laid down by Christian teaching. The work under review consists of a series of lectures delivered this year before the students of the Divinity School of Yale University. The topics treated are Religion and the Social Question, the Poor, the Unemployed, Prisons, Social Vices, Education, and Municipal Government.

He is strongly convinced that the clergy should possess a knowledge of social questions and should take a deep and active interest in them, but he states his position with moderation. He does not believe that every one is called to propound views on every economic problem, but all should be prepared to understand and to give aid to plans for betterment. Nor does he consider that the great questions can be settled purely on a basis of economic theory or

political expediency. "I do not, for my own part, expect to see any radical or permanent cure discovered for poverty or pauperism, for grinding monopoly or municipal corruption, for bribery or debauchery or crime, except as men's minds and hearts are opened to receive the truths of the spiritual world; except as they are brought back into conscious and vital relation with things unseen and eternal." This is a truth so strongly insisted on by our Holy Father Leo XIII. in his encyclicals.

One of the best of the lectures is that on *The Care of the Poor*, in which Dr. Gladden evidently has had the benefit of experience at first hand with the difficulties and remedies. He discusses very fully the difficulty of aiding the poor without pauperizing them. His means of meeting it, viz., the establishing of relations of personal friendship between some well-to-do Christian person and one poor family, is excellent where practicable. With us, the St. Vincent de Paul Society makes the attempt, but in the cities the work to be done is so extensive that only the most hurried visitations can be given.

The chapter on education is necessarily weak, on account of the surrender Dr. Gladden makes of the school education of the child to non-Christian forces. He would like to have the Bible, or parts of it, taught in the schools as literature, but the trouble is that the teaching would depend ultimately on the teacher's religious beliefs. A student of social phenomena as acute as he is should perceive that if the solution of social problems depends so much on religion, then a social system which insists on educating the future citizens without the aid of religion is working to its own destruction.

His treatment of the questions he discusses is earnest, temperate, level-headed, and never offensive. The work does not contain anything very new or very striking—which is probably a recommendation for it to many men. But the problems are clearly stated, and the solutions proposed are never utopian. It is interesting to read the plans proposed by those outside the Church for the relief of the poor, so many of whom belong in religious matters to us. We can learn much from these men, many of whom indeed are in no sense our "enemies." The poor are ours, and no other church has much hold over them. It is incumbent on the clergy, both as priests and as citizens, to acquaint themselves with the means to improve the social, mental, and moral condition of their people. These lectures, while not completely satisfactory, as the author himself insists, might make a beginning of study and work for those who feel they should interest themselves in social problems.

LITERARY NOTES AND NEWS.

The National Education Association, at its Minneapolis Convention, expressed in a resolution its hope and wish that the Bible might be read and studied in the public schools, "as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in a large part formed." The wisdom of such use of the Bible is questioned even by Protestants. Says the *Churchman*, "Certainly any effort to do so (using the Bible as a teacher of literature without making it also a teacher of morals and of religion) would provoke greater opposition than did ever the perfunctory reading of the Bible in the public schools. And this opposition would not be confined as was that other to Roman Catholics, who objected to the use of the Authorized Version, or perhaps to the promulgation of the Bible without comment, and to those who were opposed to any religious instruction; it would include practically all those who regarded the Bible as a work of peculiar and unique sanctity." Speaking of this resolution the *Catholic World* criticises the same severely as an attempt at Protestantizing the Public Schools, and calls to mind the fact that the same people who thus advocate religious reading in public schools, as long as it is the *Protestant* Bible, are loudly proclaiming their non-sectarian character when the "religious garb" is under consideration.

C. Kegan Paul, the well-known convert and publisher, died in England on July 20, aged seventy-four. Mr. Paul was born at White Lackington, Somersetshire, in 1828, and was educated at Eton and at Oxford. He was ordained and became curate at Great Tew and Bloxham, and after he left his mastership at Eton he was for twelve years vicar of Sturminster. Having accepted the Catholic faith he entered (in 1874) the publishing business, retiring from the firm of Kegan Paul, Trench, Trubner & Co. in 1899. Mr. Paul was himself an author of some note.

The first authorized volume upon the volcanic disturbances which distinguished the recent destructive eruption at Mt. Pelee, on the Island of Martinique, will appear early in the autumn. Its author is Professor Angelo Heilprin, who descended the burning mountain soon after its outburst and remained there for some time studying the seismic movement and the effects produced by the flow. The work will be illustrated with reproductions from photographs and drawings.

The Manor Farm is the title of a new novel from the pen of M. E. Francis, to be published immediately. M. E. Francis is the pseudonym under which Mrs. Blundell, a Catholic, has given to English readers some of the most delightful and successful novels of our time.

The Rt. Rev. Mgr. Canon John S. Vaughan, well known to our readers by the sterling sermons contributed by this author to our magazine, has just brought out a new book, styled: "Earth to Heaven." It will no doubt share the great success of Canon Vaughan's earlier volumes: *Life after Death*, *Thoughts for All Times*, and, *Faith and Folly*.

One hundred years ago the Rev. A. Complover, O. Cap., delivered and published a series of sermons on the "false principles, fashionable vices, and sham virtues" of his time. These sermons have recently been republished, "adapted to our own times." Times must have changed very little indeed in these last one hundred years!

BOOKS OF THE MONTH.

*The following list contains such publications of importance issued during the last month which may be supposed, by reason of their subject or authorship, to interest our readers. Catholic authors are marked *. Books reviewed in this issue are marked †. The list is compiled for INFORMATION only, and books included in this list are not thereby recommended.*

* BOYLE, Rev. P. C. M. Instructions on Preaching. (London: Art and Book Co.) Cloth, net.....	\$0.85
BROWNE, SIR THOMAS. Religio Media, Urn Burial, Christian Morals and other Essays. (New York: John Lane.) Cloth, net.....	12.00
*† COLOMA, L. Currita, Countess of Albornoz. A Society Novel. (Boston: Little, Brown & Co.) Cloth.....	1.50
*† DE COSTA, B. F. Whither Goest Thou? (New York: Christian Press Association.) Cloth, net.....	.50
† GLADDEN, W., D.D. Social Salvation. (New York: Houghton, Mifflin & Co.) Cloth.....	1.00
* HEDGES, Rev. S. Statistics Concerning Education in the Philippine Islands. (New York: Benziger Brothers.) Paper.....	.10
* HORNOLD, Rev. V., S.J. The Faith of Old England. (London: Catholic Truth Society.) Cloth, net.....	.45
*† LABERTHONNIÈRE, Père L. The Ideal Teacher; or, The Catholic Notion of Authority in Education. (New York: Cathedral Library Association.) Paper.....	.30
* LEAHY, Rev. W. T. A Child of the Flood; or, A Mother's Prayer. (Philadelphia: H. L. Kilner & Co.) Cloth.....	1.00
† LOEB, J., M.D. Comparative Physiology of the Brain and Comparative Psychology. (New York: G. P. Putnam's Sons.) Cloth.....	
* McEVILLY, Most Rev. J., D.D. Discourses, Doctrinal and Moral. (Dublin: Gill & Son.) Cloth, net.....	2.00
† McILVAINE, Rev. J. H. St. Francis of Assisi: Six Addresses in Lent. (New York: Dodd, Mead & Co.).....	.85
*† MANN, Rev. H. K. The Lives of the Popes in the Early Middle Ages. Vol. I. The Popes under the Lombard Rule. (St. Louis: B. Herder; London: K. Paul, Trench & Co.) Cloth, net.....	3.00
PIERSON, A. T. The Gordian Knot; or, The Problems which Baffle Infidelity. (New York: Funk & Wagnalls Co.) Cloth, net.....	.60
† SPENCER, HERBERT. Facts and Comments. (New York: D. Appleton & Co.) Cloth, net.....	1.20
WALLER, A. R., and BARROW, G. H. S. John Henry, Cardinal Newman. (Westminster Biographies; Boston: Small, Maynard & Co.) Cloth.....	.75
† WHEELWRIGHT, E. M. School Architecture. (Boston: Rogers & Mason.) Cloth.....	5.00

